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THE BROTHER AT WORK.

"Behold I bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

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The Brother at Work.

EDITED AND PUBLISHED WEEKLY

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OUR MOTHER.

(1) "I'll pray for you as you lie,
And when you wake, let me see,
And as you breathe a living soul,
On mother's lips of olden time,
We, unadvised, long laboring year,
In this world's shadow lay,
But cut not from us even the first,
That she could ever be."

She seemed so good, so pure, so true,
To our admiring eye,
To our discerned this generous fruit,
We, aspiring for the same,
And when at last she'd broken cancer,
So sweet, so pure, so true,
The tears that hold her by her side,
We were almost broken by."

We rebel her in a grave, white dress,
As her disease had been,
Gave one last kiss, then laid her back,
Then each took up the broken thread,
Of life and all its cares,
Hus and one look, and daily tasks,
We miss our mother's prayers

We never shall know from what dark path,
We may have left our loved one,
Yet each will cherish her memory,
While each fond heart shall beat,
And as we tread the thorny way,
Which her dear feet have trod,
Ever shall we see our mother's progress,
Leading us up to glory.

And when the shadows of sorrow come,
To each bereaved heart,
Let that glance upward to the home,
Where we shall never part.
To see how angels with loving eyes,
To view her children come,
As one by one we see the final,
And reach our heavenly home.

Selected by ANA I. CEMENT.

NEW YEAR'S GREETING.

BY PAUL WINTER.

To the Editors and the Special Contributors of the *Brother at Work*.

WELCOME the who "made himself of an opinion"
"I believe," and its makers "of what should be done," grant you grace, mercy and peace, and "wisdom from above," and let all the faithful say, *Amen*.

I cannot say, "You have said that I write unto you," but I want good to send you an annual message of Christian greeting, such as here would dictate through the Spirit of Truth. It was very wisely encouraged, in whatever we do, there is no telling how far each one of us would unconsciously venture away from the Way, the Truth, and the Life—our Redeemer and Father.

Let this be all need encouragement in good work, and that encouragement should be the expression of a Christ-following, Christ-loving heart. Love encourages, love saves for and defends the character of its subject. Such is the love of true Christians. Unlose "the love of God is shed abroad in our hearts," the spirit of the world has great possessions there, and

the manifestations will evidence the fact. O let us—

"SAVE YOUR SISTER."

This is indeed the religion of Jesus. By this the unbelieving world shall see the evidence of the Christian religion. "Love of self"—should we hearken to and be profited by the advice of Paul's admonition, "Be ye followers of it, as of dear children," we would love us first—love the good and hate the evil. This was the order of Adam, but you reversed it. "The world will hate the good and love the evil." Consciousness lives, look upon, to hate evil, and "all appear us of evil, and to be 'blowers of that which is good.'" 1 Pet. 3: 17.

In this life we are daily surrounded with good and evil influences. Not only are we surrounded by an evil spirit, but an unclean flesh dwells in each of our souls. All the good that flows and into the world, and all the evil of it, that worketh us, through our flesh. Then we have good reasons to watch and pray continually, and yield to the implicit commands of "the Captain of our salvation," seeking to exemplify Him in every thought, word and deed. We have also abundant cause to sympathize with one another, and help one another in the rugged, narrow way that leads to that "better country."

You, my dear brother, are entering upon another year of olden days. Now we can tell how the year will end. We know not who will be added from our land, but we know that will be added from our land, "fidelity on earth to that above." Eph. 3: 15. This is a solemn thought, however, for it is by his name that in this solemn we believe, and to whose immutable name we are being fast-bound in His grace in us, through abiding in the Truth. Therefore let us—

CAREFUL FOR THE FAITH.

was delivered to the saints. In the faith which we see, there are no ordinances and no shadow of turning; and so must we be in our relation to the faith, the truth is in us—us—be steadfast in the faith at all times and in all things, abiding the church and her glorious, abiding life in us.

From an experimental stand-point, I look upon your labors and desires, as being very reasonable indeed. The editing of the selection and preparation of manuscript for the composition, and the consequent publication of the same to the church and the world, is a work, perhaps not second to the ministry of the Word. Some things that by us in either or outside, but they were well advised. Others suppose it to be an honor, but they do not consider its world responsibility. To you it is the labor of sorrows, and the sense of your responsibility keeps you humble and slow to venture on a secret foundation. May it be a blessed and joyful year, that is my prayer to the brethren and to the world in *ambrosia* grace.

If you are in "highlights of love," and in "ambrosia" of mind, you can accomplish such good in the church by enduring and persevering cheerfully. It is claimed that the press makes the people its enemies. We believe that is true. Then let it be your mission to be to edit your "eyes," and so to be a true minister, that your entire patience may be applied into the mind of Christ, who came not to His own will, but the will of HIM that sent Him.

He stalked in the doctrine, inaudible in the faith, "looking unto Jesus, the Author and Finisher of our faith," the hope of earth and the joy of heaven.

I have a few New Year letters to offer, especially to our special contributors and all other contributors.

"Let the man be as a god which was also in Christ Jesus." Phil. 2: 6.

"To do good, and to communicate forget not,

for with such sacrifices that ye will please."—1 Pet. 3: 16.

LOOK TO THE WORK.

The great need of the church to-day is "men of faith," who will do the work of all that is with it, and worldly, and accompanying with perfected. Their faith—men who will practice the religion we profess, and endeavor at every opportunity to spread the Truth, and good, and good-will, such as we are. Then let us get our hands busy to the place, and without looking back, as traveling by the way, good-will in the work. A personal enemy is ours, and the warfare is long and all important. Let us come to "the help of the Lord against the mighty."

Your contributions to our work do you daily. May He who is our Father, and who is long-suffering and of tender mercy, grant you wisdom, grace and steadfastness in the Faith, and patience of Jesus. Think not that this labor is child's play or play of words. While writing for the Christian press may be considered an exercise and training for the mind, it might rather be the expression of a heart full of love to the suffering cause of Christ, and the effort of a ungodly and going out of the heart. What are labor love and only when others are at ease, and probably existing with modest security and little labor. Let us remember we are the Lord, and expect our reward and honor of Him only. Let us labor while it is day, and loath the night cometh.

SPIRIT AND POEM.

BY S. S. SHARP.

"SPIRIT makes us free," the promise known in 1) some nations as free, but *Jesus, ye are not always certain indication of the Spirit's presence. The Holy Ghost descended in a bodily shape like a dove upon Christ.*

"There came a sound from heaven as of a rushing mighty wind, and it filled all the house; and they that were sitting, saw a light and saw a sign that other the love of the Spirit of God directed their actions.

The language may be otherwise beautiful and even sacred to the ear, but without the right spirit it will not produce full outward effect. The "incomparable soul" like every other soul will produce fruit only after its own kind. Carrels are like the spirit that accompanied the preaching that converted them.

A man may be "inwardly" yet if the Holy Ghost accompany that spirit, it may be a false inwardness, and come through to be put out as from heaven.

On the other hand, there may be a false outwardness without the power. Even the tongue of an angel may be lost as sounding brass, without that "clarity that never fails."

There are carried out the law to the letter, and give little of mind and mind, yet were there with the demands of love. In view of these facts, how vital ought those to be, who are so impatient to comply with every law of religion, that they do not look the Spirit.

PROFANE PRAYER.

BY R. H. WILSON.

Attention was called by the few divisions of prayer in an article, written by Rev. B. B. Whitmer, and, thinking we could review this as advantage, we accordingly offer some thoughts on "Profane Prayer," and hope some brethren will aid the editor with any "Profane" to make, or help in your name of our God. Our mind naturally runs to Sinai's mount, where the awful thunder roared, and where Moses said: "I exceedingly fear

and quake." The words of Jesus, written by the finger of God himself, declare: "Thou shalt not take the name of the Lord, thy God, in vain, for the Lord will not hold him guiltless that taketh His name in vain." (Exodus 20.)

Yet how often in the face of this, as well as other commands, we hear men, made in the image of His Maker, upon whose own himself and others, the name of God's name! How often of mortal man had the power, would he have said those with whom he had to deal to be loved, even of their despise! The Lord will not hold the careless!

Dear reader, at those daily taking His holy, His-called, His glorious name in vain? But there is a probability that He will never give pardon. Then, though it is upon thyself, it is proper to Him, that He will shut thee out of Heaven, and shall thee up in hell! Oh! fearful impressions, I shall never forget! "Out of the same mouth proceedeth both curses and blessings." Oh! sinners, pray; but pray for forgiveness! God will hear thee. "He has promised to lead the law-breaking, you, to lead thee freely." He bids the way, but does thee with an everlasting love. It is not that in every day, you, even the chief of sinners. Do not think thy sins are so great, thy guilt so black, that He will not love thee. Oh! remember His loving words, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as black" (Isaiah 1: 18). "He willeth not the death of a sinner, but rather that he turn from his way and live." "Come unto me, all ye that are weary and heavy-laden, and I will give you rest." The yoke of sin is a grinding yoke. Christ says: "Take my yoke upon you and learn of me, and ye shall find rest unto your souls." (Matt. 11: 28-29). Oh, come, OME! With, England.

A FEW THOUGHTS.

"I DO know of all our wants and needs. Let us come boldly to a throne of grace, laying ourselves of all ungodliness and worldly lusts. Let us watch and pray lest we enter into temptation. When Christ was on earth, and suffered for us, taking away our sins, He showed great love and kindness for all men. His sweet voice showed the Father and all that dwell in heaven, and all men, whether we follow Jesus in this? Thus will show to no more with us, and we must go home to reap the fruit of our labor. Let us now appear and say, "Come ye, blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world." This will give us comfort in our faith, and rest forever with Jesus. Let us abide our filial love, and rest in God, who is all love and power. DEWELLA A. BROWN.

WHY SHOULD A MAN SWEAR?

WE can conceive of no reason why he should, but he may be held to:

1. It is common. A man of high moral standing would also do it in a high-spirited man.
2. It is vulgar. Although there may be a decent man.
3. It is unnecessary. Implying a fear either of not being believed or obeyed.
4. It is unprofitable. A profane man will get more credit from the street and flourish with a challenge.
5. It is unbecoming, and offensive to decency.
6. It is foolish. Want of decency is unbecoming.
7. It is unnecessary to the mind that is content in the tongue that is silent.
8. It is unnecessary. Showing a man's heart to be a man of rages, and every time he swears, one of them strikes out of his head.
9. It is unprofitable, forfeiting the respect of the one that swears.
10. It is wicked. God will not hold his guides who take His name in vain.

REFLECTIONS.

BY JAS. V. BRIDGES.

In the retired, sequestered way,
How many thoughts to mind engage,
From many plans, how many schemes,
How might but victims be brought!

How many people in our day,
Who, and upon the narrow way,
Are dubious as to find the dark,
Like some unskilful sailor's bark!

The gates of hell are open wide,
And devils nod in place and pride;
The toys of fashion sparkle bright,
For those who walk not in the light.

For the road is broad that leads astray,
And thousands, thousands so away,
Taste the roll of their own carpet,
Before the judgment appear.

The light of God is for all,
But we who lead through Adam's fall,
That in a darkness we should lie,
The light of God we can not see.

Should we not obey the Lord's command
And love no Bible in the land,
We soon would go to distant seas
To reap the tribute of cold seas.

No Pope, nor Prelate, needs no king,
Nor do we wish Abaddon's ring,
Can offer that which do we crave,
Which do the mind of God approve.

If we are in the light of God,
His influence will be spent abroad,
The light in us will surely shine
And spread His influence to begin.

If Christ be in us, we are His,
Our light of truth will not be dim,
And we on wide the narrow way,
That leadeth unto perfect day.

We will obey the Word of God,
And He who wisheth us no ill,
Will lead us on our journey,
While we shall see His face.

Brooklyn, Pa.

WATCHING.

BY DEBRA F. BROWN.

"Watch ye therefore, and pray always"—
Luk. 21:36.

WATCHING is a duty, imperatively enjoined upon every true follower of Him whose eyes are as a flame of fire. We can no more be Christians without this grace, than we can be Christians and omit praying; the two are correlative. But I believe we are apt to ignore prayer, and undertake to make watching doable duty, whereas watching is always accompanied by prayer; this forever annuls the watching of crit femals, and gives us the divinely appointed assistance which is fealty to Christ's demands. We are to watch that none of these things "comes upon us; this implies the watching of both ourselves and others. Watch our thoughts, desires, actions, and influences. We must not watch opportunities, lest we lose unobserved some golden moment in which we might lay a claim to eternal life in saving a precious, blood-bought soul.

Watch lest any root of bitterness spring up and trouble us, and thereby may be defiled; lest we fall do to all in our power for our Beloved; lest we neglect to nourish the dear babes in Christ, and through our neglect some become weak and sickly, or even die. O! for the love of heaven let us watch the limbs! Let us watch lest we fail to seek after the straying. Oh! let us hasten to speak the kind, loving word of sympathy which will help them to return to the fold, ere the wolf devours them. Even though we may "sow in tears," watch the glorious promise, we shall reap with joy. We must watch lest we withhold the word of cheer from those whose lives are not so sunny as ours, or fail to visit and minister to the sick; lest we

neglect the poor or aged; or fail to aid to the utmost of our ability in the extension of the Redeemer's kingdom, or to pay for enemies; and thus allow hatred to spring up in hearts where only the gentle sunlight of Christ love should glow.

Watch, lest the soul-thrilling, heaven-piercing Maschidon cries, which float on every breeze, are unnoticed and we receive for our temporal comforts, or luxuries, that which should flow freely into the treasury of our King; lest we forget to pray for, and assist, our dear ministers who labor continually for our spiritual good and for the welfare of the Land's dear Bible. Said a brother to me a few weeks since: "It seems to me I can always tell when some one in the congregation is praying for me; when I get up to preach, my heart glows with fervor and the Spirit sends words to my mouth, faster than I can utter them."

Oh! then if we want to hear good sermons, want the cause of Christ to prosper, let us watch our ministers, be sure to see when they need assistance and lay upon them a double burden, while we reap the benefit of their labors. Let us watch and pray always for the good of souls, and the glory of God; so shall the glorious Bible and, dark-hell with beautiful garments, and go forth in the beauty to meet the Bridegroom; so shall we receive an abundant entrance into the Celestial City.

BLASPHEMY.

BY MATTHEY DEAR.

WILHELMFORE, I say unto you, all manner of sin and blasphemy shall be forgiven unto man; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12: 31, 32).

Blasphemy, from the Greek *Blasphemia*, properly signifies calumny, detraction, reproach or abusive language, against whomsoever it is rendered. When such abuse is uttered against God, the significance of the word is the same as when it is uttered against a created being; the degree of guilt depends upon its application, that is, as to what object it refers. As, therefore, the sense of the term is the same, though differently applied; let us next inquire, what is essential to constitute this crime in either case? It is essential to this sin, when committed by one man against another, that there be in the injurious person the will or disposition to detract from the person abused. A mere mistake in regard to character, especially when the mistake is not conveyed by him, who entertains it, to lessen the character, however erroneously, to exalt it, is never construed by any into the crime of defamation.

Now as blasphemy is in its essence the same, however applied, what is fundamental to the very existence of the crime is the same when applied to God as when applied to man, namely a will, as when a person is disposed to defame, to insult the Divine Majesty. Blasphemy then, against God is calumny, and to constitute the crime it is necessary that the calumny be intentional, that the perpetrator knows what he asserts is false.

The circumstances which called forth the language of our text from our Savior, will perhaps throw much light on

this subject. Jesus had just healed one possessed with a devil; the people recognizing the hand of God in this, and anxiously inspired, "Is not this the son of David? Is not this our long expected Messiah?" But the Pharisees, (those religious guides to whom the people looked with profound respect, because of their reputed sanctity and learning) answered: "This fellow doth not cast out devils, but by Beelzebub, the prince of devils." They could not deny the reality of the miracle. That some wonderful power had been displayed was too manifest to be ignored. What then must be done? "These people look to us for instruction, we have great power and influence over them. We ourselves know very well that this miracle could only be performed through the agency of God, but if we tell the people this, they will adhere to Him and we will lose our power over them. But the hold which we have on this people is of great advantage to us in every way, we must, and will retain that hold at any cost. We will therefore give them an answer which will scandalize this Jesus in their eyes; we will tell them that His miracles are performed by magic arts, that He is in league with the prince of darkness." The testimony of this people, and their entire confidence in us, will prevent them from detecting this subdity; we will take advantage of this ignorance; we will take this opportunity to loosen our fetters more firmly upon them."

"Jesus kneweth their thoughts." Methinks I can see the blessed Master cast upon those hypocritical leaders a look of mingled pity and indignation. After exposing the ridiculousness of their position, He addresses to them the sententious language of our text.

"You know what you have asserted is false, your knowledge of the literature of your nation, teaches you that such a miracle could only be performed through the power of God. Beware! you are now going too far; your extreme hatred of me, and your prejudices are leading you into fatal errors. In the garb of hum unity, which I have assumed, I can hear all your malice, all your blasphemy, because it was fore-ordained that I should bear reproaches and insults (see Psalm 69: 9). But if you wilfully insult the Spirit of God, you place yourself beyond the reach of mercy."

Oh! how shocking that any one should permit his prejudice, or his worldly interest to lead him to such fearful lengths, yet we feel this warning not only addressed to the Pharisees, but Paul also cautions his Hebrew brethren against this dreadful crime. See Heb. 6: 4-8; 10: 26-29.

As we have already seen it was these wretched Pharisees, who, instigated by worldly ambition and avarice, slandered what they knew to be the cause of God; and against conviction, reviled His work as the operation of evil spirits, who alone could commit this horrid crime in the time of our Savior's corporeal stay on earth. But Paul addresses the following language to the Hebrew brethren: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again against God, because seeing they crucify to themselves the Son of God afresh and put Him to an open shame." Again,

"If we sin wilfully after that we have received the knowledge of the truth,

there remaineth no more sacrifice for sin, but a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries." It is the same awful, known sin that pleased the Pharisees beyond the reach of mercy, that places the once enlightened Christians in the same awful state.

The above Scriptures express a high degree of heavenly light and knowledge. Oh! can it be that any who have been so highly exalted, who have been permitted to sit in heavenly places with Christ Jesus, have tasted the riches of His love, should fall away, should for the sake of some worldly object renounce Christ, forego all their precious blood-bought privileges, and turn again to the weak and hegerly elements of the world? The above Scriptures certainly intimate that such is possible.

Let us now notice the circumstance under which the above warning was given. In those early days of persecution under the Roman emperors, when a person was arraigned for trial on the accusation of being a Christian, he was required to call upon the heathen gods, supplicate to the emperor's image, and curse Christ, "name of which things," says Piny in his famous letter to the emperor Trajan, "no one of these who are really Christians, can be compelled to do." But the cursing or blaspheming of Christ under those most humane emperors such as Trajan, Adrian, and Antoninus, was sufficient to procure their pardon, or release. These more cruel persecutors as Xerxes and Domitian seem not to have admitted of pardon, if once a person had assumed the hated name of Christian. Paul foreseeing the danger and temptation that this possible escape from punishment would expose the Christians to, exhorts them to steadfastness, and warn them against apostasy. He knew, that when the question would be asked of them again and again, if they were Christians, their answers, being intermixed with the questions, as Piny says they were, he foresees that a possible escape from the cross, the burning fagots, the playings and all sorts of torture which were held up before them in all their hideousness, would cause the faith of some to waver, therefore he faithfully points out to them the dreadful consequences of denying Christ, of treating under God the Son of God, of counting the blood of the covenant wherewith they were sanctified an unholy thing, and of doing despite to the spirit of grace.

Shall any time, or under any circumstance is a fearful thing, and there is nothing we should so much cherish, but to sin wilfully after having received the knowledge of the truth, to openly and avowedly renounce Christ, after experiencing His pardoning grace, the apostle tells us they remaineth no more sacrifice for sin. We have now wilfully rejected the only sacrifice that can be offered, consequently we are left without a sacrifice, and hence a propitiation, and the apostle tells us what an awful doom awaits such (see Heb. 10: 27). Ignorance is the only possible palliation to sin, hence Paul says of himself that he was once a blasphemer, a per-severator, and injurious, but says he obtained mercy because he did it ignorantly in unbelief, intimating, that but for this ignorance he could not have obtained mercy. And our dear Savior when He prayed for His murderers, could only plead their ignorance. "Father forgive them, for they know not what they do."

Faithfulness and sincerity are the highest things.—Confucius.

THE MISSIONARY CAUSE.

BY JOHN BOVIA, M. D.

I AM truly glad that the brethren are catching more of the missionary spirit, and I hope that, that spirit will become so great and powerful in the church that she will send her ministers, not only into every part of the United States, but also in every county and every corner of countries, that the Gospel of Christ may be preached to all the human race of our country, so that we will not have to most daily, men and women, who will say: "We never heard any of your people preach," and always tell us we saw not. And some such were heard and raised to manhood, in Pa., Va., Md., and Ohio where there are so many brethren and organized churches.

Brethren, who is to blame that those people have not the Gospel preached to them? May they not have cause in the judgment day to reprove us that we have not done our duty in full? It looks to me as though it ought to arouse every saint to a sense of his duty in this respect; for surely the word, "go ye into all the world," stands yet on the page as it always did. And that is not all, brethren and sisters, Paul says, (2 Cor 6: 5), "As doers and yet true." Now let us look how doers and, how zealous they are. They spend a great deal of time and money to get a missionary into every land, State and county. You may go where you will, there you will find the people taught some mode of worship, but lamentable to say, they are not taught the true Gospel, nor the true mode of worship, which Christ and the apostles taught. Brethren will, not we, who know the error of the Lord, put forth greater efforts to persuade men, and exhibit more zeal for the ingathering and saving of precious souls, than those who go about to preach a part of the Gospel for filthy lucre? And many of them make the Gospel of Christ of none effect by their traditions, or as Christ said, (Matt. 15: 9), "Teaching for doctrine the commandments of men." He said, *Isaia* they worship me?"

Let us become a little more Paul-like, and go where the Gospel is not known, or at least is not practised. And we know that one soul is of more value, than our silver and gold. And the prophet Daniel said (Chap. 12: 3), "And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Hence let us all do our duty. Paul says (1 Cor 9: 16), "For though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me; yet, were I unto me if I preach not the Gospel; for if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me." May God prosper and bless the missionary labors everywhere in my prayer.

PUNCTUAL AND REGULAR

BY S. B. HARRISON

IT is so related to everything that it may be said to have a place in everything. God did His work in a set time. He began at a certain time, and finished it at a certain time. He began His rest at a certain time and ended it at a certain time. He appointed certain times for His worship. He has established laws to govern all things. The wind and sea obey Him. He makes the earth turn upon its axis in an exact time; He

takes the earth around the sun, in a year after century in the same exact time. The moon performs her work as punctual and regular as her great Ruler is punctual and regular. Their movements are punctual and regular to the smallest fraction of a second. It is therefore a plain case that punctuality and regularity are two of God's laws.

Sin is a transgression of the law. Those who are not punctual and regular, transgress the law, and therefore sin. Sin cannot enter heaven. Therefore those who are tardy and irregular cannot go to heaven.

I was at preaching not long ago, and a strange speaker was expected. The speaker was a lady. She waited until the hour to begin had fully arrived; but the people came strolling in until services were nearly over. This was very annoying to the speaker, disgusting to the listeners and disadvantageous to the tardy person. I have seen the same in our meeting almost as often as the occasion was unusual. Well, what are the reasons for this? I will tell you what a few of them are.

Some go to meeting late to have a better opportunity for displaying some ornament or jewelry which they or their children have lately obtained; some to have people know that they live about there; some because so and so are to dine with them that day and everything must be new, and it may be made so to beguile them to church. Some go to meeting late because they had work to do. "Must clean up once a week you know."

The next thing some men do, is, they do not go to meeting regularly, even though (2) of the church absent themselves for the most trivial causes. In a district where there are from one to two hundred members, only about two-thirds of the number are present at any one meeting. And what are the reasons for this? I suppose the absent ones can tell the reasons as well as anybody, therefore I give what they say. "I was not feeling very well; I had to go to town on Saturday and I am getting old and do not feel good as I used to so much." Another says, "O, I'd sooner sit in the house than go out on the cold road to preaching." Another says, "I wanted my horses to rest, I had been working them hard all week, and I had a big week's work for them again. I have so much work to do that I and the horses need all the rest we can get. I cannot attend meeting until I get a little through with my work." Another says, "It was muddy and I did not want to soil my buggy." Another says, "The preaching is not worth listening to." Others stay at home—away from worship—to entertain visitors. They love a talk about the prospects of fruit, the likelihood of clover, alfalfa, their hogs, the relative merits of the different brands of cattle, the propriety of feeding stock, to selling the feed, the advantages of certain mowing, reaping and threshing machines—they love this better than the worship of God. O, what depths of love for Christ! What a resolution to run the race with patience! to have "Thy will be done on earth as it is in heaven!" What an example to the youth, the sinner, and the infidel!

WHAT THERE IS IN A NAME.

BY E. CHAMBERLAIN

ON account of the great diversity of opinion in the world, many, you, very many may wonder whether any other name than that of *Christian* should

be assumed by the followers of Christ. There are many ministers who say that no one who pretends to be a follower of Christ, should be willing to be known by any other name. We, however, should not confide in such men, nor imitable such sentiments, but look into the perfect law of ourselves, lest we be deceived.

We learn from our pilot—the New Testament that the name *Christian* was first applied, at Antioch, to the followers of our Redeemer, but by whom it was applied we cannot tell. We may learn from the history of the early followers of Jesus, that the name was applied to them by way of epithet, hence it was not assumed. They were called *Christians* because they followed Christ, for the same reason that a certain sect are called *Campbellites* because they followed Campbell.

A number of names have been applied to the followers of Christ by men only, but one only by Christ Himself. Now, fellow-pilgrim, to whom would you give the honor? To Christ or to men? Our Savior, while here among men, said to His followers, "All ye are brethren;" and this is the only name He ever conferred which they could with propriety apply to themselves. From this we may learn that if we wish to give God the glory, with respect to His Son, we should assume His endearing name in preference to any other. We can see no impropriety in allowing others to call us *Christians* when they apply the term to us because we follow or obey Christ, but we should never assert that no other name should be assumed by us, for we should prefer and apply to each other the endearing name "brethren," because this is in accordance with the example of the holy apostles and their immediate successors, and because our blessed Savior has said we are such.

Then kind reader, whenever you have occasion to speak anything concerning the people of God, keep the honor of your Savior nearest your heart by calling them by the name applied by Him—**BRETHREN.**

PHYSICIAN, NURSE AND MEDICINE.

BY S. B. HARRISON.

IT is very natural when we get sick, that we send for a physician to examine and give us a remedy. First we feel bad, and we get worse and worse, until disease gets us down, then send for a physician. He comes, examines us and doses out a number of powders and drops, and appoints a nurse to care for the patient, and administer the medicine, charging the nurse very particularly how to give the medicine and to be sure and give all he has left. He leaves the patient in the care of the nurse. Now suppose the nurse does not administer the medicine as directed, and the patient dies, is the nurse clear? or must the nurse bear part of the blame? Now the application.

First, we understand Christ to be the great Physician (Matt. 9:12); and according to Matt. 9: 13 the sinner is the patient, and we understand the minister of the Gospel to be the nurse, according to 1st Corinthians 4: 13; Eph. 4: 29; 1st Pet. 4: 2; Jost. 1: 4; 1st Tim. 1: 7; and even the word minister means one that administers, a servant. Now we understand the medicine to be the commandments of Christ found in the great Book, the Bible. The sinner is very sick; he feels that he needs a physician, and the Physician is gone, he examines his

Book or New Testament. He there finds his symptoms explained. Next he places himself in the hands of a nurse, by going into church and then the nurse administers medicine to him, by telling him what he must do to get well or free from sin. If he is a good nurse, he will tell him the same as the great Physician did, and also that good nurse, Peter on the day of pentecost (Acts 2: 38). And he will do as he was commanded to do by the Physician in Matt. 28: 19, 20; he will tell him to obey all the commandments, take all the medicine and reject none. But sometimes, naturally, we find a nurse that claims he thinks a great deal of the patient, and will not give all the medicine, but will reject what is bad to the taste. Just so, we have them spiritually speaking. What do they tell the patient or sinner? Why do we find them sometimes teaching such commandments as are popular in the world? they will say, the sinner need not go to a stream of water to be baptized, but he will sprinkle him as it is not so much bother, and also he can do as he pleases almost obeying all the commandments, as he will get to heaven without it. He pretends to think a great deal of his patient, or the sinner, and he can take or give just such commandments as he feels like. But beware, may be if it were not for the dollars, he would not think so much of you, but of course the easier he is, the more adherents he will get. If he was concerned about your soul, do you not think he would depend more upon the Doctor-book? Does he know more than the doctor?

O! when that great day shall come when the patient and the nurse will be examined, what a time that will be! When the patient is examined by the great Physician and found inexcusable, what will he say when he is asked whether he took all the medicine he left him or obeyed all the commandments? He will be apt to say the nurse or minister did not give them or torment them when the nurse will be interrogated; what will he answer? Nothing can he say, but behold the nurse or minister that gave all the powders or commandments, left him to die, and his patients they are safe enjoying heaven in its beauty. Then we will see which nurse thought the most of his patient. Oh sinner hunt the nurse that will give all the medicines prescribed by the great Doctor and take them, then all will be well.

REASON AND FAITH.

WHILE the bright eyes of reason are full of piercing and restless intelligence, his ear is closed to sound; and while faith has an ear of exquisite delicacy, on her sightless orbs as she lifts them towards heaven, the sunbeam plays in vain. Hand in hand, the brother and sister, in an infantile love, their way, through a world on which, like ours, day breaks and night falls alternately; by day the eyes of reason are the guide of faith, and by night the ear of faith is the guide of reason. As is wont with those who labor under these privations respectively, reason is apt to be eager, impetuous, impatient of that instruction which his infirmity will not permit him to readily apprehend; while faith, gentle and docile, is ever willing to listen to the voice by which alone truth and wisdom can effectually reach her.—Henry Rogers.

Regularity is unity; unity is godlike, only the devil is changeable.—Lichter.

THE BROTHER AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

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TO MY MOTHER

MY mother, need'st no more express,
The measure of my love;
Abandon of an earthly mould,
But that of heaven above.

O, could I tell thee how my heart,
Is faintly hound to thee;
Thy feelings of my own are part,
Thy sorrows all are mine.

Can I say thee as I could,
For thy mercies, O my dear?
I cannot, but my Savior will,
In answer to my prayer.

When he shall make his work up,
Among them thus writ of me;
And strike thy hand to heavenly strands,
With the angelic band.

And wilt thou, at thy fervent prayers,
Thy father's God beseech,
His precious Spirit to impart,
Thy wrong child to release?

Selected by H. C. BUTENMAYER,
Lanark, Ill.

THE TREE AND ITS FRUITS

BY C. J. HAINSBURY.

WHEREVER there is fruit, there must be soil to determine its quality. Persons grow not on grape vines, nor pears on the apple, but a poor grape vine will, and an apple of Gethsemane is very less arid and ashy made because of its blooming exterior. The world's good-wives and good-folks, do not grow on the tree of life. A holy, Christ-like bearing heart blossoms into "the vine and the fruit," always ripe and always ripening, ever growing sweeter with the favor of the Upper Eden, and more sweeter with the grace of the Cross. No apple on the tree in the garden of Eden is as good as one that is full of it. It is only so in the principle of life and growth and general external features. The constituent elements on the same soil, but not their proportions, and arrangements.

My recent article on "Baptisms Show Faith," was very sharp on certain conceptions of Christian piety, which I would not admit one part of its severity for those who abominations it anthropomorphizes, it was not intended to reach for its own sake. In anthropomorphizing a man's head, or foot, we must not feel ourselves obliged to make heads or feet. Between John 2: 13, 16, and an account of rock-actual outcome, there is plenty of reason for all the simplicity which the Gospel enjoin. In the nature of things it is dangerous to adopt the method of the Metes, and Permins, in our ecclesiastical legislation, where we have not an illustrative case in the inspired record. We have not enough directly in us to make heads and feet, and therefore draw from general principles. But we should know how much we know as to know that when we find a black-berry that has close relation with a berry. Blackberries and prickles go together. Principles are inseparable as Duty, but our inferences may be erroneous, and this makes it a matter of principle that we leave the floor open for a deeper insight, and a healthier application. Dress is no exception to this rule. The province of Annual Conference is not only for the solution of

difficult problems, but for their disposition on principles that admit of no question. At this point there is perhaps undue rigidity in the discussions and decisions of our councils. We have not the same right to insist on fixed, unchangeable forms of our own devising, as on baptism or freewill-washing; and we should be very cautious not to set a trap for the authority that we see in both instances. I believe in stem-berry self-will in all that tends to foster the self-willing, self-owning element in our nature. For money it is far more difficult to abandon the penny and coin, than for fashion-mongers to leave the round coat, their woolly stream at a gnat and swallow a camel. Character comes first, and then the whole exterior life as the natural product. The cut of the frock-coat, and varieties of the world as completely as its gross commodities. It is not dress to seek that is befouling, and rending, and rufefying the church, but unclean; and out of this springs pride in all its forms, like multitudes out of a single-bill Flea-plague, a world-annihilating spirit is a son evil in the church, and should not be tolerated. But there are other violations of duty, which, as well as bad fancies, more difficult to eradicate, and often hold stubborn empire where the greatest simplicity in dress prevails. They who serve on committees can testify. "Be ye holy for I am holy" lays the axe to the root of the tree of iniquity. A garment of hemp may be spotted by the world as deeply as one of silk. "KEEP YOUR HAIR UNTO ALL DISHEURE."

WHEN DOES EDUCATION BEGIN?

BY S. F. PHIBBS.

EDUCATION begins not, as some suppose, in the primary school with the first lesson in the alphabet, but at home and in the nursery. The mother and the nurse are the first teachers, they lay the foundation of nearly every branch taught in college or the university. The elements of natural philosophy, mathematics, common history, geography, etc., are all acquired before the child enters the primary school, long before the child can tap an intelligible word, it investigates the principles of natural philosophy. It grasps every object within reach, to ascertain its properties, target it over, if possible, to learn its form and size, then invariably applies its mouth to it to discover its taste, in other words, it is taking practical lessons in natural philosophy. It is also making experiments with matter which the professor in chemistry at the university is doing, only on a more extensive scale.

The idea of unity, the basis of all calculation, is very early understood, while the ideas of adding, subtracting, multiplying and dividing by means of objects, are understood by every intelligent child before it reaches the proper school age. All the ten for count objects it is taught a knowledge of the rules by which these operations are performed, and lead the pupil to a more comprehensive view of the subject, and instruct him to apply his knowledge to practical purposes. Napier and Newton invented or discovered nothing, and the professor of mathematics teaches nothing in this branch whose primary elements, the mother can not teach to her baby on his fingers while seated on her knee.

The amount of knowledge early acquired in grammar, or language, is still more wonderful. By the time a child of ordinary intelligence is six years old, he can understand the meaning of about ten thousand words. Take a modern spelling book, count the words that a child can understand, and you will be astonished at the result. The art of using language is learned before the child enters school; the source of it at school. We need not mention other branches, let it suffice to say that the parents, the

teachers in the primary school, in the high school, the college, and the university are all engaged in the same work of leading the pupil up to the so-called "Hall of sciences." There is no conflict between the work of the parents and the other instructors; between the parent who lays the foundation, and the college professor who gives the finishing touch to a moral and intellectual edifice that shall be to use as a building to mankind, and a glory to God.

PENCIL MUSINGS.

BY S. F. PHIBBS.

NEWTON, ILL.

IF you baptize by one step, and claim that you baptize by the authority of Father, Son, and Holy Ghost, you can have it that way if you choose; but Christ is our Lord; he is our authority, and by his authority we have the right of baptizing, and that tells us just how and when, and all about it. He says: "Baptize them in the name of the Father, (not by His authority, but as the name of the Father), and of the Son, (not by his authority, for He gave his authority when he said, "Go forth, baptizing etc., in the name of the Son," and of the Holy Ghost, (not by His authority, but as the Holy Ghost.) In the three divine names we are baptized by separate act, into each name, into one God. He is not God without the Father, He is not God without the Son, He is not God without the Holy Ghost.

When we address God, we address the three Divine beings, when we address the Father in His full name, we address Him in the name of His Son through the guidance of the Holy Spirit. These three cannot be separated in the great work of mercy, neither can they be united in the strict sense of individuality; there must be three, no more, no less. How then do we get into these three? Paul says we are baptized into Christ, does this bring us into the Father? No, we get into the Father when we are baptized "In the name of the Father," and this brings us into the Son? No, we get into the Son when we are baptized in the name of the Son, or say Paul, and so we get into the Holy Ghost when we are baptized in the name of the Holy Ghost. So sure are we of this fact as the Bible is true. To get a man into Christ is reasonable; to get a man into the Holy Ghost when he is baptized into Him, is reasonable; but to baptize a person into the Holy Ghost, and then say that he is baptized into Christ by the same action, is an assertion not warranted in the Bible.

Lansing, Colorado.

VISITING THE SICK.

BY S. F. PHIBBS.

THIS is a duty frequently taught in the Holy Scriptures, and deserves more or less an every humble follower of Christ. "Visitation it is a duty done from a sense of duty I am not able to decide, but I think I do know, that it often results in more evil than good. I have seen the homes of sick families made the houses of feasting and pleasure, instead of going to relieve them of their cares and anxieties in watching over the sick. Perhaps they will gather their whole family around from the largest to the smallest, and take them along, and probably on the Lord's day that, and now their friends, in addition to watching over and waiting on the sick ones, are obliged to go to work and prepare to feast their sympathetic neighbors. I have come to the conclusion that this kind of visiting does not meet the approbation of the Lord.

If we do not go for the purpose of comforting and consoling them in their affliction, also ministering to their temporal wants, if we are

in need, we had better remain at home. I have no doubt, the motive is generally a good one, but sometimes we do not think of the result of our actions. We do not mean to discourage any one, from attending to their duty, for we fear that it is too much neglected by most of us, but when we go, let us go for a purpose, and let that be for the benefit of the afflicted parties, either in ministering to their spiritual, or temporal necessities, or both; and when our purpose is accomplished let us leave the field for others.

Dear Brother, what I have written has been from a good motive, and if any of us have fallen in the past, let us be more careful in the future, in this as well as all other Christian duties.

Mr. Moore, Ill.

WILL IT HURT?

BY S. F. PHIBBS.

"I DON'T see that going to the circus or theatre will hurt me," said a professor of religion.

"But you're wily out at all! How can that hurt you if you desire to go? The very fact that you want to go shows that you are not only hurt, Satan tempted you, you yielded, and your desire shows sin has hurt you. Going can't hurt you any more, though through your influence you may cause others to be hurt.

So with a desire to go to a dance, or any worldly pleasure; the going can't hurt you, the desire to go only does. You please you are hurt—fully pleased by Satan.

Just as it is with every one who will see how long this and that, contrary to God's will, or command, is a-going to hurt them. The hearing has already taken place in the soul, and without short of God's grace, which beareth to repentance, can heal the hurt. Obedience to God, or rather the desire or love that you have, which beareth thee to obedience, is what turns all these wounds, or hurts. That is when a genuine love beareth you to repentance and obedience, the merits of Christ make you whole.

Says an other: "To don the hall-dresses of the fashionable world can't hurt me; no religion in dress." Hurt you? why not then can it hurt you, who has a love for these things. The very fact that you indulge in them, is evidence all the hurting has been done before, and of course there is no religion in dress when it is evident there is none in the doer's. There is no religion in externals, the religion if any, is in the heart;—or religion faith rather—and the externals only tell what kind of religion it is in the heart, that is all. When you see grapes hanging on a vine, you may be sure the heart of the vine is complete; and when you find a tree that is a complete tree at heart; you may be sure it will bear sour, crably fruit! Not sweet golden apples.

"I don't see that applying or refusing to apply before God in prayer with any real love covered will hurt me," says a woman of the household of faith. Hurt you, sister, no! The unbeliefness to-day, shows that the hearing was done previous. If "shame" hurts, then you have been hurt, for it is a "shame" for a woman to pray, or prophesy, with her head uncovered. And if you don't "pray" you are still hurt, for it is the duty of all God's children to pray. It is sin that hurts, and the hearing is done before the evidence comes to light. Now we can't always tell how much one is hurt by sin, but God will. He knows all about it. To sleep, never hurts, it does nothing hurts. Keep the short rule before your minds, continually, and observe it, and you will not get hurt.

This sick, in the last day, shall rest against us in condemnation, for that he has been more careful to get work done than we have been.

MARRIAGE HYMN.

When Adam was created he dwelt in Eden's
shrub,
As Moses had made the face of the world,
Two them and two thousand of creation
swayed around,
Behold the bride was formed, or any words was
found,
He had no conversation, but first his own alone,
Till he by admiration he found he had a brother
and his salvation when first his bride
he heard,
God was his elevation to be his by his side,
He spoke to him in a language I know from whom
you came
I can not let it be extra full and woman in this
name,
This was the reason why man should
have his bride,
A part of his own body, the product of his side,
The woman was not taken from Adam's head
he knew,
No she was not put over him in consistency so,
The woman was not taken from Adam's feet
we say,
Nor he must not have her, the meaning seems
to be,
The woman she was taken from under Adam's
arm,
And she must be protected from injury, and I know
The woman she was taken from men to Adam's
heart,
This seems to be the reason why they should
never part.

And men, must make themselves, to you I'd
like to see,
Don't let the little woman be ever lost aside,
The Bible that's called the Bible I pray you
don't neglect,
In every source of duty, it will be both direct
And every source of the brotherhood, and counsel
for the bride,
I pray you, do prove faithful, and for your
love provide,
And to avoid contention, don't see the seed of
strife,
These are the solemn duties of every man and
wife.

Suggested by General Pitt.

SELF-JUSTIFICATION

BY J. B. HENRY, D. D.

WHERE is within us a disposition to
find a really and reasonable excuse for
our own short-comings. Faults that
appear mountains to others, we can find
very plausible excuses for in ourselves.
The heart is indeed deceitful above all
things; so can know it. We naturally
suppose when we do a wrong or commit
an error or sin, that we are surrounded
by peculiar circumstances, and if we
had been situated as others, we would
not have been tempted to have done so.
This is only some of the stratagems of
the wicked one to lead us farther into
temptation, and finally to ensnare us into
some deeply aggravated sin. God cannot
look upon sin with the least degree
of allowance, in us any more than for
others; and when we begin to search for
excuses, let us remember the eye of God is upon
us, and if we have committed sin, our
apologies only make the matter worse,
and our trying to believe there is no
great harm in it, makes it no better. If
we are disobeying God's Law, nothing
short of a true, heart-felt repentance can
remedy the evil.

I have often heard it said, "I do not
think there is much harm in what I did."
Much or little, it was harm. If it was
disobeying the Law of God, and us not
thinking there was much harm, makes
it no better. Another excuse is, a great
many others do so, why cannot I? This
is the wicked excuse that can be brought
forward, that others doing wrong, would
justify a wrong in us. When we begin
to give away to our carnal inclinations,
pleading that there is no harm in this
or that, we are in a very critical condi-

tion; the evil one, is making pretty
good headway with us.

Let us rather stand firm, with the de-
termination that we will not do wrong,
if we know it, "God being my helper,"
and if we cultivate this frame of mind,
and trust in Him He will help us. He
has promised to help us in every time
of need, but when we allow try to justify
our sin, then to humbly acknowledge
them to Him, we have no promise, either
of forgiveness or help. Many things of
this kind, have come under my observation.
Of late matters have occurred, that
have called professing Christians, and
those that thought themselves very
strict, into companies that have met for
everybody, and those Christians would
excuse themselves, by supposing there was
no harm; forgetting probably that what-
ever we do, must be done to the honor
and glory of God. Dear reader, cease to
make excuses; learn to do His will, and
if you should fall short, do not make
the matter worse by apologies, but ac-
knowledge your fault and ask pardon.
He is ever ready to forgive the truly
penitent.

A TALK ON THE COVERING.

BY C. S. WATKINS.

DAUGHTER, I believe it is that the
Brethren Church insists strongly,
that all their female members should
wear a covering on their heads, in time
of worship!

Father, Because the apostle Paul
commands it.

Daughter, I believe the apostle had
in view only the *hair*; for he says, "The
hair is given for a covering." in 1st Cor.
11: 15.

Father, If the apostle meant nothing
more than the *hair*, then it would
have been superfluous to say anything
about the covering, from the fact, that
people know long before the apostle
wrote that the *hair* was intended for
the natural covering of the head.

Daughter, But does not the apostle
say, in the Scriptures above referred to,
that her *hair* is given her for a covering?

Father, Yes, he does; but he says a
good deal more too. In order to under-
stand what the apostle meant in the verse
you referred to, it is necessary to notice
some of the passages versus first. You
have, perhaps, noticed that the apostle
wrote about the covering of the man's
head, as well as of the covering of the
woman's head, in time of worship!

Daughter, Yes, I have.

Father, Does it not seem quite plain
that the *uncovering* pertaining to the
man's head, and the *covering* pertaining
to the woman's, both refer to the
same object, &c., if the *uncovering* of the
woman's head is only the *hair*, then the
uncovering of the man's head means the
hair also!

Daughter, Well! I suppose so.

Father, Then, if the *uncovering* of
the woman's head means the *hair*, then
every time they pray or prophesy they
must take their *hair* off.

Daughter, Oh! Since I came to
think of it, the *uncovering* of the man's
head means the *hat*. Of course! To
take the *hair* off, every time of worship
would certainly be very inconsistent and
bothersome.

Father, Well now; according to
your own admission, both the *uncover-*
ing of the man's head, and the *cover-*
ing of the woman's, head means the same
thing. Then if the *uncovering* of the
man's head means removing the *hat*, the
extra covering of the woman's head

means another covering too, besides the
hair.

Daughter, I expected you would trap
me; but what about the *hair* being given
her for a covering in verse 15?

Father, We are not quite ready for
that yet. The apostle says in the chap-
ter referred to, in verse 14: "For if the
woman be not covered, let her also be
shorn." Now do you know what the
word *also* means?

Daughter, I do not know that I do
exactly, only that it generally stands for
two things of similar import.

Father, Your definition is tolerably
good, but to make this matter clear, let
me use a simple illustration. If I say,
James put on your shoes, *also* your
shoes, is it not clear that two coverings
are meant?

Daughter, Yes! surely.

Father, If I say, put *also* a shawl
on your head, would you not understand
that another covering had already been
referred to?

Daughter, Yes, but what has that
to do with the argument?

Father, A good deal! The word
"*also*,"—meaning two things of similar
import, of course; has that meaning in
the verse referred to. Then the apostle
had in view in that verse, two uncover-
ings in case of disobedience. If the
woman had off the religious covering in
worship, then, *also* let the natural
covering (the hair) be taken off, it is
unnatural. But according to your notion
the word "*also*" is not needed, from the
fact that you have but one covering, and
that is the *hair*, hence you can see the
inappropriety of your position. Or in
other words, how can the apostle use
the word "*also*" when but one cover-
ing is referred to? It would be entirely
superfluous. According to your idea,
but one covering could be taken off.

Daughter, Yes, I saw that the term
"*also*,"—as he should or shaven," is used
by the apostles, only when the woman's
head is not previously covered; other-
wise there is no sense in the language.

Father, The apostle had in view,
in the 15th verse, the inconsistency
of talking off the natural covering, i.
e., the hair. For her hair is given her
for a covering." And now, to retain
this natural covering, let her head be
covered with the religious covering.
This extra covering, is the apostle's mean-
ing undoubtedly.

D, Well, why must that covering
be one of these little contemptible caps?
Why won't a decent hat do as well?

F, Unless the church decides it will
use uniform covering, it does not be-
long till every woman will have just
such a covering as will suit her taste,
and in a short time all the fashionable
hats of the world will be worn by mem-
bers of the church. It is in this way
that many of the churches, which once
were noted for their plainness, have be-
come so fashionable.

D, I do not believe that there will
be any caps in heaven.

F, Well! I do not believe there will
be any hats there either.

D, Then why contend for a covering
at all?

F, Whatever Christ, or the apostles
commanded us to do, that we must do;
and our disobedience to anything, even
the covering, may be the means of us
losing heaven.

Now the substance of our talk is
about this:

1. The man's hair is given him for a
covering as well as the woman's; both
can retain their hair by being obedient.
2. The man is to have his head un-

covered, i. e. his hat off in time of wor-
ship.

3. The woman is to have her head
covered by a religious covering, and
this honor her husband, and retain her
natural covering (the hair).

D, I see plainly now that the apos-
tle meant some other covering beside
the hair—some covering that could be
put on and taken off conveniently to
suit the occasion, just as the man can
take off, and put on his hat or covering
to suit the occasion, and this I know
could not be done were the hair the only
covering the apostle alluded to.

F, Yes, I saw so that you understand
the apostle clearly, and hope you will
be obedient.

D, I know that we should obey in
all things, for we command Christ, but
then for me to wear a cap, would make
me look so odd.

F, As to looking so odd, in this
you are mistaken. You may only look
a little odd in the eyes of those, whose
outlooks is so corrupt as their hearts;
besides this, it is not in accordance with
the spirit of Christianity; that its fol-
lowers should so adorn their person as
to please the corrupt taste of a wicked
world; but rather adorn themselves so
as to please God. Further, there is nothing
that makes the sisters in a religious
assembly, look so saintly and becoming
worshippers, as the covering adopted by
the Brethren church.

CHRIST THE SURE FOUNDATION.

BY DANIEL BROWN.

FOR other foundation can no man
lay than that is laid, which is
Jesus Christ" (1 Cor. 3: 11).

The apostle Paul, that great em-
bassador for Christ, knowing nothing but
Christ, and Him crucified, was endeavor-
ing to show the church at Corinth, that
Christ alone was the sure foundation;
that in Him only should they trust,
that they could find refuge in none other.
Paul found the Corinthians in a
confused condition, they were not fully
established in the cause of Christianity,
that they were still carnal and walked
as men, while one said, I am of Paul,
and another, I am of Apollus, Who
then is Paul, and who is Apollus, but
ministers by whom ye believe, even as
the Lord gave to every man? Why
all this strife and division? You are
too much under the control and influ-
ence of the carnal mind. But their feel-
ings and desires, and their affections
must be drawn to Christ, who is the
great center of attraction, as Peter said
to the Jews, "This is the stone that was
not at night by you builders, which is
become the head of the corner. Neither
is there salvation in any other, for
there is none other name under heaven
given among men, whereby we must be
saved" (Acts 4: 11, 12).

Then we understand that if we desire
happiness, and share with Christ in
glory, we must build our eternal hopes
on the rock Christ Jesus, for there is no
salvation in any other; no deliverance
from sin and its awful consequences,
God has made ample provision for fallen
humanity. The Lord knew our
condition, better than we knew what
we stood in need of; there being nothing
for us to base our future happiness
on. God through the prophet Isaiah
says, "Behold I lay in Zion a foundation
stone, a tried stone, a sure foundation,"
and no man has any right to doubt its
guarantee, its durability, for it will
stand, and upon it the church of Christ
will stand, and the gates of hell shall

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. R. BASSON,
EDITORS.

The Brethren at Work will be sent post-paid, to any address in the United States, for \$1.00 per annum. Those sending no orders or \$1.00, will receive the paper free. All orders must be accompanied by the name of the agent, will be allowed 10c per cent for each new order, which should be indicated from the money before sending it. Money orders, Drafts and Registered Letters may be sent at our rate. They will be made payable to Messrs. A. E. Hanson, Subscribers, and communications intended for the publisher should be made out on orders directed to the publisher address as follows:

MOORE, BASSON & STEWART,
Lansing, Corvallis, Mo., Ill.

LANSING, ILL., JANUARY 10, 1878.

LATEST news from Watrous, Iowa says, that brother YOUNG is doing preaching, and so far, is meeting with good success—souls are turning to God.

BRO. JOHN ZINN, of Iowa, before leaving from his home last week, preached two able sermons at the Cherry Grove meeting-house, two miles North of Lansing.

BRO. J. P. HETTER, of Philadelphia, Pa., has been laboring at the North Coventry church, Pa., and a result will thirty-two lives have been added to the number of the saved.

UPON the reading of "winning the sick," on first page of this issue, Bro. D. E. Pugh writes a notice that has been too much neglected. Don't fail to read the article and then live up to it.

LET'S in the preparation day for the eternal rest beyond, and make good use of the present. Let your motives be pure and your acts noble. Modesty and virtue are priceless gems, see that you possess them.

If you would be happy and enjoy life, look on the bright side of the picture. Be of good cheer, it is but a few steps to the land where troubles are unknown. Look ahead; the future is of more value than the past.

AFTER reading Bro. BASSON'S Review of E. D. HERRICK'S objections to *Baptism for Conversion* of sins, at last week's issue, had it to your hands, especially the advocates of the man's heretical and false conversion.

BROTHER S. Z. SMITH, of Tennessee, has promised to write regularly for the Brethren at Work, and is expected to furnish a series of valuable articles. His experience as teacher and minister, qualify him for giving some profitable lessons.

BRO BOWMAN left last week for Iowa, and will return sometime this week. We wish him a pleasant trip, for it is at times comforting to get away from the office work, and get a little fresh air. When he returns, he will likely have something interesting to tell our readers.

Our readers are continually calling for shorter articles, saying they are read more, and accomplish more good that longer ones. Though the present issue sets a very good example in this direction, yet we hope to improve in the future. Short, well-written articles are what we especially solicit, and are usually given place in preference to longer ones.

WORDS of encouragement flow in from nearly all parts of the Brotherhood, and we are again so doing a good work gathering subscribers for 1878. From many localities, where we last year had but a single subscriber, we are now receiving large lists. And now that the year has fairly begun and our readers have grown so numerous, we realize our official responsibilities more and more, and feel by the help of our Master to send out only such matter as will be to the edification of God's people; the union of our great Brotherhood, and the salvation of souls. We trust that our correspondence will be full, less on the same differences that are daily keeping us apart, and so direct their articles as to establish a perfect bond of

love and good wishes throughout the church-at-large. We enter upon the work with greater alacrity, and shall be more successful and glorified and in the end, life everlasting.

BRO. JOHN FORNEY called upon us again during the holidays, and spent sometime in our Sanctum. On Monday last he started for his home in Nebraska, expecting to stop in Blackhawk and Benton counties, Iowa, to visit his brethren living there, and to labor some in the cause of the Master. Trust his visit may be pleasant, and his labors successful. His visit in Illinois was not so pleasant as it would have been, had the rock been in a better condition so that he would have preached more of us. We realize we receive such brethren as Bro. FORNEY among us. If some of our "wobbler-brothers," who shudder and turn the cold shoulder to the name of "pioneer preacher," could have the privilege of listening to brother FORNEY, and see such as he, they so doubt would conclude that men on the frontier know Jesus, and can wield the sword of the Spirit as effectively as "pulpit grammarians." In fact they preach Jesus and the Gospel, and let grammars take care of itself, and while we listen to such men, the heart gets so full that the heart forgets to criticize. Brethren, when you travel, don't forget Illinois and our office here.

A REQUEST

NOW that the feet of the year's past, near as I may conclude that it is unnecessary to solicit subscribers, supposing that the time is over for such work, but we hope that our friends will not think that way, but continue to work to the point, and when you meet with those who do not take the Brethren at Work, show them the paper and ask them, "Please let me have your name for the paper one year." Subscriptions may begin at any time, though we can still supply some back numbers. The working for the paper during the long Winter months, you may be the means of saving souls, and at least sending good instructions to many wayward hearts. Try, kind reader, and see what you can do. If you have an extra paper to hand to your friends, drop in a cent containing your year's subscription, and we will send you a single copy, prospect for free. The First and February are the best and most successful months to work in a paper, as the nights are long and all want reading to read.

Further too, what you can be for the Church, but, as these are many members who would like to take the Brethren at Work, but as we are able to pay for it. Remember the poor, and neglect not the widow and orphan, for these we have amongst us, and seek to then good and thus they also improve.

TRACT ASSOCIATION.

THIS year there is a vacancy remaining by the expiring of ESSON, Esq's term as one of the Board of Managers, which vacancy must be filled either by his re-election or the election of another to fill his place. Each of these is our sole for this purpose, therefore those who have been elected to the position, will immediately send in their votes, to the effect of this. They may be sent on a postal card, in letters or otherwise. In each and every case the donor must give his or her name and post-office. Please attend to this at once, as we should know the result by the first of February.

The objects of the Association provide that, the one elected to fill the vacancy, shall be a well-established brother, residing in the Northern District of Illinois. Each donor will therefore be his own judge as to who that brother should be. For the benefit of those who are not familiar with the workings of the Association, we will next week publish their circular in full; would have done so this week, but lacked room. The donors will please send in their votes immediately. Address this office.

TO CORRESPONDENTS.

ARTICLES written to this office on business relating to the firm; communications, subscriptions, church news, orders for books, tracts, etc., should not address their letters to either of the editors individually, but use the firm's name of Moore, Basson, & Stewart, as this will

avoid, in many instances, inconvenience and delay. Parties doing this will hasten their articles through to more promptly, and their articles inserted without further necessity.

Brother Moore, and Basson are letters addressed to either of them would necessarily be neglected until they returned. Letters of communication, intended for either of us private matter only, should be addressed to the one first named, so as to take notice of this, and remember it when writing to us.

THE JEWS.

THE following from the *Weekly Inter Ocean* would seem to indicate an important movement among the Jews in the United States:

"The Rev. David Ross, of Columbus, Ohio, issued a call for a national convention of all brethren who are not willing to accept Jesus Christ as the promised Messiah of the world. The objects of this convention will be to form an alliance of all the converted Jews and to travel throughout the world; to appoint a set time to establish the Kingdom of God on earth, as Jesus Christ, to form a bond for a national covenant with the New Testament Scriptures, as the statute and law of the nation, and to invade the power of the world to restore Palestine to the people of that faith. The date and place of holding this convention will be fixed by those of the body of the project."

The return of the Israelites to their native land is being looked for with much anxiety. Some that exile from Palestine, they have endeavored to send and preaching beyond description, yet send all their members that has not yet returned to their country and to receive their return to their promised land, and to receive it as a life from the dead. May God speed the time when the land of the prophets shall once more resound with the songs and praises to Him who doth all things well.

J. H. M.

A FURTHER EXPLANATION.

IT seems that a misunderstanding has been attempted, regarding the support of what was said a few weeks ago, in relation to my name having been used by one of the directors of the missionary movement at Meyersdale, Pa., some having concluded that I am not interested in any movement outside my own district. This view of the matter is incorrect, for I am interested in any lawful and not faith for the promulgation of the faith, but am not at present connected with any movement away from home. I do not generally engage an enterprise until I understand it, neither is it my motto to oppose any thing until I know that it is wrong.

If it were not that, as a people, have not done so much in our own land as ought to be done, but whether the present movement will supply the wants in this direction remains to be seen; I trust, however that it will, and that it may work to the glory and honor of God and the salvation of many souls. If the project is a good one it will soon be apparent, and therefore I do not see why I should not be free to cooperate any one who may be connected with it, any unpleasantness, as I did not mean to oppose it, but to correct a wrong impression.

I would be glad to see every lawful missionary effort succeed, and be a power in home missionary work. Though there may be some things connected with the enterprise that are not fully in harmony with our views of apostolic missionary work, yet the confidence I have in some of those who are so sympathetically with the movement, forbid me to act hastily in this matter. Hence the readers will not think that I am going to oppose a thing before I have time and opportunity to investigate its nature and workings. On last page given a report of the convention. For want of room it was crowded out of the last issue.

J. H. M.

REVIEWS.

AS many are continually writing from different parts of the brotherhood, soliciting my services in evangelistic work, and my dates and health being such that it is not only impossible to fill the calls, but in many instances to write a satisfactory reply, I take this method of notifying all of the possibility of filling their

call, trusting that all will understand and be fully reconciled.

My health failing recently, caused many propositions to India and Southern Ohio, to remain unfulfilled for the present at least. As my health improves, I will be there. Agreeable to promise, and no hindrance interfering, we expect to meet with the church in divine service at Danville, Ohio, Feb. 14th, at 6:30 P. M.; will, if health permits, remain sometime in that part of the State, unless other duties call me elsewhere. I should like thirty calls to be made in that State, but it will be impossible to fill them all.

Several letters not yet replied to, will now receive notice. Paul Wetzel, Gray County, Iowa, cannot possibly come with me. Do not expect me to come until I say so, as I do my own amassing, unless otherwise arranged, according to the will of the Master, and from present indications I shall be able to be credit on account of my own old condition, an working myself, too close together in time, and too far apart.

Wm. Hertler, Lancaster Co., Pa. My stay in Pennsylvania will be too short to hold a series of meetings in each of the five counties your call endorses, hence will visit until the time I first write you, next Summer or Fall.

— Jackson Whitehair, Wm. A. F. B. Sharre, Van S. Shipman, Samuel Longacre, Iowa; D. L. Bishop, S. P. Sailer, D. Nyberg; Thomas D. Lyng, A. Palmquist; These Snyder; Jos. P. Hertz; Isaac Church, Ill.; Hal Hamilton; Edwin Hindman; L. S. Berkey; Ed. Weaver; J. H. G. Gish; cannot take any definite time now, as to when I can be with you, — Galliano will be next week, and sometimes all say, next week. This I cannot do. I would like to make it fill every rail that comes, but cannot do it as we have few workers, I could not fill one fifth of them.

Some were so far as to send me five dollars in the envelope as an inducement to come and preach for them, but as I am not preach for the "almsgiving folk," but for the Almsgiving Christ, that is useless. Yet those who have been thus honoring me, will please accept my warmest thanks for their Christian generosity. The members where I have been preaching from time to time, have manifested great liberality in administering to my temporal wants and expenses, and I feel satisfied that those who have the Master's cause at heart, will not let their other who come to labor among them.

In Ohio, brethren J. P. Elsemore and S. T. Bowerman will make arrangements, as to what churches I am to visit first after leaving Danville. Trusting that we will have the hearty cooperation of all God's people in that part of His Kingdom, and His blessings will attend the short but fruitful work with pleasing results to our meetings there.

J. H. M.

RESPONSE TO B MEMBER.

THE editors of your "New Year's Greeting" will be all dead away, but some of them continue to fall upon more than one heart, filled with the image of Him who was found "in a manger." The shepherds who "came with haste," greeted the Lowly One, and then went and spread abroad what they had seen and heard. Such news could not be locked up—could be withheld to ourselves only. As they had heard it, wondered at their things which were told them by the shepherd (Luke 2: 18). Today wonder and amazement are depicted on the countenances of the great multitude, because of "THOSE THINGS," "Those things," the wonders of the Lord, His pure doctrine and His marvellous effects on men and women, cause them to be willing to sacrifice for God. For more than 1800 years, has permitted wide utilities to see His living witnesses of the work begun in Bethlehem, yet the multitude prefer to grovel in sin and iniquity.

But God be praised, whose was the same Father, the same Jesus, the same good Book to read and direct us as all Christians have had. One of the same Will, we draw the "living water," from the same well—come down from the living Bread, from the same vine who give us life. The closest neighbor is the same hallowed place as when our Father declared He would meet us there. As men were then fearless in holding forth God's truth, so we do be. Policy would say, turn and twist to please men. Principle

THE FIRM BANK.

The following verses, supposed to have been written by the Rev. Rowland Hill at a time when public credit in Great Britain was shaken by the failure of several banks, are reprinted by request:

I HAVE a seeing-finding bank;

A more than golden store;

No earthly bank is half so rich;

How can it then be poor?

'Tis when my stock is spent and gone,

And I without a groat,

My glad to hasten to my bank,

And beg a little note.

Sometimes my Banker smiling says:

"Why don't you otherwise come?"

And when you draw a little note,

Why not a larger one?

"Why live so miserably and poor?"

Your bank contains a plenty;

Why come and take one-pound a note?

When you might have a twenty?

"Yes, twenty thousand ten times told

Is but a trifling sum;

To what your Father has laid up,

Secure in Christ His Son."

Now then my Banker is so rich,

I have no cause to borrow;

I'll live on my cash to-day,

And draw again to-morrow.

I've been a thousand times before,

And never was rejected;

Sometimes by Banker given me more

Than I shot for or expected.

Sometimes I've felt a little proud,

I've managed them in due order;

But, ah, before the day is gone

I've felt as poor as ever.

Should all the banks in Britain break,

And that of England scorch;

Bring in your note to Zion's bank,

You'll surely have your cash.

And if you have but one small note,

Fear not to bring it in;

Come boldly to the bank of Grace;

The Banker is within.

All forged notes will be refused,

And counterfeits are rejected;

There's not a single note will pass

That God has not accepted.

This bank is full of precious notes,

All signed and sealed true;

Though many doubting souls may say,

"There is not one for me.

The paper had a little note—

"Look if you will, you can";

The Banker coughed this little note,

And looked the sickly man.

We read of one young man, indeed,

Who never was full clothed;

But at the Banker's book of Grace

This man was never found.

But see the wretched dying thief.

He sang by the Banker's side,

His creed, "Dear Lord remember me!"

He got his cash and died

—Frank Leslie's Sunday Magazine.

FAULT-FINDING.

BY CHARLOTTE E. BOND.

WHY beholdest thou the mote
that is in thy brother's eye, but
condest not the beam that is in
thine own eye" (Matt. 6: 3).

The language of the text emphatically warns us against the principle of fault-finding. This is a matter that is very difficult to control in our natures. To manage this trouble, the tongue must be bridle, and kept so, for the apostle tells us if the tongue is not bridled our religion is in vain. This thing of watching each sister, and stating just the length of the capstrings, and how she ties it, the exact size of the bonnet, or just how this or that brother has his coat rounded, looks very much like a representation of the fitting of the mint, nise, cumin, and neglecting the weightier matters of the law, judgment, love, and mercy. You that are criticising every little matter to dress, examine yourselves. Have you dealt fairly with

your brother in all your contracts with him? Have you given just weight in every case? Have you not in your possession one dollar and fifty cents that you could send the Brethren at Work into some poor family next year; that you have intended to spend for some selfish purpose?

While we are criticising others, let us look within our own hearts and see if all is right there, and when watching our neighbors wash their hands, caps, and pots, before they eat, according to the tradition of the elders, let us lay aside the commandments of God, Peace and good will toward man, has been proclaimed from on high. Our Savior said, "Peace be unto you." "My peace I leave with you." Do we still retain that peace in the church? We are commanded to have forbearance toward one another, and to exercise patience and forgiveness toward each other, and as near as we can live peacefully with all men.

We think this continual fault-finding destroys our peace, and brings about unpleasant feelings. We are told precisely what to do in case a brother offends, go to him, and only him, kindly, lovingly, and tell him meekly of his fault; if he hears thee, matters should stop right there. But in many cases the whole neighborhood knows it before the offending party knows that he has offended any one, and sometimes the matter is laid before the elder, as the first move. This is not the way we understand the Scriptures in these matters; and possibly if we would look a little more in our own hearts, and watch ourselves a little more closely, we would not be so much time to abuse the faults of others. May we all be able to examine ourselves, and walk before God blameless, in my prayer.

"THOU FOOL."

BY JOS. I. ROYER.

THOU term fool, is frequently, but thoughtlessly made use of by many. It has several meanings, such as a person destitute of reason, an idiot, also one that acts unreasonably, and is frequently used as a term of reproach. But in the Scripture, it means a wicked person.

"The fool has said in his heart there is no God" (Ps. 14: 1).

"Whoever shall say, thou fool, shall be in danger of hell fire" (Matt. 5: 22).

Among the Jews the term fool, implied the highest enormity and most aggravated guilt. Among the Gentiles, such an expression was punished by cutting out the tongue, and thrusting a hot iron of ten finger's breadth into the mouth of the person who used it. A person who hears these sayings of the Savior and doeth them not, is termed a foolish man. When a man puts up a building and does not lay a solid foundation, we conclude that he is a foolish man, for he has not acted wisely, but very contrary to the rules for building. Five of the ten virgins were foolish, for they took no oil with them in their vessels. "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut."

There was a certain rich man whose ground brought forth plentifully. But he became alarmed about not having sufficient room for his goods, and lost the fruit of his land. He pulled down his barns and built greater ones. After having built greater barns, he stored away his goods, and said to his soul, "Thou hast much goods laid up for many years,

take thine ease, eat, drink, and be merry." But God said unto him, thou fool, this night thy soul shall be required of thee" (Luke 12: 19, 20). Oh! what a message, that starting him in the face. He may have been honest, and not slothful in business. He may have stood high in society, and was considered a wise man. But he fooled himself out of the salvation of his soul. So it is with him that is not rich towards God. "Where your treasure is there will your heart be also."

THE TEST OF DISCIPLESHIP.

BY G. H. BARNARD.

A *Brother's Christiana Greeting to all the Saints of Philadelphia.*

THOU most solemn and august thought conceivable is **NO**W arising. This includes God and Angels, men and devils. Moral responsibility and immortality are inseparable. Being without beginning must necessarily be without end. All inferior intelligences *emanating from Him*, but not only originated by Him, but made in His likeness, with His essence woven into their constitution—have His prospective Eternity; Life everlasting is the Being of God, and the opposite is Eternal Death. The loss of the Divine character in us, is the loss of His life, though life continues in another quality and relation and experience. The restoration of this character is Eternal Life and this life is LOVE. "God is love, and he that dwelleth in love dwelleth in God, and God in him" 1 John 4: 16. "By this shall all men know that ye are my disciples: if ye have love to one another" John 13: 35.

The test is deep and comprehensive. It discards the very heart of God, and lays bare the contents of His Uncreated Personality. To be like God is our only chance for Heaven. To make this community of nature and joy possible, the wonder of the Incarnation, the Crucifixion, the Resurrection, and the Ascension had to intervene, and all these were expressions of love, both as grounds of reconciliation and patterns for imitation. Of all questions this is the most momentous, and I, or am I not a true disciple of Jesus Christ? To pretend to love God, while we are vindictive in feeling, and cold, distant, in conduct, is hypocrisy. To wear a smiling mask, and make profession of affection which the conscience belies, is ditto. "By this shall all men know," by this test God Himself asks to be judged. He announces Himself as LOVE. He gave His only Begotten Son to all the dread liabilities of our apostasy, and appointed a special functionary to cry out, "Behold the Lamb of God." "By this shall all men know that God is Love." The principle which opened the way, must also be the living controlling principle of all who pass over it. None can be of God, or have part in His beatitudes, save those who are quickened and sustained by the principle that made God human. What an inconceivable stoop that was which exchanged the glorious Throne of the third Heaven for the manger, and the Swaddling-clothes! This served the double purpose of expiation and example. We needed a Propitiation for our sins, and a type of the Divine idea of human excellence. Christ is both, and we cannot have the benefit of the first without conformity to the last. "By this shall all men know that ye are my disciples."

We are so apt to lose the great and lofty idea of God is Christ in the habit of thought, and feeling generated by con-

ventionalism that we need, "a line upon line, precept upon precept, here a little and there a little" to prevent the spiritual from being overlaid and obscured by the carnal. It requires unceasing vigilance, unbroken and desperate warfare with the world, the flesh, and the devil, to keep the new born Christ from perishing under the weight of Herod. An idle word, a fit of passion, the issuing of a forbidden-ledge, the reading of humorous or flesh-pleasing literature, entertaining or retelling gossip, exaggerating frailties, and caricaturing virtues, and misshaping motives, are all diminutions or destructions of the test of our discipleship. Every aberration from the life of Christ is its own blight and damnation. No simple instance of self-preference escapes the curse of the law. We are dwarfed, and maimed and paralyzed and dead, because the supremacy of self the Holy Ghost rejects, and resigns the field to the Arch-Deceiver, whose prerogative it is to assume the cloak of Heaven to do the work of Hell. If we would know our relation to God, we have but to ascertain our relation to our fellows. God was in the flesh, and has given us the true mould of all human relationship, outside of which there is no salvation.

"He that hateth his brother, is a murderer" and that beareth not in Christ, hates. "Ye must be born again" to live in Christ. All life is death. To love as brethren we cannot be generated by one Father; self-sacrifice is the ruling characteristic of that Love which made a way through to opposing attributes of Jehovah for our redemption; and the same element among those thus redeemed is not only a badge of our Divine lineage, but the very essence of the Life Everlasting. "He that loveth not, knoweth not God; for God is love." Let these words as they are breathed out of the heart of Jesus by the Holy Ghost, sink into our souls like the knell of death, oh! what a bottomless hopeless Hell in these three words, "KROWETH NOT GOD." Between the love, of which the cross is the life, and the ignorance of God and the depth of damnation, there is no middle ground. "By this shall all men know that ye are my disciples, if ye have love one to another." Not the purest and loftiest affection that ever welled from the uncreated heart; but the love that drew Jesus out of the bosom of the Father, and bapized Him on the manufacturer's stake, under the frown of Heaven, and the terrors of the Hell, and the scold's and millings of the very objects for whom all this humiliation and agony was endured! Oh! the beauty of Holiness. Oh! the depth and tenderness of the Divine Heart. Oh! the dignity of human nature. Oh! the exceeding sinfulness of sin, the exceeding malice of the human will, and the awful, God-defying obstinacy of perverted inclination. So good is God, so great is man in make, and so mean in his character, who cannot love as Christ loves, cannot be where Christ is. The fellowship of the saints is the eternal unity of the Holy Trinity. Christ is the expression of the uncreated All-Love, and we are "the habitation of God through the Spirit" the propitiation of the Incarnation. Let us not cheat ourselves out of salvation, by discounting the love of Christ, in our life, and taking that for a copy of His, which is only a misshapen, ghastly birth of sin. The work of God goes deep, and when it plows up the subsoil of our being, and mellow it under the harrow of discipline, and the rays and dews of Grace,

we will be able to endure the scourge, and the buffeting and the spitting, and the mocking, and the lacerating nails, and look up to God in trust, and down upon the cruel world in pity, and say, "Father forgive them." So did Jesus, and, "If any man have not the spirit of Christ, he is none of His," ever withholding words. "Who can read them without being startled? Who can endure the doom of the lawless, and who can love without the cross?"

FALSE TEACHERS.

BY FRANK ALLEN.

IT is an awful charge that is brought against false teachers, in olden times (Daniel 9: 16). The leaders of their people caused them to err, and they that are led of them are destroyed.

There are many teachers in these last days, chargeable with this guilt. And we find a cause pronounced against them (Gal. 1: 8, 9). "But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." As said before, woe is now again, "If any man preach any other gospel unto you than that ye have received, let him be accursed."

1. They cause the children of men to err, by false doctrine. This was the fault with the teachers, in the church at Galatia. They preached another Gospel. And when we read the awful curse which under the influence of inspiration pronounced upon such; surely all teachers ought to tremble at the thought of preaching anything else than the unadulterated Gospel of Christ.

2. Teachers cause men to err, by not fully bringing forward all things commanded, and not declaring the whole counsel of God.

3. They cause men to err, (2 Pet. 2: 3, 4). "Through covetousness and with feigned words they make merchandise of them, and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. How far this has contributed to make many a poor, thoughtless creature, who either was incapable of looking beyond the surface of things, or would not take the trouble to do so, concluded that religion was a trick of priestcraft, it is impossible to compute. We are told in 2 Tim. 4: 3, 4, "For the time will come when they will not endure sound doctrine; but after they have heard, they shall turn to themselves, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Many examples are to be met with, of the fatal influence of such teachers. When the inhabitants of whole districts are led astray under the most fatal decisions, and are steered against every attempt to direct their attention to the Christianity of the Word of God, surely the thought of this, ought to excite in those, who profess to teach all things commended, much watchfulness and prayer, and to lead the children of men carefully to draw their instructions from the pure Fountain of Divine Truth. They should examine with minute attention, the light in which things are represented in the Scriptures, and their discourses should be a faithful copy of what is therein contained. The apostle Paul declares, under the influence of the spirit of prophecy, that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, un-

without natural affection, trace breakers, false accusers, revenge desirers of those that are good, traitors, heavily high-minded, lovers of pleasure more than the lovers of God, having the form of godliness, but denying the power thereof." And after giving the description of characters, he adds, as an injunction, and plainly binding on the disciples of Christ, and records for their instruction in these last days, "From such turn away."

Be it noticed in this passage, the characters that were to distinguish the last days. Such characters have existed in every age; but the period referred to, they should be found with a form of godliness (Rom. 16: 17). "Now I beseech you, brethren, mark them that cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them" (2 Thes. 3: 14). "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (2 John 1: 10). "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Are the foregoing Scriptures to be obeyed? (Matt. 5: 19). "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (James 2: 10). "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Rom. 2: 13). "For not the hearer of the law is just before God, but the doer shall be justified." Disobedience in these things tends to draw a veil over the peculiar doctrine of the Word of God, and not only to obscure their glory, but to exclude from the mind every impression that the knowledge and belief of them is essentially necessary to our acceptance in the sight of God. It tends to annihilate those distinctions which they constantly maintain. From such turn away. Was this supposed to be obeyed? If so, all this present difficulty in obeying it can be considered in no other light than as involving a reflection on the wisdom of the Lawgiver.

CHRISTIANITY.

BY JAMES BIRT.

THIS term embraces within its signification a wide scope for reflection and contemplation; the primary definition is the religion introduced and taught by Christ and the apostles. The object at present is, to notice the design and purposes of its introduction.

First, it is intended to reinstate man in favor and friendship with His Creator, a position from which man had fallen in consequence of his violation of the Divine Law, and is now suffering the penalty annexed to the infringement of this law. Hence its object is to relieve all implicated, from under the curse of a broken Law, by restoring them, that they may enjoy us in their primal creation, that sweet communion and companionship with their Maker. This is a fact none who are acquainted with the truths of Inspiration will deny, and the experience of all truly enlightened Christians corroborate the statement. Blessed indeed are they who enjoy experimental religion, for it strengthens their love, their devotion or attachment to the cause of Christ, neither does it stop with the possession of the blessing, but enlarges their powers to bring others under the immediate influence of our holy Christianity.

Love is the life of the soul, and the principle regulating its action in its normal and abnormal states, may be illustrated by two passages of Holy Writ expressed by the Author of this religion: "Come unto me all ye that labor;" "Depart from me ye workers of iniquity." By rendering a voluntary, unwilling obedience to the first, insures a complete assimilation to Him who is the Author and Finisher of our faith, and to the second there will be a compulsory ascension rendered by all who spend a life in open rebellion to Him, who is their Sovereign King of kings and Lord of lords, as a right and just award. It is wisdom in those who are apprised of these immutable results, to comply with the invitation of their blessed Savior, and take His yoke upon them and learn of Him now, that they may find rest unto their souls, and enjoy this rest throughout eternity.

The religion of Jesus has for its object the inculcation of these virtues, pure morals, and spiritual and enlightening influences. The benefits of the Gospel are many, and are intended for the entire race, none need be exempt to the benefits conferred, only obey and enjoy spiritual life, or disobey and suffer spiritual death. "Except you eat the flesh of the Son of man and drink His blood," there will be no spiritual life in the soul. The New Testament contains the histories of the lives of those who exemplified the doctrine of our holy Christianity. They furnish us examples worthy of our admiration and respect, and to copy after the lives of such illustrious characters should be the desire of all Christians, for it will enable them to progress in the divine life, by inspiring them with a zeal to press forward toward the mark for the prize of the high calling of God in Christ. The presence will be considered the basis of the Christian life as preparatory to a wider and extended field of usefulness among the redeemed spirit of "just men made perfect" in the immortal glories of spiritual freedom, and there forever show forth the praises of Him, who has loved and redeemed them with His own precious blood, enjoying the fruition of Christianity.

ANOTHER YEAR.

BY MARY A. YEAGER.

THE wheels of time have made one more revolution. Another year has rolled into eternity, the deeds of each and all are recorded, whether for or against us; if against us let it make haste to retract our steps, and make our calling and election sure. Another year comes before us as a clean white page, unspotted by the monster sin. Many are vowing to live true to each other, true to their country, or true to some organization, but how many are vowing to live true to their God! How many have made such vows, and have broken them, have fallen asleep in sin and feel easy in their present condition! But awake, ye immortal souls to a sense of your duty, make haste to renew your vows to God, and repeat of your sins while it is to-day, for the night of death will soon come when it will be too late.

Many times, when I sit at home on Sunday, do I think of the past, when we gathered with you at the house of God at Shannon Hill, and listened with interest to the Word preached, but cannot meet with you now. But once have I seen any of the brethren since we have been in Iowa, but nevertheless my faith is not shaken, my anxiety for the cause of Christ is none the less. I am still

waiting on through this sinful world, trusting in Him who is able to save, and hope by the grace of God to live this year better than any before, for if I meet none of you in this world, may I be so unspeakably happy to meet you in a better one, where many near and dear ones are waiting for us. May we ever live faithfully loyal together with the Lord of love is my prayer.

Leopold City, Iowa.

PERSECUTED.

BY A. NELSON ORRILL.

BLESSED are they which are persecuted for righteousness sake for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad; for great is your reward in heaven; for so persecuted they the prophets which were before you" (Matt. 5: 10, 11, 22). "He that will live godly must suffer persecution" (2 Tim. 3: 12). Christ says, "If they persecute me they will also persecute you."

There are very few Christians nowadays who are imprisoned, killed or persecuted for their righteousness's sake, or for Christ's sake in this our free America, where we can worship God as it were under our own vine and fig tree. But it is to be feared that some are persecuted for unrighteousness, for their evil deeds, instead of good deeds or righteousness. Although I acknowledge that the true and faithful Christians will be tried more or less by the world and ungodly people, and have their trials, temptations, difficulties and dark seasons; yet they will all work together for good to those that love God, and enable them to shine brighter, and feel happier afterward, if they have patience and grace enough to stand the storm. Therefore the Christian must watch and pray, and shall "count it all joy when he falls into divers temptations, knowing this, that the trying of his faith worketh patience." The Christian should try and live so, that if the people will speak evil of him or hear they do so falsely, and if it falls, he shall rejoice in a coming day. And if the Christian professor has anything contrary to the Scripture, the worldly people, or non-professors, have a right to tell him or her in the spirit of meekness. By the fruit we can know the tree whether it be good or evil, and by their actions, walk and conversation, the Christians show their religion; actions speak louder than words. So the Christian professor should be on his guard and live out the profession in word and in deed, that he be no stumbling block in the way of others, but a true light to the world, and as salt to the earth.

The Christian is to come out from among the world, and be a separate and peculiar people, zealous of good works, keeping himself unspotted from the world—is to be dead unto the world, and alive unto God. The Christian is to become an active and faithful worker in the vineyard of the Lord, improve his talent and time to the glory of God, and "pray for them that despitefully use and persecute you." "Bless them that persecute you, and curse not." And not be as we read, have a name to live and are dead, but try to save and win souls, for he that winneth souls is wise; "For if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The Brethren at Work.

PURSUING WEEKLY.

J. H. MOORE,
S. M. BARNOR,
M. M. EBERHART, EDITORS.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States of Canada for the \$1.00 per year. These rates include postage and \$40.00, to receive six extra copies free of charge. For all over the world the rate will be \$1.50 per year for work and material news, which material can be obtained from the office by sending a separate order for letters, tracts, and Registered Letters may be sent at one rate. They should be sent postage paid. Money orders, checks, drafts, and Registered Letters are accepted. Send for the paper, as well as all business matters connected with the office, should be addressed:

MOORE, BARNOR & EBERHART,
LANSING, MICH. U. S. A.

LANSING, ILL. JANUARY 17, 1917.

Bro. BARNOR'S address under further notice will be Forney, Washington Ua., Md., care of Elder David Long.

ELDER WILLIAM EARL, of Bond Co., Ill., has passed away. He died Jan. 4th. This one by one the aged members are passing away.

ELDER JOHN FINNEY, during his travels will be at home for the BRETHREN AT WORK, and whatever business, respecting subscriptions, the purchasing of pamphlets, etc., may be transacted with him, will be all right with this office.

Bro. JOHN METZGER says: "I would like to visit you this winter, but I cannot all yet, as there are many calls. I am going all the time. I expect to soon start on a preaching tour of about three weeks. Will tell you more fully when I write."

Our members do not work, neither do workers. Grumble. Men who work have no time to stop and grumble, and grumblers are generally too unacquainted about many things to correct themselves at all. Mostly exercise. More workers and less grumblers is what our land needs.

The brethren, preaching in Denmark next to step out towarded just as soon as the necessary means reach them, hence those who contemplate sending more money for this purpose, will attend to it immediately. About three hundred dollars are yet needed to defray the expenses of the mission.

Every man, woman and child ought to learn, not only to work, but to work well. A constant, useful employment is the best known antidote against crime and wickedness. Give us a working people every time for peace and piety. Work and piety is an essential to piety, as watch and pray is to faithfulness.

It is said that as late as A. D. 1250 the Bible was not yet translated into any heathen language, and only twenty-two years ago it was in but five or six languages; but today it is, in whole and in part, in two hundred and fifty different languages of the lost. This shows the progress of the interest taken in circulating the Scriptures.

If those people who sit around on stools, benches and public places, talking unbecomingly about their neighbors and friends, will get at home and devote a little more time to reading the Scriptures, and be much better for them and the morals of the people generally. Heaven speed the time when people will learn to quit speaking evil of each other.

ELDER JAMES R. CHAM, of Woodford Co., Ill., is not practically a "tent-maker," but he is going into the "tent-business," in a way that will evidently effect the furtherance of the Gospel. He has, in his own expense, purchased a tent about 42 by 32 feet in size, and, progress traveling, pitch his tent where it seems good, call the people together and there preach the Gospel and labor to build up the Master's cause. This is a step in the right direction, and Bro. Cham is just the man to take hold of it. God bless the missionaries!

DARLENS, situated on a beautiful plain, 130 miles N. E. of Jerusalem, is one of the most ancient cities in the world. It is 2544 feet

above the level of the sea, and surrounded, for many miles by a delightful, fresh, fertile and garden, well watered with beautiful streams. The city is about two miles long and one mile wide, and contains nearly 200,000 inhabitants, several thousands of whom are Jews. The streets are long and narrow, and though the homes outside appear rough and sometimes gloomy, yet within, many of them are neat and beautifully arranged. Nearly every home has a fountain. The place is yearly visited by many thousand pilgrims.

For an excellent plan for building a meeting-house with but little money see notes of travel and preaching by ELDER JOHN METZGER on last page. Poor churches want to make a mistake. Then these churches in the future, of filling up their reports of travel with rubricated, good dinners and ate, want to read the article again. If any of our correspondents can put more news in less space, with less outside matter they will please let us hear from them. Writing church news is a little like making maple molasses (it wants to hold down a little there is nothing left but the good).

MOUNT ABERNETH, the rising peak of the Ark of the Covenant, is 17,200 feet above the level of the sea, and contains within it the circumcising place. The summit is covered with eternal snow for about 3000 feet. Thought for from being the highest mountain in the world, yet very few persons have ever been able to reach its summit. Tradition points out a place on the side of the mountain, where Noah is said to have planted his vineyard, and where the ark of the covenant is supposed to have been buried. The region just below the perpetual snow, is barren and desolate, unvisited by either land or bird.

We learn that Elder DAVID KALKER, of Cumbria Co. Pa., contemplates visiting the circumcising place in Kansas, on the lands belonging to the Atchison, Topeka & Santa Fe R. R. This is a step in the right direction, and we wish him success in the enterprise. It would be a good idea to locate colonies in all the Western States, and those of Texas, Kansas and Nebraska offer inducements. Locating colonies in new countries is the way to get, not only improving the country and soil, but of establishing strongholds in maintenance of pure Christianity. It is hoped that influential brethren who think of going West, will give the matter some attention. Many of them could collect quite a successful little band, and thus be instrumental in building up influential churches.

Bro. LEMUEL HILLARY, favored with a cold last week. He spent a few weeks in Iowa, but is now at his home in Shannon, where he is detained in consequence of the sickness of his wife. She has been quite ill for some time, and therefore Bro. HILLARY cannot at present resume his missionary labors in the Central Reserve Mission Field. He will again catch the field as soon as circumstances permit. During the last year his labors were quite ordinary, and his travels extensive, amounting to several thousand miles. Out of 365 nights, 349 were spent in part, either lecturing or preaching. May God bless those who are sacrificing life, health and home comforts for the salvation of souls. Brethren and sisters, pray for sister Hillary, so that she may be comforted in her affliction.

THERE is, perhaps no part of our religion more sadly neglected than family instruction and culture. Children are left to grow up, and most of themselves, with but little regard for their religious training. The distinct features of Bible teachings are unknown to them; they are not brought up in the nurture and admonition of the Lord; have not, like Timothy, learned to know the Scriptures from childhood. — They are turned upon the broad earth like a ship upon the ocean, without a rudder, to be drifted about by every wind of doctrine. Every child should be brought up in religious training as one of the essential qualifications of life. Better and less from home with an empty purse and a full heart, rather than a full purse and an empty heart. The best instruction is the first thing to be got right; set

this in order by careful, religious training and you will have done much toward helping the child on his way to glory. God bless home culture, and help parents to bring up their children in the fear of the Lord.

The Bible is said to be like a great mountain, that can be viewed from different standpoints, but from no two of them will it look alike. I wonder how many different standpoints the apostle viewed it from? Wonder if they were not understood it differently? Wonder if one taught spiritualism and another immensism? One, pride and another humility? Wonder if there was one thing one side of the Bible and something different on the other? — The Bible never contradicts itself, it never teaches differently on the same subject. This is the work of man and not of God. His teachings are perfectly harmonious and uniform throughout, adapted to the wants of all nations and kindred, and that, too, without an apparent conflict. The good book does teach one class a people a set of principles and then turn right round and teach another class so differently that the two parties cannot agree. Unity in faith and practice is one of the leading characteristics of the religion of Jesus Christ.

THE TRACT WORK

UNSWERED in this issue, will be found a "Circular" — The Gospel Tract Association" — setting forth the plans for the working of an association, having for its object the publishing and distribution of pamphlets and tracts, and clearly setting forth the faith and principles of the Brethren.

It is unexpected at this time to argue the necessity of such an association, for it is evident that much good can be done through the instrumentality of good pamphlets and tracts, and it is one of the main lines of spreading the truth with a small amount of means. Much good has already been accomplished circulating good literature, and in several instances pamphlets and tracts have been of considerable aid in planting the standard of truth where it was before unknown.

For the want of time to attend to the labor belonging to such an enterprise, the work has not been pushed such of late, but as our matters are now in a good shape, we propose giving to the project our best attention, and endeavoring to build up an institution that will not only aid in the spreading of the truth, but be an honor to the Master's cause.

The plan of the institution provides that the Association shall be superintended by three brethren, selected by an elected Board of five managers, and that in the case of a vacancy in the superintendency, it shall be the duty of the Board of Managers and the Reading Committee to fill such vacancy. As Bro. J. T. METZGER has been our best hindered, than helped by the God. Think for a moment of the sum of money now locked up over the land in huge piles of books and stores, in elaborate presses and stained glass windows, in high priced buildings, and all expended for nothing! And all the while hundreds upon hundreds of poor, destitute families within the range of those church shadows are being the heaviest load of a light to keep the world of longer from the cold and dark, ungodly great triumph!

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THE NINETY AND NINE.

MOST of our teachers have read that beautiful hymn known as the "ninety and nine," but have not, perhaps, heard its origin. Some years ago there lived in Monroe, Scotland, a holy man who used to see the beauty of Christ's character as portrayed in the parable of the Lost Sheep. Having a poetic turn of mind, he sometimes expressed her thoughts and feelings in verse. The thought of an Eastern shepherd with a wandering sheep, longing for his lamb with joyful fervor, and he wrote the hymn beginning:

"There were ninety and nine that safely lay,
In the shelter of the fold."

The hymn was published in a local paper, and the lady did soon afterwards. The sim-

ilarity and beauty of the hymn gained for it considerable favor.

While Mr. SASKRY was in Edinburgh, England, he stepped up to a news stand and purchased a few papers, and in one of them found this hymn. He was then on his way to Glasgow, where he and Mr. MOORE were to hold a family meeting. When Mr. SASKRY saw the hymn, he was greatly affected; it was his brother who wrote the hymn, and he stepped into a friend's house, and down at the organ, played the beautiful hymn before him and began to sing: the tune came to his mind instantly.

The meeting was a crowded one and quite noisy, but when Mr. SASKRY sang that beautiful hymn, it was a sweet melody, and greatly edified. One lady was greatly affected; it was her brother who wrote the hymn, and when Mr. SASKRY read from her the following note: "I thank you for having sung, the other day, my sister's words. She wrote them five years ago. She is in heaven now."

J. H. M.

CHURCH VANITIES.

THE *Chicago Evening Journal*, of December 11th, describes a project for the laud and fearless promoter in which it severely denounces the extravagant and costly character of the services rendered in large cities. After referring to a case, where a church building worth \$60,000 was left out of a debt of over one hundred thousand dollars, the editor says:

"But, pray, how truly or heavenly good is accomplished by the building of such costly church structures? Can the most devout friends of religion suggest any interest subserved by those magnificent edifices, which are erected, other than the gratification of an essentially wicked and selfish church pride? The living Founder of Christianity taught, both by precept and example, that true and pure religion consisted fundamentally in sanctifying the heart. Father Spurgeon is to be found in truth, 'without any reference whatever to localities or church services. And certainly no blind devotee of any faith could so blind as actually to believe that the existence of these highly-ornamented edifices would ever promote the real, spiritual worship of God."

"But more than this, the amount of money put into these costly churches can be regarded in no other light than as literally sunk in an utterly non-productive investment. It is of no use for friends of religious extravagance to say that the edifices are built, and that the members are spiritual, rather than financial, because they, as well as all other, know that the spiritual and moral benefits to be derived from the public religious services held in these edifices can be just as well, if not better, secured as much less cost in the use of unadorned edifices. Nor can it be argued, without a blush of obnoxiousness, that this amount of capital thus invested has been given to the cause of God on earth, when the fact is that God's cause has been more hindered than helped by the outlay. Think for a moment of the sum of money now locked up over the land in huge piles of books and stores, in elaborate presses and stained glass windows, in high priced buildings, and all expended for nothing! And all the while hundreds upon hundreds of poor, destitute families within the range of those church shadows are being the heaviest load of a light to keep the world of longer from the cold and dark, ungodly great triumph!

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J. H. M.

We must live of creeds, but more trust; less of ceremony, but more of work; less of show, but more of real honesty; less doctrine, but more of love.

AMONG THE BRETHREN IN IOWA.

On the morning of the 4th inst., I was de-lighted in reaching the house of our dear brother and sister B. F. and Katie Miller, in Cedar Co. With them and family many pleasant and instructive talks other therein. Brother John Zook and family live in the same vicinity. With them I was glad to talk of God's "great things," and encouraged in the divine life.

These brethren and sisters live in a beautiful and productive country, and their contemplating a change of location would not be altogether of the above mentioned kind, in Cherokee Co. I saw this much because I think the brethren ought to possess that country. God loses the one who live there, for being away from the main body of the church they struggle to feel the need of brethren and sisters among their friends. I did not great things while there, saw that I tried to love them, and I got more of that to return them I loved. At a meeting held at Waterloo, Ia., and I attended four meetings in the South Waterloo church, four meetings in the Waterloo on the evening of the 8th, and heard brother John Ferry's noble preach on the coming of the Lord. His cheering words on the Lord's second advent encouraged the reverend God and warned the devil's doom. While speaking of the same God's doom and punishment, I thought that the same Lord's second advent would visit all the Lord's sons of this question whether Brother Perry, Finnar, and Swing were or not. These have recently departed, in our imaginations that there is no hell, but brother Y. goes on something of the Gospel trumpet which declares there is a hell. That's right. Always give both sides, and then if people will dodge and doubt, you are clear.

Spend the night with brother Davis Woodcock, who arrived here on the 27th. The next morning we had a meeting at the residence of the Strayer meeting-house the same evening, and continued until the night of January 24th. Six sessions took place the good confession and was attended with fellowship. On the 3rd he began to preach the Word in the meeting-house four miles South of Waterloo. Bro. Yoncos being unwell on Wednesday, the 9th, Bro. Fischer addressed the congregation from John H. St. in the conclusion of which Bro. Yoncos made a few farewell remarks, when some few said desiring to put on Christ. Seeing the joy and happiness of the brethren and sisters, when even one sinner turned to serve the living God, I was rejoiced of the many similar seasons hundreds of places in this broad land, and the joy in heaven over the wanderer's return.

One very commendable thing was visible among the brethren in this congregation, and that is, they acted as if they loved each other and those at Christ. I did not say that they have no altercations, no scenes of grief and sorrow, because the latter goes into their cup too, but I was glad to see evidences of brotherly love and kindness there. If you would know whether pure and undefiled religion characterizes a body of believers, just observe how they treat each other. That is, the measure of a church or of a man, is not always a mere index of a living congregation.

On the evening of the 10th about fifty persons assembled at the house of brother J. J. Wells to witness the marriage of brother E. H. Bush or Mrs. Corde S. Walker. Brother Davis Yoncos performed the nuptial ceremony in a very neat and manly manner. The best of seats provided and the arrangements were simple and plain. The guests were served with plain salt-water supper and the quietness and simplicity in and about the house remained one of a Brother's love-act. Brother and sister Weller, and their children, three of whom are also members, did everything they could to make all feel happy, and in the language of brother John Ferry we never were at a wedding where so much was enjoyed and enjoyed more alike. I say this in justice to brother Fischer, and companion and her parents; for no doubt they'll not get too many runs on their pathway through life, for all dispossessed persons are ever ready to feast on the fruit of an unmy tongue. God bless brother B. and companion, and make these useful and power-

ful instruments in doing good to all around them.

On Thursday morning brother Yoncos, brother Fischer and wife, and I left Waterloo; brother Y. to go and meet his family at his home in Syracuse; left brother B. and wife and her brothers, and from St. Marston and Pennsylvania, and I to join the loved ones at home.

I have in a brief way tried to give you something edifying from my visit among the brethren in a few places in Iowa, but you will observe that I am a poor hand on "travels," this being my first. I couldn't make my pen say what our heart felt and our eyes saw, and our eyes saw that of a very fine lady, the color of quilts under which I slept, how far I walked, whose wagon I rode in, who met me at the depot, and a hundred other "spring-pleas". Do the best you can with it; pick out the kernels and throw away the husks. M. M. E.

THE GOSPEL TRACT ASSOCIATION

1. This institution shall be permanently located in London, Kentucky, U. S. A., and known as the "Gospel Tract Association," having for its object the publishing and distribution of books, pamphlets, and tracts, and defending the doctrine and practice of the Brethren.

2. No work, in the form of a book, pamphlet or tract, shall be published by this Association until it has first received the approval of the Reading Committee.

3. The business of the Association shall be conducted by J. H. MOORE, J. T. METZERS, and M. M. EISENBAUGH, assisted by a Board of Managers consisting of five well-established brethren residing in the Northern District of Illinois. Said Board to be chosen by a vote of the deacons, and shall hold office for a period of five years. Immediately after the election of the Board of Managers, they shall meet, and by casting lots, number themselves respectively 1, 2, 3, 4 and 5. No. 1 shall vacate his office at the expiration of the first year; No. 2, at the expiration of the second year, etc., so that an election to fill the vacancy may take place annually. All vacancies otherwise occurring shall be filled in the regular order by the vote of the deacons.

4. It shall be the duty of the Board of Managers to appoint a Treasurer, who shall receive and care for all moneys belonging to the Association, and apply it as directed by the Board of Managers; to fix the price of each work published by the Association; to determine what compensation shall be allowed for handling them; to choose, for a period of five years, their well-informed and reliable brethren, whose connection with the Superintendent, shall constitute the Reading Committee. They shall also be the duty of the work and duties of the institution.

5. It shall be the duty of this Committee to carefully and faithfully examine all matter intended for publication by this Association, and approve of what they will be detrimental to the pure teachings of the Gospel as generally understood by the Brethren.

6. The funds of the Association shall be raised as the Printing and Distributing Fund, and shall be raised, perpetuated and applied in the following manner: First, All donations in sums of five dollars and over, shall be placed in the Printing Fund, and shall be used in publishing such matter as may be approved by the Reading Committee; but on the death of the donor, his or her donations shall pass into the Distributing Fund. Second, All sums under five dollars shall be placed in the Distributing Fund, which shall be judiciously used in the free distribution of pamphlets, tracts, may be directed by the Board of Managers.

7. Each donor shall be considered a member of this Association during life, and may exercise the privilege of voting for the formation of a Board of Managers, and filling all vacancies occurring in that body.

8. All votes shall be sent by mail (for convenience if convenient) to the Superintendent, and the ones receiving the largest number of votes shall be declared chosen.

9. Should the Superintendent of this Association become vacant, either from death or otherwise, it shall be the duty of the Board of Managers and Reading Committee to fill said vacancy by appointment.

Communications and all business matter pertaining to this Association, as well as contributions, should be addressed to

MOORE & EISENBAUGH, LANSING, ILL.

GLEANINGS.

FROM AMOS SAWHAY.—It has only been a few years since this church was organized.—Four years ago there were about forty members, now there are about seventy. We now have an applicant for baptism, and thus you see the good work of the Lord is moving on.—Water Creek Church, Ind.

BRADY.—Dear Brother, in my article in your issue of Jan. 3, present volume, eighth line from top of page, I unintentionally wrote the number "1" for the perfect love of ourselves." This would be strange perfection. I cannot see should look into the perfect law for ourselves. In 3rd last line from top of same page, instead of "His" put "his".

E. BURTON.

FROM H. G. BRIDGE.—Brethren Diebold and Zellers are with us now. They came the 24th of December, and have had but few meetings yet, owing to the bad state of the weather and such. They seem to have a great interest. There seems to be quite an interest taken in the meetings, and there would be a good attendance, if the roads were not so bad. May the Lord bless their labors. I wish you good success with your paper.—Henry, Marshall Co., Ill., Dec. 25, 1877.

FROM ELI, JOHN P. MOSEMAN.—I would give what the Brethren at Work does, to see the report of the Brethren's success in Des Moines. I expect to have traveled some this Winter, but owing to the ill health of my wife, could not leave home at all. It is now raining very hard here, three weeks, and consequently the roads are almost impassable. But little is being done as to meetings, yet there are many calls, and some precious souls still coming out on the Lord's side. We received three Fall by baptism.—Purple Clay, Neb., Dec. 24, 1877.

FROM S. Y. SUTHER.—There are some poor brethren here, who are not able to pay for the paper, so I shall give my extra copies (one for each ten names) to them. Wishing you the blessing of God, and prosperity, both spiritual and temporal, I remain your brother in Christ.

FROM W. PETERSON.—The Lord has blessed His cause here. The prospect looks bright for those who love Him and keep His commandments. Some thirty have obeyed Matt. 23: 19, and are willing to follow Him as their pattern. May the Lord help us to be faithful a little longer, and we shall rest, if we find not at Jacksonville, Fla. Dec. 31, 1877.

FROM L. STEPHEN.—I have been receiving two copies of the Brethren at Work, and have been making good use of the extra one by giving it to a friend who says it is the best religious paper he ever saw, and is so well pleased that he will subscribe for it now. My wife and I are the only members in this part of the country. I now long that way to help build up the cause here, by way of distributing our paper, and all to which we have access, and to which we are invited. If there are any Brethren traveling in this part of the West, we will be pleased to have them stop and see us. We have a beautiful country.—Crest, Salt Co., Neb., Dec. 25, 1877.

FROM ERIC S. METZEL.—This day closes another year of our mortal life. I have it to my shame, has been a very checkered one. So far have not with many troubles going on, but I do not speak well of it. I have seen all this world, and say that the Lord has been very good to me. He has never forsaken me in all my sorrows and troubles, but has always provided a way for me. He has brought my years to the number of 71, the first day of last April; and was especially good to me during this closing year.—I am surely was with me in my last year, although the year was not perfect, as I have had many sorrows and unsees. Traveled through in the year 1877, was 5750 miles and in my great weakness preached 146 discourses.—O may God help us to consume the New Year by living closer to our God and our Christian duty is my prayer. I ask an interest in the progress of all my brethren and sisters in Christ.—Bacarrille, Ill., Dec. 31, 1877.

FROM E. B. STEVEN.—I have received the first number of your paper for 1878, and am much pleased with it. We are glad and glad the children are willing to assist in it. God loves the children, so most parents love and encourage the little ones by placing within their reach the Bible, the only book that is good, and that the soul will not get sick. So parents make your children a new New Year's present of the Brethren at Work for this whole year. Place above all the Bible, the Book of all books in their hands, and teach them how to study it.—They will bless you for it in after-life.

FROM N. BIERCKEL.—According to previous announcement brother John Nicholson of this town, Ga., was to give you my evening, Dec. 21st, and began a series of discourses. Glad to say sisters were made to weep and saints rejoice. Eternity presents some come out on the Lord's side, and were made willing to walk in narrowness of life. Would say, as many of our Northern Ohio Brethren are acquainted with Joseph Short, and have offered up many prayers for him, they can now rejoice with us, that he is about ready to go home to his brethren and sisters, and his dear progeny (as sister worthy of initiation) have at last been answered. May God sustain him to hold out faithful, as well as all the dear ones who have come out on the Lord's side. May the Lord continue His work here. Joan will leave to-morrow, Jan. 5, for another field of labor.—May the Lord bless his labors or ever cease.—You in my Gospel love and affection.—Della, Ga., Nov. 1, 1877.

FROM P. R. WEAVER.—As letters have been addressed to me at Pilot Point, some think that I am still living here, but I am not. My address is changed to Martin's Springs, Grayson Co., Texas. I live one mile west of Denton, and one half mile South of Nine Mile Post on the new road running to Garrettsville.

FROM W. D. TROSK.—I like the Brethren at Work so well that I can hardly do without it, and can hardly wait till it comes. It is my only book, and I have a copy of it in the nearest church of the Brethren. I often think if some of the ministering brethren could come and preach for us, how well we would feel. Brother Edelmann, the pamphlets, tracts and papers you sent us are going from place to place, and I have heard of a man who says that he has been convinced by reading the *Perfect Plan of Salvation* that the three-fold immersion was the only mode of baptism.—I like the Brethren at Work so well, and feel the same interest in your cause as in others. Thank you for your good and the Lord will bless you all. St. Paul, Carroll Co., Va., Dec. 23, 1877.

The world never keeps faith with the heart that trusts it. In promise of happiness are perpetually broken. Take heed that it is worth and set your salvation with a world.

HOPE, after they have ceased to contain promise, as so the pages of sense book, which may have had an unaccountable fascination for us in earlier years.

NO STATE that the rich man please ostentatiously in his splendour is to be compared to the little creature pressing against the window pane looking for his father, who his father's labor is done.

A LITTLE NIGGARD sweetens life. It is that that makes it palatable and wholesome; the shade that refreshes, and sets off the mantles and beautifies the face.

CONFESSORS.—Try first single-day, then you, to measure yourself in an easy and cheerful frame of mind. For no day instead of a few weeks, but on which you have felt the weight of clear self-possession, and compare the day in which you have made the most of your time, with that on which you have made the most of your time, your life struggled on, and your heart was in a state of peace, and your life date; truly you will wonder at your own improvement.—Richter

I HAVE complained of my resolution to be "sober" and I did not mean more than that I had no money to buy shoes, but I had a man without feet, and I became convinced.

I know not why I should loathe out of sickness of my mind, but I do not think until the heart that ornaments could make pleasure, increased to us. As we cannot read the scriptures, inserted in our hands, we shall never be able to read that we want to visit often, prove only our repentance that we neglected what was us.

An attempt to bring mind to remain a colony of the world, and to be in the Liberty county, for settlement in Liberia.

It is a glorious occupation, vivifying and self-sustaining, to be in nature, to struggle with ignorance and discover to the inspiring power of the senses the clear, certain bliss of heavenly truth.

WANTED—A MINISTER

We have been without a pastor
Some eighteen months or more;
And though candidates are plenty—
We're had at least a score,
All of them "tip-top" preachers,
Or so their letters ran—
We're just as far ever
From getting on the man.
The first who came among us
By no means was the worst,
But then we didn't think of him,
Because he was the first;
It being quite the custom
To sacrifice a few
Before the church in earnest
Determines what to do.
There was a short young fellow
With soft eyes, earnest way,
Who sat for no good blunder
Had surely won the day;
Who felt so good impressed,
On Monday, one or two
Went round among the people
To see if he would do.

The pious, gently patient
Took a look to find;
His cheer and searching preaching
They thought the very kind;
And all went smooth and pleasant
Till they had heard the views
Of our infatuated pastor,
Who ran the highest pins.

On these his pungent flogging
Made hot as dry hot;
The east of Israel flogging
Was quite too tight a fit;
Of course his life was settled;
Attend ye persons all!
And preach to please the sinners
If you would get a call.

Next came a spare, young duny;
He came his hair two long;
Another's cast was shabby,
And his voice not over strong;
And use New Haven staid;
We were scarce then in their
And he'd loved the sermon
For thinking of his nose.

Then, musing of a candidate,
We looked the country through,
'Till doctors and professors,
To find one that would do;
And after much discussion
We should have had the ark,
With tubular argument
Well set on Dr. Park's.

Then, then, we thought it settled,
But was amazed to find
On following invitation
Was especially divided
We looked to Dr. Parkers
And he, he should have the ark,
Who strangely thought that eagle
Had clings store on church.

Next we dispatched committees
By twos and threes, to urge
The labor for a Sabbath
Of the Rev. Shallow Spurge,
He came a small, thin, stony,
So wonderful his style,
Followed the screeking of his boots
As he passed up the aisle.

His tones were so affecting,
He got us to divine,
A lady fainted in a hymn
Before the second hymn;
And so that day he gave us,
In accents clear and loud,
The greatest prayer ever addressed
To an enlightened crowd.

He preached a double sermon,
And gave us angel's food
On such a lovely topic—
"The joys of solitude."
All of us sweet descriptions
Of flowers and purly streams,
Of warlike lands, and moonlight groves,
And golden sunset beams.
Vii faith and true repentance
He nothing had to say;
And sounded all the corners,
In accents clear and loud;
Marginal with great address
To entertain and please,
And leave the sinner's conscience
Completely at his ease.
Six hundred is the salary
We gave in former days;
We thought it very liberal,

And found it hard to raise;
But when he took the paper
We had no need to urge
To raise a cool two thousand
For the Rev. Shallow Spurge.

In vain were all the efforts—
We had no change at all;
We found ten city churches
Had given him a call;
And he, in general saying,
Was keeping them all in tow;
But where they paid the highest
It was whisped he would go.

And now, good Christian brothers,
We ask your earnest prayers
That God would send a shepherd
To guide our church along,
With His clear, understanding
A man to sweet our views
Must preach to please the sinners,
And fill the vacant pews.

—Iradiah.

SHEW BREAD.

BY MATTIE A. DAVIS.

SHEW BREAD was bread offered every Sabbath day upon the golden table in the holy place, or sanctuary. There were twelve in number, according to the twelve tribes, in whose names they were offered. Every loaf was composed of a little more than five pints of flour, they were unleavened. They were presented loaf every Sabbath day, the old ones being taken away and eaten by the priests only. This offering was accompanied with salt, and frankincense (see Lev. 2; 13; 24; 5, 8). Some think it was also accompanied with wine, though this is not mentioned in the Scriptures, but as wine was used in many of the sacrifices and offerings of the Jews it is presumed that it was used here. These twelve loaves, because they stood before the Lord were called of faces, or of the presence, that is bread which stands in the presence of God.

The shew bread is peculiarly interesting to us, as being a striking type of Christ. We will now try to notice some of the points of resemblance.

1. This bread was first offered as a sacrifice to Jehovah, and afterwards eaten by the priests. How forcibly this shadowed forth Christ, "who hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savour," afterwards becoming spiritual food to such as in and through Him are spiritual priests to God, our own His Father (1 Pet. 2: 5; Rev. 1: 6, and 3: 10). Christ hath told us not only that He would be the spiritual nourishment of His saints, but that unless they would feed on Him, they could have no spiritual life. "For my flesh is meat indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in Him." But, "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you."

2. This bread must be eaten in the holy place, it was unlawful to remove it from the sanctuary. With what solemnity and awe those priests must have partaken of that hallowed bread, that bread taken from the presence of Jehovah, and then to eat it in such a sacred place, on the table covered with separating holiness, between them and the holy Shechinah, or manifestation of the divine presence in the holy of holies. Methinks with bowed heads, and deep reverence, they must have eaten such a sacred food, in such a holy place. But while thus engaged, the minds of the enlightened priest, were perhaps wholly engrossed with the deep mysterious signification of the act. They could perhaps dimly see in it, the imputation of their future Messiah, the wondrous stores of grace and wisdom that should be opened up to the church

under His dispensation. The shew bread was one of the many things of the Jewish economy that pointed to Christ, designed to keep before the minds of the people the great redemption that God was preparing for the human family. Man is prone to forgetfulness, and forgetfulness is the parent of negligence, and negligence of apostasy and ruin. Our dear Master, knowing our frailty, our proneness to apathy and indifference, the night of His betrayal, the night of His most dreadful sufferings instituted an ordinance in His church, and an ordinance most solemn and impressive, well calculated to keep before the minds of His people, the awful tragedy of Gethsemane and Calvary. While seated at the table with His disciples, partaking with them His last meal, and conversing with them of His approaching trial and sufferings, He took up a piece of bread in the most solemn manner, blessed it, broke it, and gave it to His disciples, and said, "I take out this is my body."

How emphatic! This bread which I have just broken represents my body which will soon be broken for you. Eat this bread, it is symbolical of the spiritual nourishment you will derive from my awful sufferings. I am soon to suffer, and through that suffering you are to procure spiritual aliment. Merciful Jesus! Was every comfort, every blessing, all the happiness, all the peace, all the joy that is mine, coming from thee? Didst thou procure them for me at such an awful cost? Well may the apostle say, "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins! Drink ye all of this cup, it represents my blood of the New covenant, the covenant of grace, and redemption, long ago entered into by the triune God, and now to be ratified and sealed by your blood. Drink ye all of this cup, it symbolizes that the blessings, the privileges, the immunities that have been so long preparing and maturing, are now about to be confirmed and sealed to you by my blood. The shedding of my blood will release you from the dominion of the law, but under grace. Sweet Savior, all the suffering is thine, all the benefit is ours. The church militant can here now sing— "There is, therefore, now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit." While the triumphant anthem of the redeemed will ever be, unto him that loved us, and washed us from our sins in his own blood, and hath made us priests and kings unto God and his Father; to him be glory and dominion for ever and ever; Amen.

These emblematic sufferings of our Savior's sufferings are only to be partaken of in the church, that is, among believers in a collective body, which body composes the true or spiritual temple or dwelling place of Jehovah on earth. But not only are we to partake of these emblems as a reminder of our Lord's sufferings, but through it we are to make a public exhibition of our Master's sufferings. Says Paul, "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he comes." Though a crucified Christ is a stumbling block to the Jews, and foolishness unto the Greeks, to the enlightened Christian he is the power of God, and the wisdom of God, our only boast is in the cross of Jesus,

so far from being ashamed of our Master's sufferings, we glory in them.

When our Savior instituted this ordinance, He said, this is my blood of the new covenant (see Bible Union Translation). Now a covenant implies two parties, and mutual stipulations. God made a covenant with Abraham, and gave him the rite of circumcision, which was the seal of that covenant. This rite was a sign, evidence, and assurance, both of the blessings promised by God, particularly that he would give them Christ the promised seed out of the loins of Abraham, and through him dispense unto them all spiritual blessings, on their part it was a sign of their faith or confidence in this promise, and also of their willingness to submit to the rite and guidance of this promised seed.

Now Paul tells us, "He is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh, but he is Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Again he says, "For we are the circumcision which serve God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." This covenant which was on Christ's part ratified with His blood, requires on our part that we receive the true or spiritual circumcision of the heart, which consists of a cutting away of all fleshly or carnal desires, or appetites. This spiritual incision is necessarily painful. Paul tells us that the Word of God, by which the incision is made, "Is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart."

Paul calls this holy sacrament a communion (1 Cor. 10: 16). Communion signifies fellowship, concord, harmony, union. It is then also a sacred sign of our spiritual fellowship with Christ. But, says the apostle, "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?" Unless, then, we are one with Christ, unless our spirits are in harmony with his Spirit, unless there is in our hearts a willingness to fore-ack all for him, as he fore-ack all for us, unless there really is between our souls and Christ, a true spiritual fellowship, we cannot properly partake of this sacred sign of fellowship. It is not only a sign of our spiritual fellowship with Christ, but also a sign of our true Christian fellowship one with another. "The bread which we break, is it not the communion of the body of Christ?" For, says the apostle, "We being many are one bread and one body; for we are all partakers of that one bread." This bread broken and distributed among the members of Christ's mystical body, represents the union and concord that should exist between them, all being united together in him. Oh how solemn, how sacred is all this, when seated at that table, an almost overpowering sense of awe takes possession of our mind, and oh, with what feelings, do we sip that cup and eat that bread! Holy Master, help us to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," so that we may partake of these emblems properly. For, "Whoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

Let us live, that we may have true

fellowship one with another, and together have fellowship with the Father, and with His Son Jesus Christ (1 John 1:3).

THE WAR IN PROPHECY.

THE present situation of affairs in Europe calls out many references to the article "The European War in Prophecy," which appeared in *Latter Ocean* of Oct. 28, 1876, and which was republished in May last. The article was devoted to a statement of the views of the Rev. S. D. Baldwin, given in his book "Armageddon; or, the United States in Prophecy," published in 1851. The following is the summary attached to the quotations from the book, as published in *The Latter Ocean*, in Oct. 1876:

"According to the views of Mr. Baldwin the accomplishment of Daniel's prophecy was to begin in 1876, continue through 1877 and terminate before the close of April, 1878. Should his prognostications turn out to be true, the new future will develop startling and profoundly interesting events. In that case the efforts of the European powers to patch up a peace will prove abortive [this was written in 1876, before the commencement of the war, and while the representatives of the powers were in conference]; the actual occupation of the revolted provinces [Bulgaria and Servia] by Russian troops will take place; England will oppose the Czar's progress with a sudden and tremendous onset in magnificent array, but without avail; Russian armies will variously cross the Balkan into Turkey, making a conquest of the European portion first, then pour triumphantly into Asia Minor, and thence it is anticipated, together with Egypt and Palestine. If Daniel's prophecy has been accurately interpreted, Russia is to become the authentic conqueror among the nations in the Old World within eighteen months from this date [Oct. 28, 1876], and then precipitately tumble into a vast and wonderful ruin.

"The efforts to patch up a peace were abortive; Russia has occupied Bulgaria, and is ready to cross the Balkans in force. What will be the issue of the present negotiations none can tell.

—*Latter Ocean.*

REMEMBERING TOO LATE.

BY R. R. BISHOP.

WHEN, remember that thou in thy life,
 Time-recklessly good things and
 Blessings, Lazareus' oil, but now he
 is comforted and thou art tormented
 (Luke 16: 25).

In the narrative related in this chapter from the 19-31 verse inclusive, the Lord Jesus Christ the Son of God, who spoke as never man spoke, gives us in a brief, but positive manner, the life and death, eternal hereafter of two certain individuals, who lived in the world at one and the same time. It is however maintained by some of our modern *divines*, that is, but a fable, and not an actual occurrence; the blessed Savior gives it as a reality, he said as they may, we are hereby told in plain terms, what the state of the dead will be, beyond the grave, of both saint and sinner. This is however not saying that every beggar will go to heaven, and that every man of wealth must necessarily go to hell; this is not the idea. The Psalmist says, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9: 17). And the Almighty says, "Say to the *righteous*, that it shall be well with him" (Isa. 3: 10). Thus we see that it is the *wicked*, and those

that *forget God*, that go to hell, whether rich or poor, and the *righteous*, whether prince or beggar, that shall go to glory.

The two men described in the narrative, the one was a great and rich man of the world; the other was a poor invalid, sick and sore; the one had great possessions, he had all that a carnally-minded, sinful heart could desire, the other had not where to lay and rest his weary head; the one was arrayed in all the pomp, and style, and fashions of the world, the other had not to shield him, self from the stormy blast; the one had his table spread, and loaded down with sumptuous meats, dainty dishes, and full cups, every day, the other had not where-with to stay his hunger; the one was a high-minded, haughty, proud man of the world, the other was a humble child of God. To be brief, the one had soon acquired to the flesh, the other according to the spirit, and the second will show what the harvest produced. "He that sareth to the flesh, shall of the flesh reap corruption; but he that sareth to the spirit, shall of the spirit reap life everlasting" (Gal. 6: 8).

Had the blessed Savior given us no more of this narrative than the three first verses 19, 20, 21, all the world would say that the rich man's case was the best, as he was rich, was clothed in the most fashionable attire that wealth could procure, and lived sumptuously every day of his life, he had all this, and more at his command, he had never learned what want was. The other man was poor, and woeily, had to beg for crumbs, had not where-with to satisfy his wants, and to clothe his body; besides this, he was sick, and full of sores, he had no one to befriend him, but dogs. "Moreover the dogs came and licked his sores." This is all the belief that we are told of, that the poor saint had administered to him, while lying at the rich man's gate. "And it came to pass that the beggar died." Death came to the poor saint's relief, he was more relieved of his sores, he had no more use of dogs to lick his sores, he no more begged for crumbs; we have no more account of his burial, yet we presume he was buried, without any great display being made. Let this be as it may, whether he received honorable sepulture or not, heavenly messengers, bright shining angels were in waiting for him at his departure out of this world, and conveyed him on the wings of the wind, away yonder, afar off out of reach of the wicked, into everlasting glory and happiness. "Where the wicked ever from troubling, and the weary are at rest." Where the morning stars sing together, and all the sons of God shout for joy. There is no more hunger, thirst, heat nor frost, pain nor sorrow to endure. Nothing but peace, joy, honor and glory to be enjoyed at the right hand of God, in the presence of the once crucified Lamb, and glorified saints for ever and ever, through the countless ages of eternity. Where they sing:

"When we've been there, ten thousand years,
 Bright shining as the sun,
 We're no less glad to sing God's praise,
 Than when we first began."

"The rich man also died, and was buried." Yet verily, the great and rich men of the world must also die, all their greatness, wealth, pomp, style and worldly honor cannot save them from death.

It is appointed unto men once to die (Heb. 9: 27).

"Oh ye young ye gay ye proud,
 You must die and wear the shroud,
 Then you'll cry and want to be,
 Happy in eternity."

Beyond the grave, where also we find this one great man of the world, Jesus tells you *in hell*. O misery of miseries! But a few days prior to his death he was arrayed in all the splendor of the world, and now in hell, in torment. He now began to look around, realising the awful condition his mispent life brought to his demon companions, could give him neither relief nor comfort. He now lifts up his eyes, and behold, away yonder afar off, at a great distance from hell, he seeth Lazarus, that once despised beggar, in glory and happiness, even clothed with honor and majesty, he now begins to cry and pray, saying, father Abraham have mercy on me, *said Lazarus*, send him quickly; for I am suffering such torment here in the flames, send him with a drop of water, to cool my parched tongue. The answer was, *said Abraham*, for thou hast had all thy good things in thy lifetime; remember, that thou hast laid them upon thy loins; remember also that thy prayers from hell are unheeded. *Remember*, that while you lived in the world, and should have been engaged in prayer and serving God, but hast been engaged in serving thy lusts, in revelry and amusement. Remember, also, how often you were warned, and entreated by the ministers of God, to leave off sinning, and to turn in with the overtures of bleeding mercy. *Remember*, how often you scorned the message from heaven, when the minister, with a broken heart, and eyes streaming with tears, was pleading with you, setting life and death before you, in unmistakable terms. *Remember*, how often you declared that you did not believe that there was a hell for the wicked to be punished in, but now alas, *Remember* that you are in hell, that your prayers will avail you nothing but disappointment and anguish of soul. "And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you, cannot."

Remember that there is no possibility of passing this gulf, it is a *great gulf*, a fixed gulf, it is fixed by the decree of Almighty God, it cannot be passed, it cannot be bridged over. Although his holiness, the Pope of Rome, has been engaged for more than a thousand years, in constructing with purgatory, a bridge across this great gulf, it has failed, and ever will fail. There is still another class who attempted to construct a bridge across, this impossible gulf with *hell restoration*, their material being no better than the Pope's *purgatory*, and consequently they have failed; and all others that may make the attempt, will most assuredly fail, the Almighty so decreed it, "That they cannot pass over."

COVERING SIN.

BY JOHN CALVERT HENGE.

WHAT covereth his sin shall not prosper; but whose confesseth and forsaketh them, shall have mercy" (Prov. 28: 13).

"Sin is the transgression of the law," and the world is full of it. "The whole world lieth in wickedness" (1 John 5: 19). We need not look far, within or without, at ourselves or others, until we see it in all its ramifications, gradations, and accumulations. "There is none righteous, no not one." "All have sinned and come short of the glory of God" (Rom. 3: 10, 23).

My text mentions two ways of disproving of sin. Covering it, or confessing it. The first is the most popular,

and it is the theme of this essay. In our next we shall treat of confession.

There are various ways of trying to cover sin, but as yet none have been devised to successfully hide it from mortal ken, much less from the eye of Him with whom we have to do. For as the old judge says, "Be sure your sin will find you out."

Among the various ways of covering sin we notice,

1. *Covering with lies.* Cain tried it in the case of his brother Abel's murder, but the Lord knew all about it, and rewarded him according to his works (Gen. 4: 9). Gehazi, servant of the prophet Elisha tried to cover his covetousness by lying. His reward was leprosy to him and his seed forever (2 Kings 5: 20, 27). And when we come to apostolic times, we have an Ananias and a Sapphira, who lied unto the Holy Ghost, but they verily did not prosper. Death was the penalty (Acts 5: 1, 10). Many use this covering, to hide their sins, in times as in all others. The robber, the murderer, the whoremonger, and many others commit their crimes under the dark shades of night, and then try to cover them with the darker covering of lies, but all to no purpose. Sin has too many symptoms, too foul a smell, is of too sensuous nature to be confined under this, or any other selfish covering.

2. *By blaming others.* This was the way our forefathers did in Eden's garden. Adam blamed Eve; Eve, the serpent. Satan blamed the people for the violation of the divine decree in reference to the Amelikes, but the Almighty contemned their covering, and condemned their actions or sins. "This covering is man's in the present age, but properly it no more attends it now, than it did in those older days of yore.

3. *By Comparison.* For instance if we are charged with a certain fault, we instantly recollect that such a brother does so and so, and that is worse than we have done. This covering is entirely "no thin." Two wrongs never make one right; neither do two hundred make one. "You if ever transgression and disobedience received a just recompense of reward, how shall we escape if we," "go and do likewise?"

4. *By mutual consent.* To illustrate, brother A. offends brother B. Brother B. informs brother A. of the offense. Says brother A. "I have done that factitively worse," and then proceeds to inform brother B. of the nature of his sin. "And," continues he, "if you proceed against me, I will proceed against you. But if you will drop it, and say no more about it, I will also." Agreed to.

This is what I call covering sin by mutual consent. They did not confess their sins. They did not forgive and forget. They merely dropped or covered them. Such an act on his way *concealing and infirmities*. And for brethren to bring accusations of a public character against other brethren, and for those brethren to return the compliments and bring other accusations of which each and all are more or less guilty, and then not to confess their faults to one another, and acknowledge the errors of their ways, and offer the olive branch of peace to each other, but to squish the whole affair, is to say the least, doing that upon which the blessing of God will not descend. "Who hath ears to hear let him hear!"

They are never alone who are accompanied by noble thoughts.

The Brethren at Work.

PUBLISHED WEEKLY.

J. B. MOORE,
R. H. BARNUM,
R. M. EISENHART,
EDITORS.

The Brethren at Work, will be sent postpaid, to any address in the United States or Canada, for \$1.00 per annum. Three months for \$0.50. All orders will be mailed on receipt of money. For all orders this money should be enclosed. For each address the money, before sending it to us, Money Order, Draft, Postal Note, or check, must be sent to our care. The Subscribers, and communications sent to the Editors, or sent to all the Brethren, must be addressed to the Editor.

MOORE, DASHNER & EISENHART,
Lansing, Carroll Co. Md.

LANSING, MD., JANUARY 24, 1876.

The address of Bro. HENRY THOMAS has been changed from Goodsville, Tenn., to Paducah, Ky. Co., Tenn.

The debate between Bro. STEIN and Eld. D. H. BAY, will not take place until some time in February. Due notice will be given of time and arrangements.

All our readers send us the address of every brother or sister who is not taking the BRETHREN AT WORK? We wish to send each of them a simple copy of the paper.

BRETHREN D. E. PRICE and J. C. BARNUM are now in Wisconsin preaching. This mission field has become quite interesting, and the prospects for a large ingathering of souls are said to be good.

Up to the time of going to press the weather is beautiful, being more like Spring than Winter. Very little snow has fallen here this season, though we have had considerable rain and much mud.

BROTHER C. F. DEWEAVER, a talented young man, was recently called to the ministry in the Oakland church, Tenn. The Lord bless him in his new sphere of labor, and make him useful in bringing souls to Christ.

UPON date Jan. 15th, at a church at Waynesville, Pa., arrived us that Bro. BARNUM and wife had informed us that that meeting was in progress. Congregation large, interest and attention great. Hope their next may be pleasant and productive of much good to precious souls.

Bro. BRETHEN in Ashland county Ohio, are having a refreshing season this Winter. Numbers have been added to the church, thus encouraging much joy among the saints. God grant that they may be as successful in conducting for glory, honor and immortality as they have been in adding to the church such as should be saved.

We call attention to the article in another column, entitled "The Appeal for Help." Bro. PRICE is a minister, and has resolved to do his part towards responding to some of the calls for ministerial aid. He has a desirable position, and may one looking for a home in this section of the country should give him a call. We wish this because we think Bro. Price's resolution a good one, and may, if carried out, accomplish a great amount of good.

While getting out this issue, the office was in a disordered condition, having made some changes, preparatory to putting in a steam engine. We hope, therefore, our readers will bear with us should the matter not be so very interesting as usual. Bro. MOORE was absent part of the time, having been to Chicago to purchase type, engine, &c., and the amount of labor is such that one person cannot well do it without missing some points.

Not often that we need to repeat of having said to little. Tears and bitterness often because we said too much. Never regret our patience under harsh and severe, but earnest opposition of our hearts and recollections. No heart-breaking and pain being we treated our fellow-men with love and respect, but plenty

poverty within because of our carelessness. No mourning because we helped to care for the sick, and eased their dying moments, but abundance of anguish because we do not care for the souls of men." Hence we helped our poor teacher, and sympathized with him in his troubles, but plenty of "poverty of heart" because of our selfishness. On all sides, on every hand, regrets and sorrows strike us because we did not as the Master teaches. We will turn just here to the work, as He walked, he rich in love and good works, and will go on in the work of the world and under the torment of the damned.

At this season of the year, when many changes are being made in subscriptions, and hundreds of letters must be handled, mistakes will occur. This we believe most of our readers understand, and are ever ready to carrying others. It will not do to move along smoothly. Should any of our subscribers, however, fail to receive the paper promptly, notify us at once by postal card or letter. Do not wait three or four weeks for it would be better that you receive two papers of one issue than none. We wish every subscriber to receive his paper and enjoy it.

CONFIDENCE has been made in the religious world over the position that SINCE, BRETHREN and some others have taken in their effort of overrating immortality. God says of certain characters, "They shall go away into everlasting punishment." Again, "I will dive forevermore. Amen; and have the keys of hell and death." We know that there is death, and God says He has the key of it. The same God says He has the key of hell. Now if there be no hell, according to BRETHREN, why speak of its key? Let God be true, even if every man should be a liar.

NEVER every letter contains some kind, complimentary reference to the BRETHREN AT WORK, and we feel that you sufficiently appreciate our effort of overrating immortality. God says of certain characters, "They shall go away into everlasting punishment." Again, "I will dive forevermore. Amen; and have the keys of hell and death." We know that there is death, and God says He has the key of it. The same God says He has the key of hell. Now if there be no hell, according to BRETHREN, why speak of its key? Let God be true, even if every man should be a liar.

Now since there has been a change in the number, the roads in better condition for traveling, we hope to hear of meetings being held in all parts of the country. We do not believe in being inactive, but as our Master was, vigilant, careful and judicious, moving on to the work, we will have the life of Him who died and lived for us. We desire to work in His name, according to His directions, and in harmony with His whole counsel. Let every pen, hand, foot, tongue, and body strive to do likewise.

A REMARKABLE BOOK

IT is not in the Bible, yet not the Bible. It is not inspired, yet it has lived in all ages of the world. It reads the same from the bottom to the top. It may be read backward, without destroying the sense. It reads so good, yet, yet is widely read; was never translated, yet more or less known among all nations, tribes or kindred of the earth; when lost, is easily found, and when found, not easily lost. "What is it?" says one. Well, it has no value, yet much such; whenever torn, mends itself; no few editions ever appear, though its numbers never diminish. It reads so good, yet so increases and decreases its pages at will. It is never bought nor sold in the markets, though its circulation is immense. Schools do not use

it, yet it is there in abundance; was not designed for churches, not recommended by the Lord to His people, yet very frequently found in them. "Well, well," say you, "what is it? Tell its name."

On the outside of the first cover you will find "SUPPOSITION;" on the last, "EVIL SURMISINGS." The first chapter is devoted to the "Value of Suspicion;" the second on the "Importance of Envy;" and the third on the "Jealousy." Several pages are devoted to "Backbiting;" "Strife;" "Envy;" "Envy;" and "Love of Self." As before stated, it reads the same backward as forwards, and is well adapted to the *use* of the reader. Not kept at this office. 4 M 7.

BOTH WENT INTO THE WATER

SOME years ago, in the rural districts of Pa., a religious-enthusiast conducted of several very successful series of meetings, and at each place allowed his converts, as usual, to select their own way of being baptized. At the use, of which we speak more particularly, a young lady from a Baptist family, requested to be immersed, but the preacher objected, saying, sprinkling would do just as well. Besides, she said, if he went in the water, and he would not baptize her, unless by sprinkling or pouring. The lady replied, saying, if he would not immerse her, that she would go to the Baptists.

This was a stunner for the good brethren, and one of them said, as the sister was from a very influential and wealthy family, it would do to lose her, and when the minister came, a long while ago, he thought, long legs in one end. This bench was now adjusted, one end on the bank, the other end in the stream, thus forming a scaffold on which the minister walked high and dry as he led the baptizant into the water.

The formula was repeated: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost,"—just as he made the water to immerse,—his scaffold broke, and he came down into the water up to the waist.

Just as the excitement was over and the minister was trying his best to recover, the old lady on the shore clapped her hands, saying: "That's the way my Bible reads: 'They both went into the water.'"

It is only necessary to remark, that notwithstanding the minister received a bruise, look, many on the bank learned a good lesson. 4 M 2.

THE CONTRAST.

THERE can be no contrast between two things. The two things to be contrasted in this article, are God and man. "I am the Almighty God" and "God is greater than man." There cannot be a greater without a lesser. If there be a lesser, then there is a greater. If there be a difference, then there is also a dependent; and there can be no dependent without depending to depend upon; hence there is no independent.

1. There is a subordinate,—that is man.
2. There is a superior,—that is God.
3. Man can originate nothing.
4. Man was originated, and since man cannot originate anything, and was himself originated, it follows, there must be an originator.
5. All things in existence show arrangement, hence there must be an arranger. It is God. There must be a creator of harmony before there can be harmony.

Thus in tracing all matter to its origin, we find God there. "Without Him was not anything made that was made." Before anything was made, it was planned. Before the plan was executed it was a thought, and there can be no thought without a person. God, therefore is a Person. Materialists claim, that we do not know that there was not "a second God who designed the first God, and a third that designed the second," and so on. "A design must have had a design-

er, and this designer a designer; for every design is to have a designer." Lyman Forster was once approached by his students, with the question, "They should immerse ships; who told them that the argument from design proved too much? 'They say so to us,' said the students; 'that there may be twenty gods; for every designer must have a designer, and every designer a designer, and so on.'" Lyman did not know how to meet the difficulty in a scientific way, or at least he did not get over the scientific analysis of the question, "Who is your favorite god?" "Yes," said Lyman, "you tell them that if there is one God it will go with them, and if there are twenty it will go harder yet."

In many things man is like God, having been created in His likeness and image. God thinks; so does man. God talks; so does man. God moves; reasons; so does man. But there is a mark in man's power, there is some thing in man. Man wears God; but does God not man. Man is earthly; God spiritual. Man is dependent; God independent. Man needs a Savior; God does not. God is in all, above all, and in man. Man is the subject; in God, man is the agent; God does not. God can pardon; man needs it. God calls; man can listen. God loves; man can sin. Man is made to love God. Man is made to what God asks of him. God sent a Savior to man; man never sent a Savior to God, for He never sinned. No Savior ever died for God; one died for man.

The contrast between God and man is so great that any unbalanced eye can see it. The open eye beholds it with awe and reverence; the closed eye sees a faint light, but is powerless to discriminate. The beholder not only looks over walls, but through them. To them the Sun of righteousness affords light enough for all times and seasons. Keep God above you, let the Christ stand beside you, and walk with you, and the victory through life will be complete. 4 M 2.

QUERIST'S DEPARTMENT.

Questions touching the meaning of Scripture, relating history and practical subjects of religious interest will come in place. The querist's name need accompany all communications. We shall be glad to send you just what you desire for study and constant or temporary use.

Brethren Editors:—
I want you to name one else to give an explanation of the 15th, 16th and 17th verses of the 13 chapter of Matthew. What is the difference between the words "thou," and "thee?"
JOHN B. BARNUM.

The word *thee* is by some called a "Psalms Article," because it is some definite object, yet thing; as: The man, the field. Others call it a *Specific Adjective*, because it specifies or notes some particular thing. Both definitions are correct, being similar. The word *thee* is never used to denote the name of a person or thing.

The word *thou* is a simple, personal pronoun, second person, and usually refers to an individual person, as in the Bible. In the Bible, the word *thou* is used, instead of the word *you*. Read the verses named with the word *you* instead of *thou*, and you will get our idea. We now turn to the *Evangelist Diogenes* and give the verses so translated by Whison:

"Now, if thy brother be in error, go, convince him, between thee and him alone. If he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more; that by the testimony of two or three witnesses, everything may be proved. But if he disregard them, inform the congregation, and if he disregard the congregation also, let him be to thee as a pagan and tributalaker."

When a case, according to the Scripture has been brought before the congregation, it has reached its *third stage*, and must there be disposed of, for there is no religious judiciary on earth higher than the church, and the church has no law save "the perfect law of liberty."—By all this cases must be adjusted, if we would please the Lord.

The case being presented to the church, every member is more or less affected, for "whether one member suffer, all the members suffer with him." If one be guilty and imparting hatred, the offender does not honor the church, then the congregation is empowered to hold him as a heathen—an unworshiped man, not because he would not hear the offended brother, nor the two or three, but be-

cause he disorganizes the church. And for precisely the same reason is the oft-quoted leathier to consider him an unregenerated man, not to have Christian fellowship with him. He shall not so consider him because he would not be crucified when slow, nor for failing to have the cross or shroud, but because he *disorganizes* the church.

Great care should be exercised in the adjustment of difficulties that are brought before the church. Self-interest, partiality, malice, ill-will are no more qualified to sit in judgment than thieves and murderers, but are themselves subjects of judgment. To look at a case as the Bible looks at it, is the duty and privilege of every disciple of Christ. —S. J. PIERCE.

THE APPEALS FOR HELP.

INDIVIDUAL appeals for ministerial help. They have been numerous, and I fear but few have been heeded. In the last week's issue of the *BRETHREN AT WORK*, I again noticed a call for help in Kansas. In view of doing what I can towards responding to some of them, I have concluded to offer my firm for sale, three off some of the worldly ones, handle on the whole arena, and go forth in the strength of Jesus' God to do what I can. It is more profitable to work for souls, than to lay up treasures where moth and rust doth corrupt. My firm consists of one hundred acres, well improved, and only two miles South of Newark, Ill. Any person purchasing, will help advance the cause, and even he who sells with a pure heart will do his duty. I shall, therefore, do all in my power, and I shall, moreover, be able to assist some of those who are crying for help. —S. J. PIERCE.

Newark, Ill.

ANNUAL MEETING NOTICE.

NOTICE is hereby given to the Brethren of Indiana, that there will be a State Council meeting, the Lord willing, on Friday the 9th of February 1878, commencing at 10 o'clock A. M., in the Standard Cigar meeting-house near Keokuk, Wash. Co., Ind., for the purpose of making their arrangements for the Annual Meeting. It is important that all should be interested, and every church be represented by at least one delegate, so that the work will not rest on a few. Let all the churches be in it that some may be sent from their district. —E. J. S. HOSKINSON.

Monticello, Ind., Jan. 27th, 1878.

TO YOUNG BRETHREN AND SISTERS.

BY JOHN HURLEY.

"NEAR YE NOT thistles, ye are of more value than many sparrows" (Matt. 10: 21). The above are words of consolation which Christ gave to His disciples when He first separated them from the world, and called them into His service, to go forth and labor in the midst of wolves, to have them know that He is their Shepherd, that is caring for them, as well as that they have known that they are exposed to danger on every hand; that they should be better prepared to watch and pray that they fall not into temptation. Christ also told them, "Ye shall be hated of all men for my name's sake, but he that endures to the end shall be saved" (Matt. 10: 25).

My young brethren and sisters in Christ, let me say to you by way of encouragement. Fear not, ye who suffer in this persecution. Just let us remember Christ our Master; He was persecuted before us. If tempted, we know He was tempted in all points as we are, yet without sin. I say to you, sin not when you are tempted, let us take Jesus for our example. When He was baptized, the Spirit immediately led Him into the wilderness to be tempted of the devil; but He was one of His disciples. So let not one of us be induced by anything he may offer us, even if it be the kingdom of the world, or the glory of them. Do not give any of your services to Satan; for you have all volunteered in a noble cause, and your Captain doth care for you, hath numbered the very hairs of your head. (Matt. 10: 30).

But He is able and willing to help you in time of need. (Heb. 4: 15, 16). "For he that he himself hath suffered, being tempted, he is

able to succor them that are tempted" (Heb. 2: 18). "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Pet. 2: 25). Therefore remember Christ said, "My sheep hear my voice, and I know them, and they follow me: and I will give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand" (John 10: 27-29). Here brethren and sisters, is a sure anchor for all His children, for He loved you, that He laid down His life for you. "I am the good Shepherd. The good Shepherd giveth his life for the sheep" (John 10: 11). Young lambs, I pray you all, keep close to the flock and to your shepherd. He will protect you if ye abide in the fold with the flock, and with the Shepherd and Bishop of your souls. If the world should hate you, ye know that it hated me before it hated you. "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15: 18, 19).

My dearly beloved, do not try to be conformed to the world to please the world, or to be a friend of it in that way; if so you are to be the enemy of God. (James 4: 4). "For that which is highly esteemed among men, is abomination in the sight of God" (Luke 16: 15). But He hath more grace, wherever He saith, "God resisteth the proud, but giveth grace unto the humble" (James 4: 6).

May the Holy Spirit guide you into all truth and enable you to serve God sincerely with reverence and Godly fear, is my prayer. Amen.

VALUE OF TIME

BY R. L. BORNHEK.

LET me call your attention to the importance of improving your time. The infinite value of time as well as realizing it is the most important thing in our world, and the most of which it is a virtue to be covetous, and yet the only thing of which all men are prodigal. In the first place, then

REALIZING

is a most interesting and pleasant method of occupying your leisure hours. All young people have to say time enough to read the difficulty, they are not careful to improve it. Their hours of leisure are either idled away or talked away, or spent in some other way equally vain or useless, and then they complain that they have no time for the cultivation of their minds and hearts.

Time is so precious that there is never but one moment in the world at once, and that is always taken away before another is given. Only take care to gather up the fragments of time, and you will never want leisure for the pursuit of useful books. And in what way can you spend your unoccupied hours more pleasantly than in holding converse with the wise and good through the medium of their writings? To a mind not altogether devoid of energy, books are an inexhaustible source of enjoyment.

It is a consideration of no small weight, that reading furnishes material for interesting and useful

CONVERSATION.

Those who are ignorant of books, most of course have their thoughts confined to very narrow limits. What occurs in their immediate neighborhood, the state of the market, the idle report, the tale of scandal, the foolish story, those make up the circle of their knowledge and furnish the topics of their conversation. They have nothing to say of importance because they know nothing of importance.

A taste for useful reading is an effectual preserver from vice. Next to the fear of God implanted in the heart, nothing is a better safeguard to character, than the love of good books. They are the handmaids of virtue and religion. They quicken our sense of duty, unfold our responsibilities, strengthen our principles, furnish our hopes, inaugurate us in the love of what is right and useful, and teach us to look with disgust upon what is bad, growing and vicious. A diligent use of the means of knowledge accords well with your nature as rational and immortal beings. God has given you minds, which are capable of infinite improvement. He has placed you in circumstances peculiarly favorable for making such improvement, and he inspires you with diligence in ascending the

shining course before you. He points you to the prospect of an endless existence beyond the grave.

Brighton, Ind.

CHRISTMAS DAY.

BY ENOCH DEW.

"GILBERTY to God in the highest, and on earth peace, good will towards men" (Luke 2: 14).

The above text of Scripture was the language of a multitude of the heavenly host, at the time and place of our Saviour's birth. Shepherds would not likely be out with their flocks last night or to-day in Denmark; yet among Bethlehem they may have been.

From the slow consideration many doubt the propriety of spending the 25th day of Dec. in memory of that great event, fearing they may be deceived in the correctness of the time, who attach more importance to time than the event recorded.

Times and seasons have changed more or less since that time, as was predicted; but that does not affect the truthfulness of the language of the angel, which said: "Ye shall be able to do all things." The heavenly host said: "On earth peace, good will towards men." He has brought joy to many people, but not to all, for the Jews and many others would not receive him. He also was peace to many, but not to all (save for the Adamic sin, he made peace with that for all). Christ Himself said: "I come not to send peace on earth, but a sword" (Matt. 10: 34).

Only those who received and do receive Him, have peace of mind, which is the answer of a good conscience towards God. But the peace of mind of a few does not bring peace on the earth and never will till the Savior come again; and the devil, instead of walking up and down in the earth, often spoiling the peace of many of the children, and having the nations as one nation, causing thousands to butcher each other like lions and tigers,—to be bound and shut up in the bottomless pit, and for some thousands years will have no power over the nations. Then there will be universal peace! O, glorious thought! The nations shall then bear their swords into plough shares; and their spears into pruning hooks, and will learn war no more. (Isa. 2: 3) One can't learn well without a teacher.

Thus the peace will be so good, that the lion shall lie down with the lamb, and a little child shall lead them, etc. (Isa. 11). And it shall do nothing, shall hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Thus in those days shall the God of Heaven set up his name, or Kingdom, which shall never be destroyed, and shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. (Dan. 2: 44).

Then the great voices in heaven will, and can say: The kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and he shall reign for ever and ever. (Rev. 11: 15). And all things will get usury (verse 18), and even make war with him. (Rev. 19: 19); but the day of his wrath has come and the time of the day that they should be judged and that he should give reward unto his servants, the prophets and to the saints and to them that fear His name, both small and great. And that he should destroy them which destroy (or corrupt) the earth.

Mark, the reward is given to the prophets and saints at the same time, and that is when Christ comes to reign on the earth. "Behold I come quickly and my reward is with me to give every man according as his works shall be" (Rev. 22: 12). For "I shall judge the quick and the dead at his appearing and kingdom" (2 Tim. 4: 1).

How very suggestive to the children of God will be this in the promise, and that the words in the Lord's prayer: "Thy kingdom come, thy will be done on earth as it is in heaven." The sentiment contained in these words is the prayer breathed forth by every one that has the spirit of Christ, yet, Lord Jesus, come quickly.

"Seeing then, dearly beloved, that we look for such things, let us diligeat, that we may be found of him without spot and himself; for he is such as heur as we think not, the master of

the house may come" and finding us lacking off, will consequently close the door upon us; or we be found with our talent wrapped up in a napkin, and therefore have laid and foot and cut into outer darkness, where there is weeping and gnashing of teeth. "Not all that say, Lord, Lord, shall enter into the kingdom of heaven, but they that do the will of our Father which is in heaven." It is possible for us to have a name that we are being, and at the same time be dead. The Lord wants lively stones in the spiritual house; it will not be stony to believe in the second advent of our blessed Redeemer, and the fulfillment of His great promises in setting up His reign, and making us a new law, and to pass, "Thy Kingdom come," is not enough; we must act accordingly and show that we are pilgrims and strangers on the earth, seeking another country, a city, whose maker and builder is God.

The people of the kingdom of Denmark hold this to be a mistaken view asserted, having worship at all the churches, and all the houses doors closed. No work is done by anybody, while Sunday is uniformly disregarded by many, especially the non-protestants, some of whom are working all day, and all business doors are opened from 4 o'clock P. M. till bed-time. The habit of presenting gifts to one another is also prevalent, but not so much money connected with it as in America. Today, 25th, is held as sacred as yesterday.

Moving, Denmark.

RAILWAY CARRIAGES PREDICTED BY ISAIAH.

(Isa. 46: 20.)

In Joseph Wolf, the celebrated Jewish missionary, only sent a letter to the *Morning Post*, in the year 1864, in which he says:

"I have a great number of lost Saturdays, the question addressed to the learned, whether the translation of the words 'swift carriages,' in Isa. 60: 20 is correct. I answer No! The word in Hebrew is *hikrothot*, from the singular noun of *kabar*; whence our English word *carriage* is evidently derived. And the late Rev. Mr. Huxtable, a learned clergyman in Ireland, who had learned Hebrew from books, without knowing the real meaning of the word, had wrongly read the word of *carriages*. The Arabian lexiconographer, Kottus, as well as Richardson, in his Arabic dictionary, translate the word *hikrothot*, 'machine turning round with the swiftness of the clouds.'"

Constantin Mevrouhli, the greatest polyglot upon earth, in all the cities and in all countries, who read with me the 60th chapter of Isaiah, when passing through the Kingdom of Ait, 1858, translated *hikrothot* carriages, or *carriages*. I, therefore, am convinced that *swift carriages* have been predicted in this chapter.

St. Jerome more correctly translates it in *carrotis*, i. e. in *hokkas*.

The Osaks in Bokkhan, and Tootoomas of Merve, call their swift carts *hikrothot*.

Metrop. the great son of the Armenian nation, the celebrated translator of the Bible, translates it *swift carriages*.

Isaiah also says, *hikrothot*, i. e. *swift runners*. The word in Hebrew, Arabic, Turcomanian, evidently is an imitation of the sound produced by the turning of wheels—*hikrothot*, being myself an humble student of prophecy, I was very much interested in the question of the inquirer. —Baptist Bible Page.

THE EASTERN TURK.—The Russians having captured 25,000 Turko at Shigpa Kus, the Turk Government begins to see its weakness, and has sent ambassadors to arrange terms of peace. The Grand Duke Nicholas notified them that he could only treat with them at Adrianople, which the Turks at once assented, and withdrew their troops. The Turks in the meantime are extending their operations, burning their principal cities as they evacuate them. It is hoped that peace may soon be restored and the horrors of war discontinued.

VICTOR EMANUEL'S FUNERAL.—The funeral of Victor Emmanuel took place at Rome on the 17th inst. The body of the dead monarch was placed on the funeral car at nine in the morning, and the procession started at the Quirinal Palace. It was headed by fifteen military detachments, with three bands, and the clergy bearing lamps.

CORRESPONDENCE.

ACROSTIC.

Savour the seed of the Gospel,
Hendling things of joy,
Bearing souls into the Kingdom,
Arm-rod from sin that destroy,
Speaking kind words to encourage,
Hearing in heart those that be,
Offering to that application,
Re-serve those strayed from thee.

Me

FROM CARLETON, NEB.

Dear Brother:-
I WOULD, with your permission, humbly address to all my friends that I arrived home in safety about four weeks ago, feeling my family, and kind friends, brethren and sisters, generally quite well, but which I feel thankful to my heavenly Father, who is the kind Preserver and Protector of all mankind. Was very glad needed to get back, to my dear Nebraska home, to this beautiful and seemingly enchanted country.

FROM MONTGOMERY CO. IA.

Dear Brother:-
I NEED not, dear brethren and sisters, say to you for help in building our Montgomery. Last October was the time set for laying the building corner stone, but we failed for want of means. We then got the time off until the coming spring, and that time is past approaching, and unless we get the small amount that we have asked for, we will be compelled to give up building in the Spring season of next year. We then got the time off until the coming year, but we have not as yet received it. We will however be glad to see the amount asked for, it would give us nothing to Bro. Miller's Cause, 1894, mainly without for the purpose intended. My family and the small amount we ask at each meeting, our own financial arrangements need to be understood with. Whenever this has been a little effort put forth by a brother or sister, it has met with success in getting us a very satisfactory amount.

Now, brethren and sisters, will you not take hold and help us to get a quota? You can do a great deal by a little effort. Sister Hoover by a little effort raised \$200. Sister Rupert, by a little effort gave us \$50. You and they help it together. Many others are doing nobly. So can you, brethren and sisters, if you have a will. Bro. S. A. Gardner, when he was here this Winter, joshing for us on one evening after service, said to me, 'I do not wonder at you being successful, but not at me, as I have not the crowds of people coming on benches, made for children. I believe the cause is suffering here for want of a government plan to worship in. It depends entirely upon you our brethren and sisters, whether we shall have a house of worship.' Money can be sent in registered letters to Seola, or post office order on Villisca or Red Oak or in a Bank Draft.

N. G. WORKMAN.

FROM BURR OAK, KANSAS.

Dear Brothers:-
I HAVE just returned from a most interesting and profitable mission. This was the first meeting of the kind I ever attended. I feel greatly refreshed and strengthened in the service of the Lord and in the faith and practice of the brethren. Had a sermon by Elder Allen Teas on Friday night, Saturday coming meeting. Saturday evening, sermon by brother Bailey. Sunday at eight, sermon by brother Bailey. Sunday at eleven, sermon by brother Porter. Sunday by brother Jess Allen, followed by brother Abraham Deter. All of these were able sermons, and very sound doctrine. Good truths, and very good men. I was very much edified morning, brother Deter and myself went to Jewell Center, and took possession of 160 acres homestead land, paying forty five land. Would say through your paper that we want more of the brethren here. If any wish to

house in the West, we will help any who wish to settle among us, so that we can have them. There is some land vacant here yet, but generally rough. Good land can be had for three dollars per acre. Homestead cheap.

I have your paper, because it is so full of good news, and glad to see that you are there. So far as my knowledge of the will of our blessed Master, Jesus in the bonds of brotherly love.

A. W. AYERS.

FROM MARION CO. ILL.

ABOUT the middle of August, 1877, the members of this church met for the purpose of consulting the propriety of building a meeting-house. The members being greatly united on the project, we were enabled, by liberal donations from the members and outsiders, to erect a first-class building material.

The work on the house was commenced after the middle of September, and by the last of the month it was so far advanced that the building was completed, benches and all, ready for meeting. All the work was done by brethren and sisters, few of charge. On the evening of Nov. 2nd was our installation, Ministers present from Illinois, Kentucky, Iowa, and Missouri. Bro. Samuel Farney from Berkeley Co., Miss. Nelter from Monterey Co., and A. K. Taylor from Reed Co., Joseph Handricks and Martin Nelter stayed a few days and the communion and continued meeting, and during our stay some music singing, by the example of our Swiss and Iowa brethren, and we hope they will walk in measure of life. The members were much built up and joyed. But our song was found to strain the throat, and we took our way that was dear to all the members and others. It was Annette Wolfe. Her parents had died when she was in her infancy. She was raised among the Brethren and was led by her father, Joseph Handricks, 2 years, 1 month and 24 days. Disease was typhoid fever. Her funeral was presided by Elder John Metzger from Marion Co., on Sunday the 25th of December in a large congregation. At the same time brethren Henry and Charles were made singing, and we with us, and meetings were continued day and night for three or four days, but owing to the rainy weather, the congregation was small, but the interest was good. These were some of the things that we did during our stay. The progress of this world in order to be improved according to the great commandment.

We now number thirteen members in this congregation and good prospects for increase. On the 24th of December the church was organized, and the first meeting for a brother, which resulted in the choice of deacons Daniel Ury, Andrew Nelter was advanced to the second degree in the ministry. Hope both will be faithful in their calling.

Yours in love, J. F. NASTER, Sec'y. Ill.

FROM ELMWOOD, NEB.

Dear Brother:-
I thought I would try to write a few lines for your excellent paper. As this is the first Sunday in the New Year, how enjoyable it would be, if we could have the privilege of going to church, but as we are deprived of that privilege, perhaps some would like to know how we spend our Sundays.

We spend them in reading the Brethren's papers and the Bible. Thoughts are deepened and we are enabled to glorify in our God, and are not deprived of meeting with our God. It is just as near us here, as in the East, and it is just as ready to answer our prayers as if we were in the East. We feel that He has often answered our prayer, and we feel that He will answer our prayer long that will speak for us, for we feel that we are growing richer in many ways.

In our isolated state we often do that, which we would not do, if we were surrounded by a people, and the large number of meetings together for the worship of God. But as we have only a fashionable world to associate with, our situation is not pleasant. But I often think we will keep on calling to the church to send us a preacher, and the ladies will call us to our work. Oh dear brethren, you who can travel, do travel more than you have done heretofore. There are but few places in the East where the people here do not sometimes hold the chance to hear the Brethren preach. I think, where there are plenty of preachers

and meeting regularly, if work will not hear the fruit in the year. O if those brethren that are so situated that they can travel, if they would go West and hunt up the scattered brethren and preach for them, and help them build up churches, how much good they could do, and how much joy to us, for such visits.

I think if a brother was to come in here now and hold meeting for several weeks, much good would be done. Brethren ought to arrange their appointments that they can stay at one place just as long as they can for such visits. Holding the meeting, let it be one week or one month. I have to hear of the progress of the church. I hope the time will not be long till there will be a church in all the land, where once there is no work for such visits.

From your weak sister, J. E. ROYEN.

REPORT OF MONEY.

THE following sums have been received for the Brethren's meeting-house, Montgomery Co., Ia.
First Church, Benton Co., Ia., by H. H. Lehman, \$1.00
Newton District, Miami Co., Ohio, by Mary A. Rupert, 8.44
Bristolville, Ohio, by A. M. Hoffman,45
Maple Grove Church, Ohio, by J. M. Myers,69
Members and friends of Johnstown, Pa., by June H. Brann,178
Seasideville, Ohio, Sister C. R. A., 2.25
Salem Church, Westmoreland, Pa., 1.00
Total \$18.91
May be thanks for the above. Have received a little less than was intended dollars yet. Brethren and sisters please send your donations at once. N. G. WORKMAN.

FROM JEWELL CO., KAN.

I HAVE just been made aware in a way that there are still some brethren so earnestly contending for the ancient word of things, and consider it highly necessary in the age of the world, being there is so much pride and folly creeping into the church. Yes, and that to such an extent that many lights are growing dim, and some are gone out. We are to let our light so shine before men that they may see our good works, and be thus enabled to glorify our Father who is in heaven. The thing that offends our light shines is too much neglected among us, especially among the young. Dear young members, we have all promised to forsake the sinful pleasures of the world, and we have vowed to God that we would live faithful to Him and walk according to the rule He has laid down in His sacred Word. Then why will we try to follow religion in one hand and the world in the other. We must forgo the use of the theater, if it is used, we cannot serve God and mammon. We are to be in a city set on a hill which cannot be hid.

Very often my mind is started back to the East, when I was yet but a baby when the brethren were in an strange, used to contend so strongly for the ancient word, and I promised so earnestly against many things that are now allowed among the brethren and sisters; especially pride.

Now brethren and sisters, let me say to one and all, as we have but few days to occupy, and many troubles and trials here to contend with, let us ask God to lead and guide us wisely through this wretchedly world, and let us not receive us in heaven where we are to stand. My dear brother, as we are far in the West I often think of the brethren in the East, who were permitted to meet together in the house of the Lord. Brethren pray for us, that we may hold out faithful to the work. May God bless and save us all, is my prayer. ABRAHAM FADEK.

Jan. 23rd, 1878.

DIED.

Obituary should be brief, written on but one side of the paper, and separate from all other business.

RAY.-In the Cherry Grove Church, Carroll Co., Iowa, on the 14th of January, 1878, Sister Sade Hay, aged 19 years, 6 months and 15 days. Funeral services approved by Bro. S. H. Fischer.

CHURCH NEWS.

From West Lima, Wis. - When our brethren from Illinois were last with us, the minister was troubling our people some, but it has now abated. Any brother desiring to change his residence should give a call, as we very much need him. There are quite a number of millers, and I cannot fill more than half. I am only a beginner, and like many others, labor good hard with us. Our soil is good, climate healthy, being about the same as Northern Illinois. Persons of health who are made of good iron, for further information address me as above. CALVIN FOGLE.

From New Franklin, Co. - We have had very cold weather up to Jan. 1st, since that we have had winter in fact. Mercury fell to four degrees below zero on the morning of the sixth. Health is good in this section of country. Bro. Jesse Colvert was with us and labored faithfully from Dec. 16th until Jan. 2. We had a very encouraging series of meetings. Forty-two were made willing to cross the ocean to the East, and 1000 were called before God and many witnessed. There were relations of making forty-five in all.

THE BETHLEHEM AT WORK is growing in favor with us. A brother working to be a minister, but not of a good preparation. May the good Lord send him a great deal of good in the sight of God and your patrons. D. E. BOWMAN.

From Panther Creek Church, Ill. - Bethel's Sabbath School. - We often feel to thank our heavenly Father for casting our net here among the Brethren and for the privilege of attending a meeting church and Sabbath school. Our Sabbath-school closed about five weeks ago. We had a very pleasant session during the summer, and know we were all, both teachers and scholars, justified by it, and though it did not break a great deal of ground, we were very glad. Our Sabbath school closed about five weeks ago. We had a very pleasant session during the summer, and know we were all, both teachers and scholars, justified by it, and though it did not break a great deal of ground, we were very glad. Our Sabbath school closed about five weeks ago. We had a very pleasant session during the summer, and know we were all, both teachers and scholars, justified by it, and though it did not break a great deal of ground, we were very glad.

REV. J. J. ARMOUR.

Dec. 20th, 1877.

From Silver Creek Church, - Bethel, 5th & 6th families. - Up to January 1st we have had a very pleasant session, on account of the really pleasant meetings. We are all trying to get along in the Lord's grace. We have not increased many in number since our Love-feast in June, but we are trying to grow strong ourselves, and are living in hope. We believe many are counting the cost, and perhaps, like the man of old, are saying to self, "Alas! that promised me to be a Christian." There is a prospect of us having a series of meetings in four weeks. Brethren Hoebinger and his wife have just arrived from the East, and we are fit subjects to be taught. The cause nobly and the congregation was interested and gave the best attention possible. The next night his sermon was mainly reading history to prove the truth. He did not try to sell his congregation, was simpler, more simple in his language, universalists, infidels, and free-thinkers. Good order, but I fear no very good impressions were made. The brethren have solicited subscriptions to build a house of worship; they have been very good. We are all trying to get along by every fold, with a heartmost study, to be furnished by October 15th. More soon. JACOB SHANFRED.

From Marshall Co., Iowa. - We are a little land living in the North-western part of Marshall Co. Our number 450. We have brethren there count as all worthy to stand at the right hand of the Lord. We are all trying to get along. "We belong to the Iowa River church." Hold meeting in a school-house. Over a year ago, brother Williams of Mo. was here and preached some for us. Sometime after brother Henry Strickland of Grandy Co., came and said a short time; then brother Hill of our own congregation came and had a few meetings, and this winter Bro. Lemuel Hill was here. Bro. Hill was in attendance and presented to come back again some time. We are all trying to get along with the preaching. Some have many questions to ask. Five have joined during the summer and winter, and one more has made up her mind to come. The month here has been bad winter, are getting cold and are getting to be a little better. We have many things to be thankful for. M. C. MILLER.

ON THE OCEAN SAILING.

We are on the ocean sailing,
Homeward bound we sweetly glide;
We are on the ocean sailing,
For a home beyond the tide.

All the storms will soon be over,
Then 't will be all in the letter;
We are on the ocean sailing,
To a home beyond the tide.

Millions now are safely hoisted
Over on the golden shore;
Millions more are on the journey,
Yet their room for millions more.

Come on board, O ship for glory,
From back, you've your own road,
For you are on the ocean sailing,
To a home beyond the tide.

You will land on your tender
On that bright and happy shore;
By and by we'll go and there
When the tale of life is o'er.

Spread your sail with love's true banner,
Gently sail your vessel on;
For on board are sweetly singing,
For a home beyond the tide.

When we are all safely landed
Over on the shining shore,
We will walk about the city,
And will sing for evermore.

All the storms of life are over
In the port of glory;
So no more on the ocean sailing,
To a home beyond the tide.

THE LITERAL MEANING OF THE INSPIRED PRECEPTS OUR ONLY SAFE GUIDE IN RELIGIOUS FAITH AND PRACTICE.

BY C. C. THOMAS.

How shall guide me with the word
(Psalm 119: 105)

MAN'S will may only be likened to a blind man groping his way in darkness, dependent on some one to guide him in the company and guidance of his guide. If the guide be false, he shall lead only to the ditch. As our best business in this sort of commerce is to seek an infallible guide in our religious faith and practice, by which we can appeal amid controversies; by which we can solve every doubt, dispose of every difficulty, and at last, occupy a position of infallible safety, we shall proceed to inquire what that infallible guide is, and find I remark:

1. *It is not the depraved human heart.* I do not want to moderate the importance of our emotional nature. Christianity is intensely experimental, inasmuch that it infuses the new heart, but controls the life. Yet everything that is experimental, is not Christian. Beneath the offering froth of passion are oft concealed the hidden principles of our religion more powerful and persistent where the current is deep and noiseless. The heart may be religiously elated or depressed without holy penitence, penitence or joy. The heathen devotee, ignorant of the true nature of sin, its "exceeding sinfulness," and dreadful consequences; awakened by the accusation of conscience, hows in sorrowful penance with the vain hope of escaping his remorse. Yet he is not a Christian, and having "shed without law, shall also perish without law" (Rom. 2: 12). The Mohammedan soldier believing that Paradise will remunerate the toils and sacrifices of battle; the Pagan expecting to bask amid Ely-

stan fields; the Indian hoping to ramble beautiful forests with his "trusty gun" and faithful dog beyond "the great river"; the Grecian sage, confined in the philosophy of a future state have: all did not only wish compromise, but with apparent resignation and delight. Yet they had no well-grounded hope, "reaching within the veil which Christ our Governor for us has gone." Such is the deplorable influence which sin exercises over depraved man. It flatters him with false titles, claims him with "selective claims," proselytes him by devious elms in angel's parades, employs his tortured conscience with deceitful apologies, consoles his troubled heart with promises of salvation, which are never realized, and good that cannot be attained, and at last consigns him to the blackness of death, infatuated with a pretense of "life and immortality." All the religious zeal in the world is not a "zeal of God, according to knowledge," and all the religious experience in the world is not the result of the spirit being emancipated from the law, dominion and consequence of sin by "the law of the spirit of life in Christ Jesus," which makes us "free from the law of sin and death." Out of the heart proceed all manner of evils (15: 18). "The heart is deceitful above all things and desperately wicked: who can know it?" (Jer. 17: 9). "He that trusteth in his own heart is a fool" (Prov. 28). But again:

1. *The heathen believe only that they is not an infallible guide in matters of religious faith and practice.* While the understanding is impudently in the approaching truth and detesting error, like its fellow attributes, it is deformed and perverted. Its fallibility is clearly discernible in the different phrases which the same subject presents to different minds, just as the object of moral vision seems to partake of the peculiar character of the medium through which it is received, so man's mind and physical eye seem to be so constituted that not rests and human to others. The deceptions do not prevent the timidity of his courtesies may be visible in transactions only through the medium of sensual interests. He looks at the import gain and seeks it to make business - but God (1) sees him with they, and drunken is and dems - sin in infidelity in the Kingdom (1 Cor. 6: 10). The pleasure discerns not the evil of his gluttony and drunkenness, because he has no higher standpoint than his sensual gratification from which to contemplate it. Hence it is that the wicked often deceives themselves. The darkness has blinded their eyes, and they know not their real condition, and often even with the professed Christian. His understanding is sometimes warped by traditional views and human discipline, that he does not discern justice and judgment. Entangled amid the subtle fogs of error, "blinded by the God of this world," enfeebled by impure passions and desires; perverted by prejudice and often bewitched by the horrid penalties of outwardly challenge his right to see, he needs the unperverted light and guidance of truth. "Trust in the Lord with all thy heart; and lean not unto thine own understanding" (Prov. 3: 5). Again I remark,

2. *Man's perverted reason is not an infallible guide in matters of religious faith and practice.* I have nothing to say against reason as such. It is perhaps the noblest power of man's intelligent nature, and seems chiefly to elevate him above the inferior creation. But reason is not infallible. Since man is depraved, his highest faculties are also depraved. Reason unguided by revelation has often proved its own impotency and folly, and has contradicted itself in manifold ways. Some men have boasted that their is no God (Atheism) and others that everything is God (Pantheism) both blasphemous and diametrically opposite, upon the equal ground of their superior reasoning power, the one smiling at the simplicity of the theist and the other dividing his fellows because they were not smart enough to disagree that there is no God. The reason, then, cannot be trusted to discover that there is no God and neither can it lose from the moanings of revelation, has allowed its possessors to become pitiable fools. (1 Cor. 14: 14, 15) to discover the simple outlines of truth. Every conflicting system and theory of atheism, polytheism and idolatry, which from time to time has ensued of the earth with its warring and fighting influences and every false religion and civil polity that has ever succeeded, has blinded its men of reason, and to them it has been chiefly imputed for success. As in Mathematics, so in logic one may assume a false hypothesis, and by a correct process demonstrate an absurdity which his own senses know to be false. If premise is false, one may reason correctly; the deductions may be inevitable and the minds of auditors, not having apprehended the sophistry of the premise, be constrained to accept them and yet the conclusions be subversive of every principle and interest of truth. Reason sometimes employs a special sort of argument which logicians and mathematicians have called "*Reductio ad absurdum*," which proves the absurdity of what contradicts it, and yet fails to establish its own assertions. When ever reason affords to establish a premise of its own creation, it makes an inevitable fallacy. Its true office is to tolerate, but to discuss and accept logic, to recognize in its subordinate sphere, the capabilities of truth above, beneath, around, within and without, and to have in process of reference to the commands of the morning and the compass of Law-giver, which they bear back in all Mathematics and all other natural, moral and mental philosophy, reason analyzes its most profound and unapproachable and applying truth, and develops science, not by making, but by recognizing and classifying its laws, properties and propositions from nature, so its highest office in religion, is to learn and develop truth from the commandments of the Divine mind.

(To be continued.)

PAINE'S LAST DAYS.

LAST Spring we informed our readers that the united infidels of the whole country had not enough of a benevolent spirit in them to fill a \$300,000 mortgage, located in the "Temple of Reason" located in the city of Boston. Failing in this, one of their number, Rold, G. Ingersoll, recently produced sensation by the following proposition: "I will give \$10,000 in gold coin to any clergyman who can substantiate that the death of Tom Paine was not as peaceful as the 'Lancet.'" Now this talk is all suicidal "dynamite," and nothing more. The testimony on record respecting the singular and degradation of Paine's last years of mortal existence is ample; we meet with it in many places, and it may be said that it is as authentic as any fact recorded in history. The men who saw Paine, and who had ample opportunities of observing his habits, all concur in representing him as de-

plorably intemperate. The attending physician, Mattson Smith, says, the condition in which he was mentioned to his patient, and to which his vicious habits, especially his habitual drunkenness, had led him, were so revolting that he had to leave the rooms when it was necessary for him to visit his patient and to prescribe for his relief. "This phylisium," writes Rev. J. D. Wilkman, "was an esteemed elder in the church of which I was at that time pastor, and was highly regarded, not only for skill in his profession, but as a man of sound judgment and unimpeachable veracity." Concerning Dr. Mattson Smith, even Frothingham of New York writes, "He was a distinguished physician, known to us and imitators of others yet living as a gentleman of the highest social standing, a calm, studious, judicious, thoughtful man, whose integrity was always conspicuous."

The Rev. J. D. Wilkman, D. D., and the Rev. Charles Hawley, D. D., were successively pastors of the Presbyterian church in New Rochelle, N. Y. Both are yet living and well known, and their veracity is as reliable as that of any two men living. To call in question the testimony of these men would be ridiculous, and no sane man would attempt it.

But what is the testimony? Dr. Mattson Smith was the physician who attended Thomas Paine, and the facts respecting his patient were stated by him to those gentlemen now living, and this is the record:

"I have heard statements from him, from personal knowledge as his physician, the particulars of which are too loathsome to be described in print. He came to lose all self-respect and regard for decency in his personal habits, which were at times simply heathen. His drunkenness became habitual and notorious before he left New Rochelle, and he was not infrequently found lying by the roadside, so helplessly intoxicated that he had to be carried home as I have been told by persons who had befriended him in that pitiable condition. There was, some times, in spite of the storm and degeneration in which he fell, still observed a lingering respect for what he had been, and in consideration of the service he had rendered the Revolutionary cause by his political writings; but no one in the vicinity, as late as thirty years ago, would have had the fortitude to deny the facts, much less call them 'wicked inventions of the clergy.'"

Paine died in 1809, and these facts in regard to his habits of life have been as public and familiar as that William Colburn carried off his bones. Grant Thompson, whose information upon this point is particularly full, was certainly in no sense a prejudiced witness, but, on the other hand, he was a peculiarly conscientious Swedenborg, and quite incapable of revivifying a falsehood. The traditions of New Rochelle, where Paine died and was buried, all confirm the stories of his unfortunate habits of intemperance. The infirmities in his diary by Stephen Grellet the eminent Quaker preacher, is to the same purport. If any question can be considered settled, it is that of Paine's personal habits. Grellet, in the Fall of 1809, the year in which Paine died, wrote in his journal as follows: "I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing he was ill and in a very destitute condition, I went to see him, and found him in a wretched state; for he had been so neglected and

The Birthen at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
W. B. BISHOP,
M. B. EISENHAU,
1248 P St.

The Executive of Birthen will be glad to send you a copy of the Birthen...
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MOORE, BISHOP & EISENHAU,
Publishers, Carroll Co., Md.

LAPORTE, IND.,
FEBRUARY 13, 1916.

Brother Bishop's address should rather be
1248 N. Flushing Spring, 4 miles from P., Pa.

BROTHER M. B. EISENHAU is not the Ed.
of the Birthen as you state, Spang's Valley,
Pa. is a very poor place and not expected to see

any of our best people. I am glad to hear
of your interest in the Birthen. It is
the only Birthen I can see in your

the Birthen of Grand Point has a
number of meetings under the impression
of Bro. Bishop which is a matter of
of two or three years.

Brother James Martin, one of the
of the Birthen of Grand Point has
with me and other dear friends.

It is said that Bro. C. ESTERDORF,
of the South side, the school of
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Brother Marshall Knapp, of
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Brother D. B. Meador's "New Year's
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An excellent copy of a
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The Editor of the Birthen,
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BROTHER W. B. BISHOP,
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PAREWELL

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THE THURMAN AND GRANT
DISCUSSION

Dear Brothers:—
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Brother A. D. ...
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BURYING THINGS

A BIRTHAN,
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What should
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The "old man"
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But then some
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It is a
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of the Birthen is a paper containing

The Yome Circle.

READ AND OBEY.

—Read only, but give ear.
—Write, but not by hand.
—Followers possible to be made in youth.
—Children, your parents in all things.

—Edited by M. M. Estlin.

As the cold, piercing throes of Winter...
As the cold, piercing throes of Winter...
As the cold, piercing throes of Winter...

The mother and the young one and fills...
The mother and the young one and fills...
The mother and the young one and fills...

We are in a little bit of a hurry...
We are in a little bit of a hurry...
We are in a little bit of a hurry...

Let us have a little bit of a hurry...
Let us have a little bit of a hurry...
Let us have a little bit of a hurry...

Let us have a little bit of a hurry...

WELL IN CANAAN

As I have seen you in the land...
As I have seen you in the land...
As I have seen you in the land...

They were in the land...
They were in the land...
They were in the land...

I have given you this...
I have given you this...
I have given you this...

TO BOYS AND GIRLS.

It will be no odds to you, how...
It will be no odds to you, how...
It will be no odds to you, how...

As I have seen you in the land...
As I have seen you in the land...
As I have seen you in the land...

DO ALL THE GOOD YOU CAN.

As I have seen you in the land...
As I have seen you in the land...
As I have seen you in the land...

I thought as I thought...
I thought as I thought...
I thought as I thought...

TO EMMA A. GILLER, OF PLYMOUTH, IHO.

I am personally a great stranger to you...
I am personally a great stranger to you...
I am personally a great stranger to you...

As I have seen you in the land...
As I have seen you in the land...
As I have seen you in the land...

A WARNING TO THE YOUNG.

As I have seen you in the land...
As I have seen you in the land...
As I have seen you in the land...

As I have seen you in the land...
As I have seen you in the land...
As I have seen you in the land...

DON'T, GIRLS.

As I have seen you in the land...
As I have seen you in the land...
As I have seen you in the land...

BRAND NEW

As I have seen you in the land...
As I have seen you in the land...
As I have seen you in the land...

GIVEN, IHO.

As I have seen you in the land...
As I have seen you in the land...
As I have seen you in the land...

CHILDREN AT WORK.

From Mary J. Niles—I am writing...
From Mary J. Niles—I am writing...
From Mary J. Niles—I am writing...

From Eva M. Thomas—Dear Father...
From Eva M. Thomas—Dear Father...
From Eva M. Thomas—Dear Father...

From Hattie L. Lipp—Dear Mother...
From Hattie L. Lipp—Dear Mother...
From Hattie L. Lipp—Dear Mother...

From Mary E. Niles—I am writing...
From Mary E. Niles—I am writing...
From Mary E. Niles—I am writing...

CHILDREN.

From Mary E. Niles—I am writing...
From Mary E. Niles—I am writing...
From Mary E. Niles—I am writing...

CHILDREN.

From Mary E. Niles—I am writing...
From Mary E. Niles—I am writing...
From Mary E. Niles—I am writing...

CORRESPONDENCE.

HOME MISSION LABOR IN EASTERN OHIO.

WINNING, In previous correspondence, and announcements of the Rev. S. K. Miller, of a Phil. Socy. class, arrived at W. C. P. O. ...

One of the first that united with the church was our old friend Mr. ...

We have a large hall here, for lectures, and for meetings, ...

The brethren and sisters here are all in one ...

We will now meet on the 13th inst., at 8 o'clock ...

On the 24th inst. we will have a lecture ...

There will be ...

FROM GRANT, PA.

Dear Brethren,

THIRTY years ago, here, there was a town ...

The number of the faithful, little band, still ...

ness frequent, and now we feel very much encou ...

One brother here has recently died this Fall ...

I am proud of all the papers published in ...

And this, such a burden and national crime ...

With my best wishes and prayers for the success ...

Yours truly yours,

Brotherly Yours,

FROM KANSAS.

My friend,

I had my issue on Henderson Co., Ind. ...

A great many brethren come to Kansas to ...

elsewhere. People listen with great interest ...

Went then to the southern part of ...

We expect to commence a series of meetings ...

Jan. 11, 1878.

CHURCH NEWS.

From Shiloh Church, Va.—On the 27th of ...

The meeting upon the whole, was one of the ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From Pine Creek Congregation, Wm.

We commenced a series of meetings on ...

From Iowa.—Bro. Eli Trived from ...

From Iowa.—Bro. Eli Trived from ...

From Iowa.—Bro. Eli Trived from ...

long there, were much taken up with the ...

Then we came home on the 13th and on ...

From Danville, Va.—I will now give you ...

From the Woodbury Baptist, Ill.—At a ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

From English Springs, Ind.—The first ...

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 9: 10.

Vol. III.

Lanark, Ill., February 7, 1878.

No. 6.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

— 13 —

J. H. Moore, S. H. Basor, M. M. Eschelman.

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THE HEAVENLY LAND.

BY SAMUEL L. GREEN.

BYOND the bounds of time,

Across the sea of life,
Where passion's billows foam and toss
In angry strife—

There is a land so bright,
That mortals cannot gaze,
But wondering stand upon the verge
In lost amazement.

The halls of glory tower,
Majestic and sublime,
Above the sun-scorched peaks of earth,
The Alps of time.

Four square the city stands,
The jewels walk that ring,
Aureoled and bright with precious stones
Of Paradise.

No storm cloud ever throes
Its shadows on that shore,
No lightning flash above the sky,
Or thunders roar.

The air is pure and bright,
All as serene and calm,
Nought ever enters that our eun,
The holy home.

But from the throne of God
There flows a crystal stream,
And heaven's pure light upon its clear
Bright waters beam.

And where that river flows,
The tree of life appears,
Yielding its monthly fruits throughout
Eternal years.

Beneath the shadowy bowers,
Reclined in sumptuous gear,
Gross fopier flowers than mortal eye
Hath ever seen.

There never shall sorrow come,
Nor heaven's long day be over;
God and the Lamb shall be their light
Forever more.

Throughout that wide domain
Joy beams in every eye,
While angel voices join in praise
To God most high.

There white-robed spirits bow
Before the great I Am,
And worship Him who redeemed them
Through Christ, the Lamb.

Waterloo, Ind.

A LEAF FROM THE TREE OF LIFE

BY G. H. BALDRIDGE.

NO Wounds are too deep for the healing of
J. Jesus. The Anti-type of the good Samaritan
has and will give for every bleeding heart.
Although He is constantly pouring out His
Sanctifies for the relief of the millions who supplicate
His aid, His vessel of grace is as full as
ever. "In His divine will the fullness of the
Godhead abode," and the offence was come, the
more we need and the more it He glorified
and glorified. Neither the Unweaned nor
ready on empty the Infants. He gives without
diminution; but He gives not His best
indiscriminately. He has gifts for all, but His
rarest and sweetest (Matt. 5: 45). If we

would have the Gift of gifts, we must be made
conformable to His death, and know the fellowship
of His sufferings, and the power of His
resurrection (Philp. 3: 10). Blessed relief, that
all things work together for good, because
called according to the Divine purpose (Rom.
8: 28). Having died and risen with Christ,
we are His. They can perish only when
He becomes bankrupt in power and mercy.
This is a holy take-up the challenge of Rom
8: 31, 29. Not only suffering and then glory,
but glory in suffering.

Afflicted, and your sorrows are in form and
ordinance. It is seldom that an heir of Heaven
is so outrageously treated. But in solace
we know alike. There is a way, but give us
not in its ultimate necessity. The child that
weeps over its shattered doll, brings into activity
the same constitutional soul-elements of
the person who agonizes over the coffin of the
most cherished child of conjugal affection. You
are mourning the living dead. You are with-
out a shroud or grave. Your sepulchre
is a coffin, and within it the child hopes and
joys in the dark. There are unknown mof-
tines. But Jesus lives, and loves. For all
your unutterable heartaches, He has a "far
more exceeding and eternal weight of glory." Your
mourning notes and unrepentable bereavement
have bound up in them untold blessings. If
you allow Jesus to take the place of the vi-
sibility of your soulmates. You have a mighty
struggle to maintain, but you are on the way
to victory and in the time it will be yours.
Turn to Matt. 12: 29 and press-seeing enough
into the world "hell" to include all God's in-
terests and all our untold endeavors to wrest
them.

Remember, Christ is risen. He reigns in the
heavens and over it. Gal. 3: 21. It is the key of
your triumph and joy. You will yet be able to
rise so high above all human attachments and
human desires, that you can pray heart and
responsive conscience you can pray Matt. 6: 12.
Have faith, and enlist all the energies of your
soul in the great crisis. May the approaching
Christmas be to you a blessed anti-past of the
waning glory of Rome, St. Paul, May the Ever-
lasting Kingdom comfort you out of the
fathomless depths of His changeless Heart.

ON ELECTING MINISTERS.

BY D. E. SAYLOR.

I PRESUME that it is generally known that
there are brethren who have doubts of the
Scriptural authority for selecting brethren as
to the ministry in the new church. Some have
said, "Some have spoken, and some have written."
The subject, yet the minds of some seem not to
be fully enlightened; and I presume will not
be from what I may say, but I give my own
view. I have given this subject much thought,
not because I ever doubted the legitimacy of any
call. Some holding that a majority of all the
members of the church, is the authority to make
the will legal. I was told that I have written
more than these; but I have given the subject
a serious thought to know whether the order is
the order God's Word will justify. Again I
have been in the ministry a long time, and soon
will be twenty-eight years that I have served
in capacity of an Elder. It has been my duty
to serve at elections, and I have had the sub-
ject to me always long a serious one. I am
however fully satisfied that the order of the
election is Scriptural and legal.

The harvest being plentiful and the laborers
are few, it is true as it was when the San-
tor so declared it to be and it is just as necessary
that we should be in the land of the harvest to
laborers into His harvest now as it was then.
While the Service was on earth, He did this personally.
He did not have men elect themselves to go,
but He appointed, and sent them, to
twelve, and afterwards the seventy (Matt.

9: 37; Luke 10: 2). Now Paul says the church
is the body of Christ, in which we are members,
and each member must perform its part in the
body, *each one*. And as the Lord will rule on
earth, personally chosen, and sent forth in the
ministry, it follows that He now does the same
through the members of His body, the church,
which is also the ground and pillar of truth. And
as the Lord is not one man only, but many,
the fact does not say, because I am not the
Lord, I am not of the body. Even so in the
church, one member cannot say, because I am
this or *that*, and you are incompetent to decide
who shall be called, I will dictate to you.
No, brethren, this is not Christ's order in His
church. His will is neither who shall be called,
but that they will be found in the order of the
will be made, but all one in Christ Jesus.

I am fully convinced that God in Christ
through the church calls the ministry; and al-
though in the church there is diversity of
gifts, and those members who may think less
honorable upon these things may have more
abundant honors, for while He gives authority
to His servants, He gives to every man his
work, and we have no right to doubt the com-
petency of any member of the body doing its
part. I know that some members think that
certain brethren should be named, or nomi-
nated, and from these the members should select,
and for a precedent refer to Act 20.
I have considered this suggestion, but as it does
not apply to the election of the common min-
istry, it is not feasible. In that case one man
to be chosen to the apostleship to fill the place
of Judas who by transgression fell, and the one
eligible to fill this place, must have some pec-
uliar qualifications which apply to that position
only. "Wherefore of these men which have
conspired with us all the time that the Lord
Jesus went in and out among us, beginning
from the baptism of John, unto this same day,
I have taken up from you men that stand self-
ordained to be a witness with us of His resur-
rection. And they appointed two."

We would say, they nominated two, for whom
they gave forth their votes (after as when). In that
case this order is feasible, for we may con-
sider the spontaneously attached to a follower of
Jesus, who was of the sign to the apostles against
the world-baptized when he heard Jesus
tell him that the bones have been, and the bones
have been, but He has not to leave to lay His
head, his order come, and when He has
before heard that His flesh must be eaten, and
become offered, went back and followed no
more after Him, it is very reasonable that Bar-
nabas and Matthias were the only two who had
the right to be called. If so, they could
readily be nominated. But the election of two
to serve in the ministry in our age of the
church is a different matter. Who can judge a
brethren's ability to preach? This can be done
by trial only. Who shall, who will dare to
name, appoint, or nominate brethren to be
voted for? Surely the elder, not who then
will? Why every member of the body of Christ
the church for themselves willing, may sit to
be called. The idea that different brethren may
be voted for, amount, to nothing. It is not cer-
tain that all cast their lots for Matthias, yet he
was numbered with the eleven. Neither is it
at all certain that one of a half dozen nomi-
nated brethren for whom all the members would
be obliged to vote for, would command a ma-
jority of the whole vote cast, any more than
in the church's order *eternum*. Data. In the
elections I have been present, very frequently
when the elected brother had a majority of all
the votes cast. The several occasions there be-
ing a vote between two brethren, the church
was called together, and the members of the
brethren had to vote, and that under the cir-
cumstances it would be for the members to de-
cide whether both should be declared elected, or
the election to be void. In every such case
when I was present the unanimous vote was

both elected. In a few cases where a vote pre-
sented, it happened that one brother had but a few
more votes than the other, and in these cases
the church was informed of the condition of
things, and asked a man to vote whether he
would have both, or only the one who had a few more
votes than the other. I believe I have witnessed
all these such cases, and in two of them the
unanimous vote of the church was both elected.
Of brethren, I feel assured that there is
no improvement on the church order of electing
officers.

Suppose we admit the idea that some mem-
bers are incompetent to decide who to vote for,
and in such cases allow a majority of electing
officers (that is, some competent member let
the incompetent ones who to vote for). Would
this be more in accordance of thought? If there
was but one member so to elect, this incom-
petent electing vote might be considered,
but would that be the vote of the church?
Might not the member as well come forward
and do so many votes himself, as to send
forward so many of his prayers to do it? But
suppose there are several members in the church
that feel themselves competent to nominate the
incompetent members for whom to vote; and
each one of these competent has a favorite
nephew or friend to vote for, then how will it
be? May not this favoring vote as well be mat-
tered among a dozen nephews as to be in this
very congregation about half number? But
what are the incompetent members? I find as
much division among the officials in the church
as among the laity.

On several occasions I remember when the
Elder was nearly alone in his choice, and in each
case the election was a success. In one of the
cases the Elder has named to me, *I remember*
in my choice. Who then should dictate is PRAY-
ER. That will be the way of our prayers, and for
half only, but for all the members, and the re-
sult will be very open.

A BEAUTIFUL SYNONYM.

BY E. H. MILLER.

AND a superstition also was written or
written in letters of Greek, and Latin
and Hebrew: THIS IS THE KING OF THE
JEW (Luke 23: 38).

We have all doubtless many times read the
story of the crucifixion. We have here to show
how metaphorically the inscriptions, or the
number of languages contained therein, with
the names given in the command for legions.
Could there be any different languages at
the same time? We would not suppose he
could. We would recall, from the different lan-
guages used, that to write in Greek and Latin
and Hebrew, that it would have to be written
in three different times, and we learn that the
subject of this was that none might be unprinci-
pal of its content.

It will be in Greek, which was the gen-
eral language of convicts in Western Asia, and
which would be familiar to many Jews from
Europe, Egypt and elsewhere; it was also writ-
ten in the Syriac, called "Aramaic," the vernac-
ular language of Palestine, and it was written
in Latin, probably for the use of the Romans,
many of whom would assemble at Jerusalem
during the "paschal week," or Jewish Passover.
If Philo was so exact in writing the super-
scription, as that none also came, should be
approved of its meaning, do we not suppose that
it was equally as exact in expressing His lan-
guage concerning His mode of baptism, as given
in Matt. 28: 19. And then not so many
sessions contained in this body and essential
content, as there are languages used in the
inscriptions; and yet how many read, preach,
and profess it as one action, omitting the first
and second, and applying the third action of the
divine only, for "the remission of sins,"
and thereby expecting to receive the gift of
the HOLY GHOST.

THE HOLY BIBLE.

GOD'S Holy Bible, perfect Book,
On which I felt with rapture look:
That that which led my roving feet
To the dear house where Christians meet,
I thought my way to be the early time,
Wanted me against all sin and crime,
And led me through the coming days
To walk with joy in wisdom's ways.

In childhood years, so far and bright,
We read God's Word by morning light:
With pleasure long I now recall
The household gathered round to all,
Around the cheerful evening fire,
Before the time we should retire,
And sweet it was to listen then
As that dear Book was read again.

In the old school-room every day
That sacred Volume none may say
"There stands by the youthful crowd,
And leaves a day we read aloud."
Thus, too, upon the wanted seat,
This Word by heart did we repeat,
And oft it gave us much delight,
To see how well we could recite.

But now some men have grown so wise,
That they the Scriptures lightly prize,
What is not so likely of these days,
As freely both they speak their minds,
And others join, in words so cool,
"Is the Bible out of school;
Read it no more, with offered prayer,
Is like a fable to have it there?"

Sometimes I question if indeed
There is any need to read
The sacred Scriptures every day,
At seasons when they kind to pray,
Can good men ever lightly lose,
Or will they ever dare despise,
The "Holy Bible Book divine"
So full of truth in every line?

Let others talk the course they will,
I shall esteem the Bible still
In all its truths to be my light,
In a dark world walk by its light,
And when I near the other shore,
Still will I love the Bible more,
Will then at all its truths confide,
Die with the Bible at my side.

—Religion, *Bible*.

THE LITERAL MEANING OF THE
INSPIRED PRECEPTS OUR ONLY
SAFE GUIDE IN RELIGIOUS
FAITH AND PRACTICE.

BY J. A. STEIN.

"Thou shalt guide me with thy counsel."
(Psalms 73:24)

NUMBER II.

4. *The departed human conscience is not an infallible guide in matters of religious faith and practice.* No one can be a Christian and not be conscientious. The want of sincerity is hypocrisy, and yet the simple fact of being sincere makes no one a Christian. Conscience is biased by education, it may be good or bad, enlightened or darkened. Teach a child from infancy to manhood, that there is no evil attached to a life of profligacy and crime and without the counteracting influence of holy precept or example, he will do wrong without remorse. Conscience will be so "seared" or perverted that its power to reprove will be gone, but "train up a child in the way he should go," and conscience will reprove its slightest deviations from the path of rectitude. This peculiarity of conscience appears again, in that, some regard with great composure and approbation of conscience the observance of rites and ordinances, which to other sincere and equally pious minds involve the most arrogant blasphemy and wicked idolatry. The reason is obvious; one believes them to be of God, while the other believes them to be the mere inventions of men, tending to supplant and set aside the commandments of God. Thus we see man's consciences vary as their religious and moral culture has varied, and hence conscience is subject to one's religion, and not the religion to conscience as

some falsely plead. We can then by no means accept the popular doctrine of the world "it makes no difference what a man believes if he is only sincere." Were this true, it made no difference whether Paul was a Jew or Christian, and when he persecuted the Christian church, he did right for he testified that he had "lived in all good conscience before God" (Acts 23: 1), and thought he "ought to do no more things contrary to the name of Jesus; which he also did, and which in connection with persecutions inflicted by other Jews, as well as Pagans and the inquisitions of the Papal hierarchy, only fulfilled the Savior's prophecy, when He said to His disciples, "The time cometh that whosoever killeth you will think that he doeth God service" (1 John 16: 2). Had Paul persisted in his Judaism, notwithstanding his sincerity, he would doubtless have been a lost man. When he came to the light and repented he "obtained mercy" because he did it ignorantly in unbelief" (1 Tim. 1: 13). But had he neglected the truth when presented, and persisted in his disbeliever course he describes what his own destiny would have been, and what that of every other such one must be when he said, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10: 26, 27). If the proposition that "it makes no difference what we believe, if we are only sincere," be true, then the pagan mother, who presses her darling child to her bosom, intransigently up to the last kiss of maternal love, and commits it to the rude waves in the Ganges, in hope that her sacrifice of her first born will atone for the sin of her soul, does right for she is sincere. And all who become the victims of human penance in order to appease the wrath of some imagined god that can neither see, nor hear, nor act, nor think, have all done right, because they were sincere; for nothing but the deepest sincerity and honesty of purpose, could prompt to such a sacrifice. Only accept such a principle once and you have a precedent that makes an apology for every species of vice, and every enormity of crime. But the theory is not true. Though proclaimed loudly in the popular pulpits of the day, taught in many religious periodicals, consummated freely in the social circle, and considered an ample apology for that false liberalism which has so extensively supplanted true Christian charity which "rejoices in the truth," regard it as one of the most mischievous principles ever invented by the enemy of God and man, for the accomplishment of his fell purposes.

Once a friend of mine, who had been tutored in the faith of assuasion for baptism, but became persuaded that the Scriptures contained no precept or example for any mode, but immersion, consoled himself with the thought that the apostle Peter permitted the other, when he said: "Baptism is the answer of a good conscience" (1 Pet. 3: 21). "May I not conclude" said he, "from this, that if I am conscientious, that I will make whatever mode I prefer baptism to me?" Such an impression was the very natural consequence of the teaching he had received. But the apostle says, "Baptism is the answer of what kind of conscience? A good conscience," i. e., unlightened, not darkened by error. But what does he say is the answer of a good conscience? "Baptism." Then

if anything instead of the baptism authorized by Christ and taught in His Divine Law, be administered to those whose consciences have been duped to accept the traditions of men in lieu of the commands of Jesus; they may be ever so conscientious, and yet it will not be true that "Baptism" will have been the "answer of a good conscience" to them. If conscience can legalize a new mode of baptism, it can also legalize a new element with which to administer it, and if it can dispose at option of a law, it can also dispose of the Law-giver. If it possesses the prerogative to legalize or make valid the slightest change in the arrangement of an immutable God, and create its own deities, rites, religion and destiny, and becomes itself a god, the sole arbiter of life and death, elevating its prophet though an atheist, infidel, Jew, Polytheist, Mohammedan, or even an adulterer, murderer, or what not, to the felicities of Paradise, such a Paradise as it is capable of awarding.

Such is the horrid and blasphemous, though legitimate conclusion of the doctrine that "makes no difference what a man believes, if he is only sincere." The proper office of conscience, then, is to approve right and disapprove wrong, from the premises of divine truth, holding itself amenable to that law to which it is subject, and at the tribunal of which with every kindred faculty of responsible intelligence, it must account for its work and their result. But again:

5. *Human tradition is not an infallible guide, in matters of religious faith and practice.*

Tradition means "handed down," hence I allude to it as the medium through which any thing is transmitted from one to another. Tradition may be a good thing or a bad thing. We are commanded to observe the traditions of the apostles, whether communicated by word or epistle (2 Thes. 2: 13; 3: 6). If the traditions of our fathers were correct, we have been blessed to the extent, we have been brought under their influence, if incorrect, we have been injured all the same extent. The simple fact that a doctrine or practice has come down to us, though it may have been from time immemorial, does not make it infallibly safe. It must be in harmony with the standard of truth, and thus prove itself to be from the same source. The doctrine of the cross was no sooner propagated, than its counterfeiters began to make their appearance, the mere age of a practice or institution, is no proof that it is of divine authority. There is nothing old that has not been new, and there is nothing new that will not become old. Time and circumstances may assist much in determining the source and value of a tradition, but can make it neither good nor bad. The young man who carried a stone in one end of his sack to balance the corn in the other end, simply because his father did it, exulted as much wisdom, and assumed nothing like so much risk as the man or woman, who, neglecting the exercise of their own minds in apprehending truth, unattain a doctrine or practice, simply because their parents did. Whatever our parents may, or may not have been, to God they stand or fall. We can but leave them in His hands, but whenever we neglect plain truth or duty upon the plea, that pious and sincere parents came short of it, we not only occupy ground from which most likely they would earnestly try to dissuade us, were they able and enjoying the light which we profess, but we entail upon ourselves the

latter displeasure of God which awaits all who sin against light and knowledge. The way of ignorance may be the way of death, but the result of ignorance and deliberate transgression is inevitable, as in Jas. 4: 17; Matt. 11: 25; 22; Luke 12: 47, 48). While we should love, honor, and obey our parents, our religious faith and practice should imitate them only so far as they imitate Christ.

LAND MARKS.

BY S. S. MORRIS.

NUMBER 1.

FOR I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation unto every one that believeth" (Rom. 1: 16).

This is the language of experience, Paul before this writing had realized much of the prediction concerning him recorded in Acts 9: 16. "For I will show him how great things he must suffer for my name's sake." He had already suffered much, that he said, "If in this life only we have hope in Christ, we are of all men most miserable." Paul "suffered as an evil doer," not as having done evil, but as a faithful witness of the truth, as opposing existing popular evils, idolaters, vain philosophers, and false brethren. The experience of Paul has been, and is the experience of faithful ministers, and faithful Christians, the ministry of life is always opposed by the ministry of death. So are the ministers of life, opposed, by the ministers of death. Thus transformed as ministers of right-ness, prosecute their work under the garb of truth all the more successfully in leaping the multitudes away from the truth, and thus foster the spirit of opposition to, and persecution of, those who are obedient to the Word; compassing sea and land to make proselytes—children of hell. As a matter that is practical reflection, it may be inquired, how in the present common state of Christendom, as we to know the truth; and how the true ministry; popularly speaking, it may be even thought almost pre-sumption to suggest such an inquiry, since men have declared, that they thanked God for the many phases of religious ideas, and for an equal number of church denominations, so that all may be accommodated somewhere among these church foras.

The inquiry however, reflects the popular mind on the subject, and the multitudinous denominational efforts, are just that many efforts to meet the inquiry; hence while some, taking the authority of the Gospel, urge baptism for the remission of sins, others object, and say, baptism is in no wise an essential condition of pardon, but is simply to represent the death, burial and resurrection of Christ. Others oppose this, and say, baptism is not analogous to a burial, but is symbolical of the pouring out of the Holy Spirit and of its cleansing power. Others oppose here and urge it as the seal of covenant-mercies as was circumcision, and hence infant consecration by the use of a few drops of water; but all this is again opposed and affirm all precepts and doctrines, are spiritual in their use, as opposed to all forms, while this with all its opposition is opposed, by affirming that all will be saved irrespective of their character. Through the virtue of the statement thus in cataloguing the many forms in which men propose to their fellows the true way, we find beginning with the proper reading of the Word and ending through a regular series of detractions and mutilations of the Gospel, with an emphatic deni-

al of all its conditions of promise, and so far, (the first exception) are all these advocates from the demands of the majority; i. e., how many we know the truth, and that the only thing unexceptionable is avert of a general confession, after all these efforts, that we are not certain of the all, that our *only* is just exactly the thing," and I am entirely willing to *hesitate* you if you will *hesitate* me, and though we occasionally have between as a theological skirmish about our peculiar doctrinal *points* and though we supposedly admire our own saints, and theories, still others seem equally sincere with ourselves.

These doctrinal tenets, neither you nor I after all are in any way essential to salvation only a kind of a bad mark, quite harmless, which should not be permitted to debar wise men, and good men too, from a common communion service, therefore we will occupy an original, liberal, Christian platform broad enough for us all to stand upon, and permit all God's people, whether baptised or not, (non-Universalist brethren too,) to participate just as at the Lord's table, and shall hold those opposed to this liberal Christian spirit as self-righteous, bigoted to expose as such, and hold them (in their simple way) as proper objects of our anathema. "So peculiar, pritty and good" of a people, who generally say, "their own debts, but so ignorant, having no *experience* of Christ, but in some way think they can work their way to heaven; with right smart of the old law-working Jews in the make-up of their lives.

Now I submit in all seriousness the correctness of the character and the result of the existing popular religious sentiment. In the first, it is proper to remark that is a matter of positive practice by Christ to the disciples. "Ye shall know the truth" (John 8: 32) Such cannot concede the same degree of right to those who differ from them doctrinally, as they hold for themselves. It follows further therefore, that no people will concede to others differing from them, the same degree of right with themselves, except it be first, first that such do it (as they may suppose) from a sense of politeness, or secularity, because they are not positively established in the correctness of their own sense. If for the first reason, and believing at the time, without a doubt that their views are correct, then they act hypothetically. If from the latter, then it necessarily follows that they (having no positive connections of their own) believe and practice as they do, simply because some one else professes to believe and practice that way. The prevalence of this fact makes our popular Christianity a series of imitations, if not slavishness; for in the life of such it is seen that they have no defined rule of Christian life, but are controlled by the ever changing whims of a corrupt age; what one therefore believes popular, they adopt, let it be style in dress, Fads, Shows, Masonry, Old-follows-pipe, Grange, Sons of Temperance, Mumphry, Pinks, Societies, Masonry among any other things that minister to the carnal tastes; and politically, when their party is the peace party, they are peace men; when for war, so are they.

And if fashion would demand the application of the principles of self-denial, this would even become palatable; making obedience always to the popular will, which of course not only gives tolerance to the idea, but gives the idea its sanction and respectability of *Christian lawyers*, Sheriffs, Constables, Politicians, warriors, money slaves, and church

new respectability in land-hearted extortioners, oppressors of widows and orphans, despisers of hoards, galleons, criminals, and fellow partners with unfruitful workers of darkness, counting the friendship of the world, although the Gospel says, &c., "the friendship of the world, is the enemy of God." Now why all this? men must the truth, has it been given them? The apostle says, the Gospel "is the power of God unto salvation" has the preaching of it led to such demoralization? Aye rather, have not men preached themselves, instead of preaching the Gospel? And for consequence, like priests, like people. People manneled by those who preach for love, and desive for money, taking bribes and perverting judgement. When considering the character of the popular churches at this time, their power to mold public sentiment, there is little hope for them that serve towards rectifying the licentiousness of the times, though we have reform movements, including temperance, dress, women's rights, politics, finance, and public morals, yet all this affects comparatively nothing, while the popular religious sense, demoralizing, for its impurity, to an alarming extent the power of the magnetic circle in which the domestic, social, and religious virtues, make their first impression on the youthful minds. When therefore the religious sense is so blunted here, through its public apathy, and public in-ineffectiveness and public prostration to the demands of the popular will, we may expect the home influence to be in like manner prostrated, so that parents by thousands, consult in the guardianship of their children, not the will of God, neither His fear, but consult the popular tastes. These are trained up become their Alpha and Omega, socially, and religiously. It is with a sense of relief that we turn away from considering the confused state of the religious world, and the consequences of this confusion to the simple outlines of the Christian system in the Gospel; Paul declares it to be the power of God unto salvation. This is an easy solution of the whole difficulty. He thanked God that the Roman brethren had obeyed from the heart that *form* of doctrine delivered unto them, by which they were made free, holy and heirs of eternal life. To adhere therefore to the Gospel is safe—to omit obedience to any of its precepts or ordinances, is hazardous and demoralizing, and leads to further neglect of its precepts. Since it is seen that to the extent that persons neglect to practice the precepts of the Gospel, to that extent they become the advocates of such neglect, which is the germ of all apostasies, and one of the clear testimonies of the Gospel church, is therefore not its popularity, but its unpopularity.

"If the world love me, says Christ it also would love you," but yet are the world hate you," and "ye shall be hated of all men for my name's sake." To learn the way of salvation, must necessarily embrace this fact. And the moral matter as it addresses itself to the inquirer resolves itself into the simple fact, whether such are prepared to choose the way of suffering for Christ's sake, instead of drifting in ease with the popular current? An unwillingness to choose, is as the sin of witchcraft. "I am come a light unto the world; that whosoever believeth on me, should not abide in darkness" (John 12: 46).

(To be continued).

PEOPLE WILL TALK.

BY R. S. HINKLE.

You may gain the victory, but sorry and slow. If you believe that, you eat as you pray. You'll be weaned and fatted and kept out of the way.

For methinks some tongues must have something to say.

And then if you see the least likeness of heart,

Or a slight inclination to take a good part, They'll be sure to sympathize, counsel, and can But by straight ahead, don't stop to explain.

If you look for the Lord, and what you can, They'll say you're ahead of your position, very old man.

Now the best way to do, is the good Lord to please.

And then you mind will be continually clear.

Dear brethren and sisters, I fear that it is too much the case, that while we stay and fix at what others say, we lose sight of the promise of God. He has promised to be with us, and if the Lord be for us, who can be against us? Yet we sometimes become discouraged when our minds arise, but let us rely on the promise of God and faithfully work on; for if we hinder instead of encourage, we will likely receive a black mark in the book of account; for hindrance against man's means to rob us of heaven.

A few nights ago while seeking repose, and grief and discouragement, I dreamed that I saw a chariot ascending the sky, bearing, as it were, some persons away to another world. This vision made a deep impression on my mind. Suppose a chariot from God should stop at our door to bear us away to our home, which will soon be the case with some of us, are we ready? When we wish to take a short journey even, how careful we are to make a complete preparation so that nothing shall mar our enjoyment when we reach the place.

Why not prepare as well and as fully for the journey of life? O let each be ready! The Lord has promised to keep us, and we need His help. Here and there an old pilgrim brother or sister is going to rest. Those who have labored hard to keep themselves and the church pure, are no longer present to give us warning. Are we prepared to do the kind of work they did? Much remains to be done, and the time is very short. Let us therefore pray, lest having a promise, we should come short of it. Your sister in Christ.

THE CROSS AND THE LIFE.

BY R. S. HINKLE.

THE way of the cross is our life. The way of God's chosen people is the way of but few. The better way is the way of life and sanctification. The way of labor is the way of perfection. As in the life of Christ there was a cross, so there must be a cross in the life of every Christian, especially in those that want to be a peculiar people and spiritually-minded.

To be master of your will, that is the right cross, and perhaps the greatest. The world honors the man present, forgetting those absent, and neglects the dying. Therefore it is more blessed to despise this vain world, and to follow the truth. Too much care for the things of this world makes us cold and indifferent to our own's salvation, and is a great hindrance in our spiritual life. The more we free our minds from the cares of the world, the more we are united to God, and partake of His divine nature. Shun those things which have for their purpose human praise and human knowledge, but with all diligence seek after

those things, that Jesus has done for our salvation. As long as you are not truly humble and in every thing dead to the world; you are not well prepared to seek after those things that are above. What ever does not make you more humble, and whatever is not done in obedience to God, that you should not desire to do.

The saints of God have said many great things, and written in various ways, as it was given to them. Yet they never could say as much as is contained in the Word itself. Therefore we should not be contented with simply hearing the outward speech, but be delighted at the beauty of the sentence uttered; but should at all times turn to God and seek those things that are above—the high and eternal riches in Christ Jesus.

DO WE LOVE JESUS?

BY R. S. HINKLE.

WE may say that we love Jesus and are witnesses for Him; but do we show by our actions that we love Him? Are we willing to prove our love for Him by doing what He has commanded us to do? It is vain for us to say, we love Jesus when we do not obey His words. For He says: "If a man love me He will keep my words." If we truly love Jesus we will be willing to do whatever He has commanded us to do; then will we prove that we love Him.

How often do we hear church members say that they know they love Jesus; but oh, how many of the Divine commands they have disobeyed! If we were to ask them why they did not do as our dear Lord commands, they would perhaps say they were not intended for us; we can be saved without obeying *all*.

Now my dear friends, do you think God will hold us guiltless if we reject the means of salvation? Let us ever search for His commands, and resolve with God's help to do them, and then will we prove to all that we do love Jesus.

Livesworth, Ind.

RULES FOR THE CHURCH.

IF the following simple rules are followed, they will promote harmony and secure a healthy state of things among church members:

- First. To bear with and not magnify each other's infirmities (Gal. 6: 1, 2).
- Second. To pray for one another in our social meetings, and also in private (Eph. 6: 18).
- Third. To avoid going from home to house for the purpose of hunting or telling news, secrets, and etc., or in any way interfering with the affairs of others (1 Tim. 5: 13).
- Fourth. Always turn a deaf ear to slanderous reports, and to believe no charge which may be brought against any person until proven (1 Cor. 13: 4, 7).

Fifth. If a member be at fault, go and tell him of it between thee and him alone (Matt. 18: 15).

Sixth. Remember and regard the wise rule of Solomon, to "leave off contention before it be kindled with" (Prov. 17: 14).—*Bible Banner*.

SEVENTY STEPS.—The intoxicating liquor annually drunk in the United States, when equally divided, furnishes each male member with thirty dollars worth. If only one-half of them drink, they will have sixty dollars worth apiece. Enough to heat them pretty hot.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. H. BARBER,
M. H. EISENHART,
EDITORS.

The Brethren at Work, will be sent post-paid, by any address to the United States or Canada, for \$1.00 per year in advance. This includes postage and insurance. For all other countries an extra charge will be added. For each additional number the price will be advanced five cents. For all other countries an extra charge will be added. For each additional number the price will be advanced five cents. For all other countries an extra charge will be added. For each additional number the price will be advanced five cents.

MOORE, BARBER & EISENHART,
Lansat, Carroll Co. Md.

LANSAT, MD. FEBRUARY 7, 1876.

The city of London now contains 122 square miles, and contains a population of 3,498,423, among whom are 222,956 women than men.

The Brethren of Ashland, Ohio, have been having a glorious meeting. Forty-one were added to the church by baptism, and several applied as candidates.

BROTHER Leonard Hilbery is engaged in business-work in the Central Illinois missionary field. His family remains at their home in Shannon, Ill.

It is said that thirty thousand people have emigrated from Georgia to Texas and the West-ern States during the last year. "Westward the star of empire takes its way."

We want the name and address of some one in every family of members where the Brethren at Work is not taken, so that we can send them simple copies. Send the names along.

As exchange says, through the expedition owned by Dr. Douglas of Pleasantville, Pa., are hauled away by the children of Israel in the days of Pharaoh, and a money 4,000 years old.

About the famous "Islands" is over, yet the effort of us still fell on all parts of the country. About 120,000 families have been made orphans by the calamity. Families and presences will come.

It is said that the President and Mrs. Hayes thought frequently invited to attend the Washington treaties, have so far declined them. This is certainly a good example, whatever else may be said against them.

Just at this time more of the Americans are doing at their power to throw the Bible out of public schools, and in England there is being issued, in detached parts, an annotated edition of the Bible for the use of schools.

We are about out of some back numbers, and therefore cannot furnish complete sets of the present volume. New numbers will come out next week with the present number. The price of the paper from now till the end of the year will be \$1.40.

A CARD just received from the *Primitive Christian* office informs us that they are out of one of the Brethren's Almanacs, and hence we can fill no more orders for them. Those who have sent money for Almanacs will please inform us what they want done with it.

As expedient way to follow up revival efforts, is to place a copy of the *BRETHREN AT WORK* for one year, in the hands of all new converts. A change of heart demands a change of mental food. If you want to have young converts, and make of them useful members of the church, see that they are well supplied with good, wholesome reading matter.

It is more than likely that the brethren sent to Denmark, are now in England on their way home. If a good opening presents itself, they may again set to work preaching on the islands. They are preaching the same Gospel that tradition says was preached there by the apostle Paul more than eighteen hundred years ago.

During the past week we were favored with an unusual amount of visitors, and among them brethren Derford and J. L. Meyers of Le Co, Ill. They had been well preaching in adjoining churches, and were on their way to Pea Creek, thinking of spending considerable time there during the remainder of the Winter.

This week we publish an interesting letter from Enoch Ely, the reading of which will

cause all lovers of the Danish to rejoice, for they can see that their united efforts in contributing to the support of the mission, has not been in vain. The church is now fully organized, and no doubt in a good, healthy, working condition. This is certainly encouraging to the missionary cause.

BROTHER Benjamin Miller, of Cedar Co., Iowa, pulled our latrine string one day last week. He always moves with a warm grip and is full of cheer. He contemplates returning to this part of the world, to look after the property which he all possesses—strong attractive properties, and those who once lived here, and have moved away, find it pleasant to return and worship with the Brethren on Mt. Zion, for our meeting-house stands on Zion's Hill.

An ingenious member brings out the following as a new version of the five points of Calvinism. He concluded that the sun was old enough to be revised; at least the new version is not much less logical than the first:

- 1. A man gets religion when he don't want it.
- 2. When he has got it he don't know it.
- 3. If he knows it, he hasn't got it.
- 4. If he has it, he can't lose it.
- 5. If he loses it, he never had it.

The Baptists of England propose to take care of their aged and infirm members, and have already raised a considerable sum for that purpose. It is a laudable and commendable effort. It is a pity that some of our brethren are neglecting their poor and infirm. Not only the disabled members, but the poor of other classes need the special care of the church. No church should allow her members to suffer, after they have worked and spent all their means in defense of the truth. We have but little faith in any congregation or church that will allow a worthy, disabled minister to suffer for the wants of the members of his flock, especially when possessed by the church in abundance.

ELDER D. B. RAY, pastor of the *Baptist Bible Society*, is writing up and publishing a series of articles on Baptist success, claiming that Jerusalem will be built in our day. He is a Baptist, and to make good his claims, endeavors to prove to us that Baptist churches, from the apostolic churches to the present time. This is one thing we would like some one to clear up, and if possible, make plain. We have read a few of his articles. But let us state some of the errors of them, in tracing the Baptist church to the times of the apostles, run the line through church's preaching time immemorial. Why is this? Why do they not run the line through church's preaching time immemorial? Will some one explain?

Some months ago the whole country was startled by the discovery of what was supposed to be a petrified giant of huge proportions. The stone man was excavated by the farmers and presented a petrified human being, and supposed to have belonged to some extinct race that existed thousands of years before the creation of Adam, the first man of the Bible. As the giant was in possession of a tall about two inches long, was supposed to have descended from the monkey, and hence showed the libidinous and of course not true. But it has now turned up that the Cardiff Giant is one of P. P. Barnum's humbugs, was made by a man whose name we cannot recall, and hence is not true. Thus another effort to find man beyond the Bible assigns to his origin, has proved itself false.

Last week we enjoyed a pleasant visit from ELLIOTT of Pa., accompanied by his wife and their two sons. We were pleased to find them in good health and enjoying themselves in sweet fellowship with the children of God. Bro. Wm. preached for us, several times at Georgetown, and here telling of his experience. From here he went to the Arnold's Grove congregation, where he will remain a few days and then to Waterloo, Iowa where he will reside for the time being. As a preacher of ability, Bro. Wm. is extensively known among the people; small of stature, yet an excellent vessel; was favored with a good education in early life; applied himself diligently to the study of the Scriptures and hence has done much in the furtherance of the cause. He is now about 35 years of age, and has served in the office thirty-four years, twenty-two of which has been as Elder. His travels have been extensive, amounting to as much as fifteen thousand miles in one year. He left his home in Pa., five weeks ago, and will visit sixty-two appointments. God bless him in all his labors, that he may be spared to accomplish still more good in the world.

"It would seem," says a certain writer, "as though mankind in the Gospel might find enough to preach about without dragging the universal question into the domain of theology. What extraordinary knowledge have they of the currency questions that they should presume to plunge down to those who interpret the provisions of a bond signed half a century from their selves? What chapter and verse of the Bible give them warrant to arraign the intention and honesty of financiers and statesmen as a problem of economics or finance? If these men have the right to discuss their subjects, why should all possess strong attractive properties, and those who once lived here, and have moved away, find it pleasant to return and worship with the Brethren on Mt. Zion, for our meeting-house stands on Zion's Hill.

BOOKS.

AMONG the valuable books just received at this office are the following: Josephus Complete Works, in one large volume, bound in leather, \$5.50; The Bible of the Jews, in one large volume, well bound in leather. Just the thing for every Bible student, 3.75; The same in cloth binding, 2.75; Prisms of the Home of David. Every family ought to have this book, 2.00; The Bible of the Jews, in one large volume, well bound in leather, 1.50; Campbell and Owen's Debate, 1.00; Reason and Revelation, 1.50; Voice of the Spirit, 1.00; The Philosophy of the Plan of Salvation, 1.50. Any of the above works will be sent post paid on receipt of the unexpired price. Address this office.

THE EASTERN QUESTION.

JUST now there is much interest manifesting in the Eastern Question, and not a few are carefully examining the subject in the light of prophecy. Some days ago we listened to a discourse by Eld. J. M. Stephenson, of Chicago, in which the speaker presented his views of which the following is a summary:

According to prophecy there were to be two invasions of Turkey by Russia before the final move. The first to take place in success, the second to result in the last great battle of *God Almighty*, and that before the last great conflict "the land of Canaan" must be brought down from the sword and scattered by the Jews, who will have gathered from all nations; and that this grand result may grow out of the present war—that at all events, the present difficulties that England has been leading nations to restore the peace, and to protect them in their own land, that it would be a masterstroke of policy to restore the nationality of Israel; that they would do more toward maintaining the equilibrium between the Orient and Occident, than a standing army from Europe and Asia; that, if England were to get her pay from Turkey, she must take it in land; that the only way to get her pay, is to take it in land; that the only way to get her pay, is to take it in land; that the only way to get her pay, is to take it in land.

The speaker said, that there would be a time of peace and prosperity for the Jews, after their restoration, as evidenced by the declaration of the prophet that when God, the emperor of Russia, and merchant princes of the Jews, they will find them dwelling in unvisited villages or cities, showing that being at peace with the world, they will have made no preparations of defense. He also stated, that no national policy will prompt the grand attempt to become the imperial ruler of the world. He stated, that if any nation, he will prompt him to say to his cabinet, "Come, let us go to the land of unvisited villages, which has been always waste, and against the people who are gathered out of the nations to take a spoil, to carry away gold and silver, and to take a great spoil."

The speaker also stated that England will be his great confederate, who to escape him, will form an alliance with half the world, against which the other half will be arrayed, but he will gain in alliance with whom will be Prussia, Germany and Italy. That in the midst of this conflict for the supremacy of the world, Christ will come to overthrow the assembled nations, organize His kingdom, and rule the world in righteousness.

ONE BAPTISM

Brother Moore:—
WHAT does Paul mean in Eph. 4: 5, where he says, "one baptism?" A few sentences ago I heard a preacher read the same passage, and give in your view from the *BRETHREN AT WORK*. A BROTHER.

By the term one baptism, Paul did not refer to the number of actions required to constitute Christian baptism. It was not one particle of evidence in all antiquity favoring the idea that the apostle is referring to single immersion, while on the other hand, every ancient Greek scholar, without one known exception, who has written on this subject, says that it refers to the character of the baptism. Every ancient Greek writer from the early ages of the church is on the side of trine immersion.

As before remarked, Paul in this case is not writing about the number of actions in baptism; he is speaking of the ordinance itself, and if we want to learn the number of actions that are required to constitute Christian baptism, we must go to Matt. 28: 19, where it is taught in full. He did not intend to teach single immersion, and he would not have said, "one Lord, one faith and one baptism," but he did not say it. In the place of *baptis* in the Greek, he has *batizomai*, which, when properly rendered into our language, is *dipping*, hence *one dipping*, making it admissible of more than one action, and with this agree all records of antiquity.

Chrysostom, one of the ablest Greek scholars of antiquity, a man who is said to have been able to repeat the Bible word for word from beginning to end, and who lived and preached in a church that was established by the apostles themselves, when speaking of this passage says "Christ delivered to his disciples one baptism in three immersions of the holy, when he said, 'go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.'" Here Chrysostom connects Paul's one baptism with the Greek custom, making them both refer to trine immersion.

It should be borne in mind that the mode of baptism was not a matter of dispute at that time, therefore to use Paul's language as evidence against the three-fold practice is not logical. Christian baptism is one in the same sense that the Father, Son, and Holy Spirit are one, that is, one in the sense of the unity of God. The substance was reasoning on analog, showing the oneness of different characteristics of the New Testament revelation—showing that in all its parts it was the same for both Jew and Gentile, both bond and free, never one alluding to the different parts of which certain things consisted.

To render the term *immersion* does not better the case, for *immersion* is Anglicized Latin, and no better than baptism, and we do not see reasoning on analog, showing that Christian baptism consists of three actions. Men who mix up the English and Latin in order to get the phrase *one immersion* before the people, and thereby deceive them, instead of giving the pure English rendering, *one dipping*, deserve to have their logic exposed. *Immersion*, all scholars will admit, is Anglicized Latin, and therefore will admit that the word *immersion* is a term from which it is derived means. If it, when prefixed by the numeral adjective one means but a single dip, how does it come that the whole Latin church, composed of members who spoke and read the Latin, practiced trine immersion from the earliest ages? Did they not understand, especially by the use of the term *one immersion*, that the numeral word will tell the truth of what they believe it. But for men who claim to be scholars, to attempt to pass off such erroneous doctrine as truth when it is directly opposed to all evidence on the subject, is going considerably farther than they have paper for.

The best Greek authority in existence says, *one baptism* refers to trine immersion, and the usual practice of the Latin world shows that

CORRESPONDENCE.

TO GEORGE BUCHER.

Dear Brother,—
I WRITE you two most satisfactory letters...

- 1. What is the object of revelation?
2. What are its relations to nature, which serves as its medium?
3. What is its relation to reason, which is its appropriate organ?
4. What is its correspondence by the complex constitution of Christ as God and man?
This covers every difficulty in the Bible...

C. H. BALMAIN.

IN MEMORIAM.

OUR beloved sister, Sophia Warner of Malabar Creek, Iowa, departed this life Jan. 8, 1878. She was thirty-five years and some months old at the time of her death...

Sister Sophia was ever ready to defend the cause of his Master, and her loss is felt in the church as well as by her numerous friends...

L. HALLAM.

THE CHURCH AT WORK.

THE year 1877 seems to herald forth a new era for our brotherhood...

We know that we have lots of land and nothing else, we must put for us all the ingenuity we can muster to make that land go as far as possible...

terminated to make the Lord's sinner a practical one; not merely to say, "The kingdom cometh," but to work for it as well, that it may in fact come; first to ourselves and families, then to our neighbors and lastly to strangers...

FROM GRUNDY CO., IOWA.

WE felt so well you repeat of the meetings, lately held at our meeting-house, notes West of this place (Grundy County, Iowa)...

Again we think of what one of the young men said: "I once enjoyed a lot of sitting back, and every now and then whinger a letter to my young counsels; but now I want to hear every word that is said by the minister. My delight is now that in direction."

On the evening of the 17th of Jan., brother Bannan came to Grundy County and preached five sermons for us, having our last meeting on Wednesday, the 29th. At this meeting Bro. Wetzel opened in the German, and Bro. Bannan followed in English, and in the closing remarks...

Bro Bannan goes from Breets Marshall Co. into a new field of labor. May the good Lord ever be with and help him to preach the Word so that many sinners may be called home to Jesus, in our prayer.

R. M. STEVEN.

DAVE IN THE WEST.

"WHERE shall be a resurrection of the dead, both of the just and unjust?" Acts 24: 15.
This was the text to-day, but God preached sermons.

Did any of my eastern brethren ever see a "dug-out"? Well, "necessity is the mother of invention," and poverty spurs our wits.
I remember an expression made by my father, when he first landed in Iowa, twenty-one years ago. He raised his eyes, looked over the boundless plain, stretching before him, and exclaimed, "O, what a home is sight." "It's no wonder," said he, "that land is cheap here, there is so much of it."

with poles and soil. This makes the stable,—Pile a few sore animals in a square, this forms the pig pen. Then the chicken house, also made of muddy earth.
Now comes the hog sty, with a high, mud-brick frame, nor shaly, nor high, nor wide, and square, primitive fashion each makes the parlor, the kitchen, the dining hall, the bed chamber, the walls, the floors, the partitions, the furniture and the roof.
Now, brethren, when you smile as you read this, remember that though this may be fit to you, yet it is sterner reality with thousands of us on the frontier.
But no Father wants us this message, "If you love Him, He will come and make His abode with us," and no resurrection will regard to the kind of houses we live in.
But death also finds his way into our primitive dwellings.
Such a little house, but few square, a little bed-room of poles and ropes, a bench, a stove, an iron cupboard, shelves and chair, ceiling of sun-dried poles, poles and hay, earth floor, earth walls, earth floor. For total, a few empty beds, a few chairs, some paper driven into the wall, for light a few pieces in an oil sash.

Beneath this is the coffin, covered all week with mourning, save the remains of a young man, but only one year of age.
Days before yesterday a young man was slightly ailing. Yesterday morning he rested across the bed with his feet to the stove, raised up his head, and asked his father for medicine. His father said he was instantly dead.
Today Bro. Stearns preached over the remains in a sad school-house and the bereaved came outside, standing only a little above zero.
But inside the house was packed with warm hearts, sympathetic neighbors and eager listeners. There was no singing in church, no heart-lessness, no cold indifference, but eyes that looked anxiously at the preacher, ears that listened, souls that seemed hungry, every word seemed to strike a responsive chord in the congregation.

After all, isn't this preferable to any, silted, religious shell?
Affectionately yours,
JAMES L. SWAZEN,
Jr., Ill., Kansas, Jan. 6, 1878.

CHRISTIAN INFLENCE.

THIS subject has been through very forcibly to my mind lately by reading one of Bro. Enoch Ely's letters from Europe, in which he stated several objections, which some of our brethren have to the Danish mission. What a great pity that some brethren seem to be so much inclined to use their influence rather than to hinder that to promote the cause of Christianity.

The last and one of the most important complaints that our Lord gave to those who should preach the Gospel, we find to be: "Go ye in therefore and teach all nations." In that world we must expect to meet with some opposition, when we undertake to hold forth the doctrine of our blessed Lord. But we are accustomed to get many times, unbidden, the fact that there are those among us who are more inclined to discourage than encourage such a high and holy undertaking.

It is possible that brethren do not always think of the amount of the evil influence such a sense might exercise.
Our brethren who are expected to preach God's Word, need all the encouragement which a sympathizing and devout church can give, in order that they may be enabled rightly to fulfil the word of God, and work much good. It is not likely that there are many who fully realize the amount of good or evil, that they may accomplish through words of encouragement and comfort, or words of censure and discouragement.

How much better if our brethren in Denmark and at home were encouraged by a sympathetic and pitying brotherhood, than that they should be greeted with words of distrust, if not of open censure. Let us all try to learn that we exercise an influence for the good of mankind. Let us study well that we may influence the world, and that we may be instrumental to good works; we are responsible brethren for every deed, thought and word which we live in this world.
J. C. CLARK.

Each thing are generously supply; they are best without hands, not without judgment, heart without honesty, and a purse without money.

DIED.

Obituary service held, written on all other issues of the paper, and separate from all but our own.

HAUERMAN—In the Lower Trim district of the town of JAMES, brother Lewis Hauerman, companion of Bro. Peter Edwards, has died.

Deceased was a worthy brother for upwards of fifty years, was a consistent member, a kind husband and a most affectionate father to his children. His age at his death was 70 years, 9 months, and one day. His spirit took flight to God who gave it, and his body was buried in the presence of a large and sorrowful family, and furnished our glorious body.

Brother Hauerman was the brother of Rev. and Mrs. all with Christian fortitude to the last. He had no desire to get well, and leave a kind companion and seven children living; two daughters and one son having preceded him.—He remains were taken to the brother's meeting-house on the tenth of January, followed by a very large number of sympathizing friends and neighbors where a funeral discourse was delivered by the writer from Revelations 14: 13, 15, 16, 17.
A. V. YORK.

RUNYON—Died in the Trinity Reformed church, Carroll Co., Ill., Jan. 23, 1878, brother Lydia Runyon, wife of Bro. Henry Runyon, aged nearly 43 years. Disease, erysipelas. Funeral services by Bro. George D. Giddens. Text: 2nd Cor. 1: 5.

She leaves a solitary bereaved husband and large family of children, all of whom she loved and the life and conduct of sister Lydia was an example to all. We have reason to believe that our loss is irreparable.
J. Y. HARTMAN.

WESTFALL—On Jan. 24, at Mechanicsburg, Pa., at his residence, brother Henry Westfall, aged 81 years, 7 months and 14 days. Funeral discourse by brother Grayson Myers.

J. B. GARVER.

CHURCH NEWS.

From North Coventry, Pa.—I have some good news to tell you. Bro. Hetic held a series of meetings in our church at Lawrenceville, Pa., during the past week, and more than 30 expressed a desire to unite with the church. We are justly all young people, and some of them are very young. There was much interest manifested during the meetings and I think there are some more that are almost prepared to unite with the church. I think I will soon have series of meetings in our church here at Coventry, and I hope that the interest which has been awakened will increase from day to day. Many of those who have just come to the church, are members of our Sabbath school, and I think the Bible class of which I told you in my last letter, will be the means of bringing many more into the church. May God still bless and prosper you in your sacred calling and may the Hand that has led you in the past, lead and guide you still, and bring you safely to the end of the race.
KATH H. STEW.

From Waters, Pa.—Elder James Quinzer came to labor for us on the 12th of Jan.—He spoke on the evening of the 12th, and next morning on the 13th at Waters. His preaching, with his kind and warm words of loving, evening went to the Snowberger meeting-house, where he labored as a skillful workman in the Master's cause, twice daily, and soon did his work. He was at the great Mt. Sinking Spring Valley to visit Ed. Henry Herberberger, who has been sick for some time. We had a time of refreshing. Were much encouraged and found glad to help in time of need. Five souls came to the Lord's side and were planted in God's vineyard. Many more were awakened to their eternal interest, and are now counting the cost. May God help them to dedicate themselves to the service of the Master.

From New Paris, Ind.—Though I am but an imperfect writer, I thought of penning a few thoughts for encouragement of the saints. Myself and Bro. Munn, my fellow-laborer, so placed by the church to take tours with brethren Young and Niles, at the appointments at home, said, we frequently do it in our spare time for the Lord and to the people in our spare time, outside of our church district. According to promise we went to Wakarusa, an annual meeting at New Paris, where we had preaching four or five different churches, having preaching here. Held a few meetings with a full house and the best of order. Bro. Metzler, a worthy German and English speaker of this part of the world, was one who was willing to take the cross and pay the price of being a Christian.

DANIEL SENELEY.

FIELDS FOR LABOR.

If you cannot go on the wave
That surmounts the highest flood,
Looking on the highest billows,
Laughing at the storm you meet,
You can stand among the rollers,
And hold the net within the bay,
You can lead a band to lead them
As they breach their boats away.

If you are not weak in journey
On the mountain steep and high,
You can stand within the valley
While the multitudes go by;
You can stand in happy meadows
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you have not gold or silver
Ever ready to command,
If you cannot touch the needy
Reach on ever-ready hand,
You can rent the altarbell,
For the ringing you can sweep;
You can be a true disciple
Sitting at the Master's feet.

If you cannot in the conflict
Prove yourself a soldier true,
If, where life and smoke are thickest,
There's no work for you to do,
When the battle-field is won,
You can go with the peaceful troop,
You can bear away the wounded,
You can cover up the dead.

Do not thus stand shy waiting
For some greater work to do;
Forsake a busy goddess,
Nestle will never come to you
If you bid no word of part;
Do and fear to do or dare;
You shall find a field of labor,
You can find it anywhere.

Selected by J. H. STEIN.

THE LITERAL MEANING OF THE INSPIRED PRECEPTS OUR ONLY SAFE GUIDE IN RELIGIOUS FAITH AND PRACTICE.

By J. H. STEIN.

"Thou shalt guide me with thy counsel."
(Psalms 119:24)

NUMBER III.

6. *Popular opinion is not an infallible guide in matters of religious faith and practice.* Local opinion may sometimes be on the side of right, but the popular opinion of the world never has been and never will be in favor of truth until the "kingdoms of this world" become "the kingdoms of our Lord and His Christ." The great majority of mankind to-day are Pagans and infidels, whose sentiments are as contrary to Christian truth, as darkness is to light, and if we take an impartial survey of professed Christendom, we find the great mass "have a name to live" while they are "dead in trespasses and sins." They have "a form of godliness," but the power which transforms the life and character, and subjects the thoughts "to the obedience of Christ" is wanting. Professing to be the servants of God, they are the slaves of public prejudice. Worshipping at the shrine of worldly popularity, they regard whatever divine truths and precepts array themselves against it, with feelings of derision and contempt. Overruled at the frivolous pretenses of stupid clay, they just at the arrangements of infinite wisdom, and trample in the dust the mandates of the Universal Sovereign and following popular opinion they have really no guide at all. Fickle as the whirlwind and unstable as the froth upon the crest of the wave, its existence, character, and destiny, are subject to a thousand varying influences and circumstances. It will applaud to-day and censure to-morrow. It will bless to-day and to-morrow will curse the very object of its blessing.

Astonished and overpowered by the wisdom of Him who spoke as "never

man spoke," it exclaims, one day, "Let us take Him by force and make Him a King," but another day when that same wisdom and uncompromising holiness and integrity, expose and reprove its villainy and deceit, it madly exclaims without a cause, "Away with Him. Crucify Him, Crucify Him."

7. *The conclusions of learned men do not constitute an infallible guide in matters of religious faith and practice.* I am saying nothing against knowledge. I am both a lover and advocate of true education. "Knowledge is power," and like wealth, may be consecrated to purposes of holiness and become eminently useful in promoting and constituting it to the indulgence of view may become the prolific source of mischief. Knowledge is a good thing in itself and in its true scientific development and progress, only proves to be the handmaid of the Bible; inasmuch that the most erudite student after years of anxious study and laborious research, must yield the palm to the simplest believer in revelation. An old school of pagan philosophy taught that our earth was flat, and located on the back of a huge animal, and that when the animal shook itself the earth quaked. (World displayed). Thus they accounted for earthquakes, and this the world called "Lazarus" (Science falsely so called.) Centuries after when the circle of the earth was discovered and demonstrated by circumnavigation, the world was ready to exclaim, "See what human labor and research have accomplished!" but had they only gone to school centuries before to Isaiah one of the most despised and persecuted of Israel's prophets, they would have heard him talking about "the circle of the earth" (Is. 40:22).

When Sir Isaac Newton discovered the law of universal gravitation by which the earth was understood to be supported and controlled in space, amid the sterility of revolving orbs, the whole world wondered after the thoughtful discoverer, and yet many centuries before, an ancient sage of Ethiopia, the patient Job, recognizing the Universal sovereignty of every universal principle and law, said, "He hangs the earth upon nothing" (Job 26:9). In fact almost every truth which we find the sum-total of is a practically legitimate conclusion on the wings of inspiration, showing that God has adapted Himself to the interests of His dependent creatures, and through His wisdom in the technicalities of human science, they have that which the world does not possess, the wisdom which cometh from above. Well might the Psalmist exclaim, "I have more understanding than all my teachers; for thy testimonies are my meditation, I understand more than the ancients, because I keep thy precepts" (Ps. 119: 99, 100). Paraphrase this digression. I have only said this much by way of caution, that my position here be not misunderstood. We take no position there you perceive against the proper acquisitions of knowledge, but only maintain that the fact of being versed in human lore, is by no means an evidence of religious infallibility. But we need not dwell upon this thought. Facts abundantly sustain our position. Jews, Mohammedans, Pagans, Infidels and Christians are alike often celebrated for extensive learning. And the learned men of Christendom maintain, as many prophecies are so involved to-day in contradictory faith and practice of their people. Every false theory depends upon the efforts of its learned advocates for subsistence.

Truth often triumphs in the hands of

the simple, but error can subsist only by the sophism and shrewdness of intellectual vigor which at least must fail at last, for God overlooking the wise, mighty, and noble to a great extent, has chosen the foolish, weak, base and despised things to confound them, and "things that are not, to bring to nought things that are, that no flesh should glory in his presence" (Cor. 1:26). Having now shown you dear readers, that the heart, the understanding, the reason, the conscience, tradition, popular opinion and the conclusions of learned men, are all fallible and need themselves the more reliable guidance of something superior.

We come again to inquire what that infallible guide is? The Psalmist answers it in the language of our text. Addressing himself to God he says, "Thou shalt guide me with thy counsel." What an inexpressible consolation to know that amid the oppositions, persecutions, bereavements, afflictions and perils of life, a Father's faithful hand would reach us in help. If abandoned to the weakness and follies of our carnal natures, what could we do? But at every turn in the pilgrimage of life, may be seen a heavenly guide-post. In every fiery tempest that lashes our frail bark on the surging billows of life's dark sea, may be heard the voice of an Omnipotent passenger bringing peace to the troubled land. In the din and confusion of every battle, we may hear the well known voice of the "Captain of our salvation," crying "Follow me." Yes, God will be our guide, but *how* will He guide us? Our text says, "Thou shalt guide me with thy counsel." We believe the old and New Testament Scriptures, both to have been given by inspiration, the divine authenticity of which is clearly evinced by the character and claims of their writers and by signs and wonders, so involving the experience and observation of the people to whom they were given, as to admit of no mistake, being of such a character as to challenge imitation from Mohammedans, Pagans, Spiritualists or Moslems, and so commensurate by living monuments and ordinances, instituted at the time of their occurrence, with such inscriptions of their own history, as to utterly prevent imposition upon subsequent generations. Attested by the very earnest fulfillment of prophecy, the satisfaction of types and shadowy, the severe oracles through which it has passed, and over which it has triumphed, its transforming influence upon human character and society, and its adaptation to the aspirations and susceptibilities of man's higher intelligence and moral nature, which is unsatisfied with anything short of "life and immortality," the Bible is pre-eminently the Book of books, proving the Christian Scriptures, the last will and testament of Christ, sealed with His own blood, to be "God's counsel" to us, the "Magnus Charta" and pillar of truth, the guide in faith and practice by day and night to the end of our race. But we are not here, to discourse upon the authenticity of the Bible nor the fact of its containing the divine will. On that point professed Christendom is a unit. The question now is, *How* are we to understand the divine counsel? Many will say, what you have said is very good, but since all denominations of professed Christians claim the Bible, and each puts its own interpretation upon it, what are the people to do? One says, "this is the way to understand it, another says, 'that is the way.'" I answer dear reader, we have no right to put any man's interpretation upon God's Word.

The Bible is its own interpretation, and here I state:

MY FIRST REASON

I join a change in my church relation. I found the Brethren because they believe in the literal interpretation of the divine precepts, regarding metaphors, parables, etc., as so many illustrations designed to impress as by object teaching the positive doctrine of revelation. Being one with them in this respect, it was natural that I should desire their sympathy and fellowship, just as kindred elements seek each other by a common affinity. We shall attempt, then, to prove the correctness of this position, and we urge it because:

1. *The condition of man and his relation to God demands it.* When we communicate our wills to our children we use "great plainness of speech," especially if the subject is one of importance, and can we suppose that an Omnipotent and Omniscient God of infinite goodness and love would communicate His will, the helpless and dependent subject of His creation, providence and grace, whose supreme interests and destinies hang on this Word, in such a way as to be incomprehensible? to give law only to aggravate and confuse the subject in alidity to understand it and yet hold him amenable to it? to give a trumpet "an uncertain sound," and yet require the people to be in battle? Such my readers, is not the character of God. Such an inference would be preposterous. His voice even in the most imperious instinctive creation, is unmistakable and if man with his higher attainments, fails to discover it in revelation, it becomes his sin his so perverted his faculties and alienated him from God, that he really does not want to, or else is afraid to see. I like an expression once made by Spurgeon of London, on plainness of speech. "If I should see that house on fire over there" said he, "do you think I would stand here and say, I believe the operation of combustion is proceeding yonder? No! I would cry fire! fire! and then every body would know what I meant." So with God to us. Are we to suppose the notes of alarm and calls of duty from God, to the perishing millions of mankind, are mere theological enigmas to entertain the curiosity of speculative minds? Surely not. God has through the Gospel adapted His truth to every condition of our lost race, and the Scriptures express the will of God in language that is plain and easy to be understood or all is shrouded in darkness, doubt and uncertainty. God has revealed every part of His divine will, all of which is important, to the understanding of all who are child-like enough to believe what He has taught and obey what He has commanded, so that there is no need of His people to lose amid "the confusion of tongues," with their various and conflicting methods of interpretation, or selected and led astray "by every wind of doctrine by the slightness of men's hands and cunning craftiness whereby they lie in wait to deceive." Suppose one who is a parent should send your little child on some important mission. You state its duty in plain language. You state its duty, but so soon as it is a little distance on the way, some designing man stops and interrogates it respecting the character of its errand. It repeats your instructions showing they were not understood, but the man interferes by saying "Your father did not mean you should do exactly that, but he wants to teach you such and such a lesson." Perhaps he states just enough truth to

get the boy's confidence; for it is hard to deceive honest hearts without some truth. Yet the boy replies by repeating your command. But the man persists by saying, "You are only a little boy, I am an old man, and understand all about such things. I am your father's friend and know exactly what he wants. He meant so and so. So just like I show you and tell you to do right, you ought to be thankful I found you. I see you were about to make quite a mistake." And so he persists until the little boy is persuaded and submits, agreeing to, and executing, perhaps, the very scheme designed to thwart your arrangements and interests. Returning the old man's claims to have performed his errand, and states what he has done. You are astonished, chagrined, disappointed. You ask him to repeat your instructions. He does so without difficulty. You ask him why he did not obey them, and he explains how your enemy and his made him believe what he did was right, who in a later it is too late to remedy the evil. So with our duty as taught in the Gospel. It is plain and adapted to the common people, but the spiritualizing systems of modern theology have introduced into the arrangements of men's lives have thwarted, the interests of truth perverted, and man consigned to misery and despair.

We believe our Heavenly Father has expressed Himself to His dear children, and their childish simplicity with a Father's faithfulness, tenderness and care, and that we can rely on what He has said without the interesting reconstruction of human wisdom regarding these matters, ask us only deception which we must ask to come to the plain that it is enough to comprehend the principles they involve; believing that such persons are not to realize their spiritual force, and are ministers of the great deceiver, transformed into "ministers of righteousness."

TRIBULATION.

BY DAVID A. JOHNSON.

WE pass through much tribulation after into the kingdom of God" (Acts 14: 22). What is tribulation? "That which occasions distress, or vexation; severe affliction." It is a condition of affliction is necessary for the Christian—necessary for their eternal happiness, that by if they are fitted and prepared for the full enjoyment of their heavenly inheritance. Now let us look for the proof, and as nothing short of Divine testimony will satisfy us, we will let what the apostle Paul says in writing to his brethren at Corinth. "For our light affliction, which is but for a moment, worketh for sinners no, no, for us (the Christian) "a far more exceeding and eternal weight of glory" (2 Cor. 4: 17). Let us hear the fearless brother again who shook the foundation of king Agrippa, and "almost persuaded him to be a Christian" (Acts 26: 28). He says, "I glory in tribulation also." Why Paul? "Knowing that tribulation worketh patience." What is patience? Patience is the suffering of affliction, adversity distress, injuries, offences, pain, toil, and other evils, with a quiet and uncomplaining temper, which calmly bears all things without murmuring or becoming angry; so we can plainly see that we have great need of patience.

Let us patience works experience, and experience helps. Without tribulation, we could not have patience, without patience we could not have experience, without experience we could not have

hope. What is hope? Hope is expectation and desire. We all desire the glorious reward promised in God's Word to the faithful, but before we can effect it, we must comply with the conditions of the Gospel. And when we like the apostle Paul, become willing to count all things but loss for the excellency of Jesus our Savior, and crucify the world with the lust and step down into the valley of humility, and walk humbly before God in all His commandments, then we can enjoy that blessed hope of heaven and immortal glory which alone can be enjoyed by a faithful obedience to the Word of God. Beloved brethren and sisters, what could we do without that glorious hope? which hope, says the apostle "we have as an anchor of the soul, both sure and steadfast, which entereth into that within the veil; which the forerunner is for us entered, even Jesus" (Heb. 6: 19, 20). And having this hope we can look forward into the grand future state, when the glorious crown hoped for will be possessed, peaceful, and joyful; then we can join in with every nation, kindred and tongue, in singing the song of redemption, which the angels cannot sing. Why? because they have never been redeemed from the earth. But those who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, can mingle their voices together in singing the glorious song of redeeming love to God and the Lamb forever into Him that loved us, and washed us from our sins in His own blood, and has made us kings and priests unto God and His Father; to him be glory and dominion for ever and ever" (Rev. 5: 6). But how are we benefited by tribulation? Answer: "And one of the elders answered, saying unto me, who are these which are arrayed in white robes? and whence come they? And I said unto him, sir, thou knowest. And he said unto me, these are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." "Therefore," which means for this or that reason, referring to something previously stated; for the reason of coming out of great tribulation, and of washing their robes and making them white in the blood of the Lamb.

"Therefore" or for that reason, "as they before the throne of God, and serve Him day and night in His temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, or any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes" (Rev. 7: 13-17). O then we should like the apostle glory in tribulation; for we have the promise that we shall enjoy Him forever. Proof: "If we suffer with Him we shall also reign with Him; if we deny Him He will also so deny us." Again if so be that we suffer with Him that we may be glorified together. No doubt but that the apostle was comparing his light affliction with the glorious reward in re-creation for the faithful, when writing to the brethren, when he says: "For I reckon that the suffering of this present time, is not worthy to be compared with the glory which shall be revealed in us." And he further says: "For I am persuaded that neither life, nor death, nor angels, nor powers, nor things to come, nor any other creature, shall be

able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 17, 18, 38, 39).

O, may God help us all in our tribulation, to exercise that patience, which characterized the true follower of Christ. For patience is one of the Christian graces which we so much need in this world of sorrow—that we may ever have a rich experience which the world cannot receive; not that the world can neither give nor take away; thereby enjoying that hope which makes us not ashamed, or in other words gives us courage and unswerving confidence in God to approach the throne of grace boldly before Him, and humbly before men to ask His help in time of need. Why do we hope enable us to this? Paul tells us "because the love of God is shed abroad in our hearts; so, in our hearts by the Holy Ghost which is given unto us" (Rom. 5: 5). O that God would sweep us from all that is worldly, and us to place our affections on things above where Christ sitteth at the right hand of God, that we may ever have our souls glorified with truth, lamps trimmed and burning, looking for our blessed Lord from heaven, like the five wise virgins who were prepared to go forth to meet the bridegroom.

The apostle in writing to the brethren at Philippi says: "For our conversation is in heaven; from whence also we look for the Savior the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3: 20). Glorious thought, the Savior is coming to bless this earth with His presence, and care for the weary pilgrims who have look for Him and have waited for His return. Is there any comfort in looking for the Savior? The apostle says: "For the Lord Jesus Himself shall descend from heaven; and will catch up to himself them which are asleep in Christ; and so shall be with them ever" (1 Thess. 4: 16-18). Having these exceeding great and precious promises set before us, let us not grow weary—the promised reward is for those that endure to the end. Jesus says, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2: 10). O then let us be lively workers for the cause of our Master; go on to perfection by adding to our faith the Christian graces, and give diligence to make our calling and election sure. For the Book of God says: "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

For four that this article will be more lengthy than interesting, will conclude by saying, let us patiently endure all things for the glorious cause of Christianity, and try to recognize in all our tribulation the goodness and wisdom of God. Believing that whatever He does is for His glory and for our eternal good; that we may ever be filled to overflowing with the spirit and love of God, rejoicing in the hope of eternal salvation.

Shoals, Ind.

INTEMPERANCE.

BY A. BRIDGE.

HOW sad and lamentable the condition of those to whom these words apply. "Liquor-drinkers," God's Word pronounces wine a mocker, and strong drink a deceiver, it shows the kingdom of God against the drunkard, which is the loss of strength like an older, and pronounced the doom of darkness. Is not

the text sufficient (Eph. 5: 18). The voice comes down from above let it alone, it is a mocker, who is deceived thereby, is not wise, the risk is too fearful, it is desired by the Lord to let it alone.

I am utterly astonished to hear ministers of Christ preaching about the right kind of liquor at the right time, and in the right way. There is one right way to deal with an older, that is to smother his head. Who never drinks is wise. Your purpose to drink only moderately is wallowing in the mire. Think soberly and seriously on your ways while the day of grace continues. Through grace seek pardon through Christ. Love and thirst after righteousness. Who does not know the nature of intemperance? "A little drunk will not hurt anybody, it is good for your health." Lift up your eyes and see what good it does, it comes from Jerusalem unto Babylon, and the clean water. The fruit of that nature scolded men to deeds of riot, robbery, to prison, and some to the gallows. Accidents, diseases, deprive of life, and of reason; destroys property; and pines; fathers to the friends, wives to be widows, children orphaned, it swarms ministers of religion, defiles the purity of the church, causes spiritual, temporal, and eternal death. This is the nature and fruit of it; and this is not done in a corner. Away with your liquors. If the fountain is impure the stream must be so. He that receives his testimony has set to his seal, that God is true, and away with liquor traffic.

A FEW THOUGHTS ON TIME AND ETERNITY.

BY R. W. SHAF.

DEAR reader, have you even thought upon the importance of time, and the never ending eternity? If you have not, let us give it a passing glance. We might say a great deal about the different parts of time, but will speak of the part that mostly concerns us. God gave a certain part to man while he dwells here on earth, to prepare his soul for that which is to come. He earnestly entreats him to perform the work. He has given him a law to show to him that he is slumber in the sight of God; also in the same Book a law by which he can be saved, and lastly the time to do the work.

In the fourth of John we read, "I am in the way, the truth and the life, and no man cometh to the Father but by me." Again in the third chapter of John, we read, "Who so loveth the world, that loveth his soul to the end; that loveth the world, shall not see life, shall not have everlasting life." All this, he has done for us, not that we deserve so much, but He wants us to be happy. Now time is the part given to men to prepare for eternity. Think of eternity that will never have an end. Heaven is promised if we are faithful. It will be our abiding place, if negligent of our duty. Then since this is our condition, let us see how we are spending our time; see whether we can have hope and the assurance of meeting in Emmanuel land. Learn to love God from henceforth, so that your sins may be blotting out of the Lamb's Book of life.

He only is great who has the habit of greatness also, after performing what none in ten thousands could accomplish, possess in few. Samson, and tells neither father or mother about it.—Lewate.

The Brethren at Work.

PUBLISHED WEEKLY.

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J. C. BISHOP, ASSISTANT EDITOR.
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MOORE, BISHOP & EISELMAN,
Lansing, Grand Co., Ill.

LANSING, ILL.

FEBRUARY 14, 1878.

Our day last week two persons were baptized in the stream one half mile north of Lankark.

Two brethren at New York, N. H., recently received two persons into the church by baptism, and good prospects for many more.

Bro. Daniel Koenicker expresses us to announce his address at Plain View, Adams Co., Pa. His correspondents all please take notice of this.

The address of Brother T. D. Monroe, is changed from Freeport, Ind., to Slass, Grand Co., Ind. His correspondents will make a note of this.

An appealing famine is said to be raging throughout North China. Nine million people are reported to starve, and children are daily sold in the markets for food.

Bro. L. S. Snyder of Mt. Valley, Va., visited for three on the fourth inst. Any one wishing to correspond with him within the next three or four weeks, will please address him at Dallas, Texas.

Three Pastors in all the age of eighty-five years, closed his eyes at 10 o'clock, on the 21st of the 1st inst. The order of Goddard, Jr. is announced, he was summoned immediately to choose his successor.

On the third inst., two persons were received into Christian fellowship at New Berlin O. Thus the gathering of souls into communion with Christ goes on, and there is joy in heaven and on earth.

Brother J. B. Wampler recently visited the brethren of the Miami church, Indiana Co., Ill., to hold a series of meetings and ten precious souls were brought into fellowship by their labors. Thanks be to God for the result.

At the late opposite your name, for that tells when your subscription expires. There are some that expire during this month, hence we call their attention to it. If you wish to continue right along, please in good time.

Bros. J. D. Treatle of Langonia, Md., was with the brethren in Aquia Co., Va., during the latter part of January, and labored for them effectually. There were a number of additions to the church. He expected to leave tomorrow Feb. 2nd for Egypt, Pa.

CONVERSING with Bro. John Wise regarding his ministerial labors we learn that since his return to the ministry, thirty-four years ago, his travels have been quite extensive, amounting to about 150,000 miles in all, or equal to the distance around the globe more than six times. In one year, 1868, he traveled 15,000 miles.

We call attention to the article in our first page entitled: "A Pledge to Dutchman," as restrictive of a few points on immersion. It is an account of an actual occurrence, and demonstrates the great fact that truth cannot be overthrown. By request we have had it reprinted free of charge, and it will be sent to any part of the United States or Canada at the following rates: 50 copies, 25 cents; 100 copies, 40 cents.

Bros. J. W. Beer, formerly assistant Editor of the *Primitive Christian*, there is a situation in the West; will teach school, clerk, or, if necessary, work on a farm, in any way to make an honest living and be useful to the church. Bro. Beer is a speaker of excellent ability and can be of great service to the church, men, and the world. Brethren look around and find a place for him. Let those work who will work. Address him at Huntington, Pa.

A note, mentioning Brother, who has but one arm that he can use says: "I have seen your pa-

per, and like at the best kind. It would be a good help to me in the ministry. Now brethren, send me the BRETHREN at Work for one year and I will pay for it before the year's out." Certainly we will send the paper, and are glad that the Southern brethren are so full of the plenty of good brethren and sisters who will pay for it. Let us have a few more contributions to the *Christianity Fund*.

There is perhaps no one in our Federally called upon to do more writing for the paper than Bro. C. H. DeBoshay, yet he is a poor man and will probably to detract the expenses of writing the immense amount of letters and articles that he is required to write. His correspondence is required to depend upon the charities of others, and when that drops off, he will of necessity be compelled to cease his writing for the public good. Therefore let all those who write for him, and continually labor to give us an article, enough enough to defray all expenses. Don't fail to do this, brethren and sisters. And furthermore we would like if all those who read this notice, send the afflicted brother a little help in the "name of a disciple." His address is Union Depot, Pa.

CHOOSING CHURCH OFFICERS

Views on the Gospel order of electing, or setting apart, church officers, having been called for, I will, the least writing, prepare and publish a series of articles before long, so that subject, not to reply to any one, but simply my convictions of the Apostolic order. It is not reasonable that the Lord would establish a church on earth, giving commands and ordinances to be obeyed and perpetuated, and yet not provide for the setting apart of individuals to persons special duties pertaining to that body. The subject is one of more than ordinary interest, and it is one that should be the consideration of all those who love and desire the purity of the church.

Much depends on the holy and upright lives of church officers. They should be men who are models of pure Christianity; men who are living epistles known and read of all men; to whom the church can look with unswerving confidence, for advice and holy examples; men who as Christians in the fullest sense of the word, are the best of their kind, and who carry all the cross, have kept in the church, through the inconstancy of mankind, not sound in the faith, and therefore, the best safeguard against error and inquiry us, for the church to see to it that her ministers are qualified to fill the positions they are called on to see that they are models of holiness in the Lord.

It is clear that there is a great decline in true, vital piety among the ministers all over the land, and there is not kind, disinterested and unswerving holiness that is the mark of a good preacher. To us look to all that is good, and to be true, and to be a money making business. Compensations are given for some to see that, and in many instances their own impious conduct causes them to lose their influence among the people who look upon even true ministers with suspicion. My heart goes out this day with the brethren who will not sell their souls to the numbers of the world. J. N. S.

THE ORIGINAL GROUND

It will be not only profitable, but pleasant to examine and learn more of the position occupied by our ancient Brethren, who were first in the grand reformatory movement, with which we are now identified. The careful student can always learn from the history of the past.

To us it has, at times, been a matter of some astonishment how those ancient Brethren, amid the error and darkness of that age, could settle down upon such true and noble principles, and occupy a basis that has successfully withstood the opposition and criticism of over one hundred and fifty years. That the position occupied by them was both safe and Scriptural, I have never had the least reason to doubt, and I never will examine the subject, and compare it with the error that darkness of that age, and as I am satisfied with it, believing it to have been predicated upon the practice of the old Apostolic Church. The ground selected by them, is fully sustained by the Scriptures, if properly interpreted. Some, however, have fallen into an error regarding the position occupied by those Brethren, believing their example, set in the early stage of the reformatory movement,

should be regarded as obligatory upon all those who should follow after, nor is it any copy book to divulge those convictions from minds that are ever entertained them. But more of this anon.

It is a very candid conviction that if, as a body, would come to the *Gospel ground* and position occupied by our forefathers, and endeavor to live up to the principles embodied therein, that we could have but few difficulties with which to contend, and what few might choose to arise could be adjusted in a very satisfactory manner.

There are two principal sources of difficulties and schisms: 1st. Meddling with, and trying to settle questions about which the Bible is so silent as the grave. 2nd. Reading or attempting to alter the Plan, positive commands of the Gospel. On these points our ancient Brethren were very strict, and mutually labored to avoid all questions calculated to lead to contention and division. They were not content with things just a few hundred years old, nor were they willing to settle down upon the platform occupied by any known class of people. They took the Bible as their only inflexible rule of faith and practice, and for their order went right back to the Apostolic age, and acted, in all their dealings with the world, as the foundation of Christ and the apostles. They did not attempt to lay a new foundation, nor to introduce a new system of religion, but their first and grand object was to get back to the ancient order of things, and continue therein. They labored to settle everything by the Gospel, appealing both to their only inflexible rule of faith and practice, the only one which would have any authority as we are engaged in the teachings of the good Book, the spreading of the Truth and the salvation of souls, that they had no time to stop and handle with questions of God, in His wisdom, thought not worthy of notice.

Then, when we stop to inquire for the position occupied by them, we are referred directly to the Apostolic order, and the practice of the Apostolic churches, and when we go back to the Apostles, to the first century, to the fields of A.D. to see the way they acted, and to see all that we occupy the same ground, and position that was advanced by our ancient Brethren who were first in this grand reformatory movement. The great difference between them and the popular denominations of that period, laid in the fact that these popular churches were not willing to adopt the Apostolic order of things, they were not willing to go, for their faith and practice, back to the first century, to the fields of A.D. to see the way they acted, and to see all that we occupy the same ground, and position that was advanced by the Brethren at Work. We find in the Bible, and the Apostles. For this foundation our ancient Brethren contended, and in all their labors and declarations they pointed to this foundation, to this, the Apostolic order of things, and the great ideal of their hearts was, to build up a congregation of people precisely like those that composed the churches planted by the Apostles themselves. They did not pattern after any other order, they took no man for their model. They looked to a higher and more perfect source for a pattern—one that was made by the Lord Himself, one that was originated by the Father, established on earth by the Son, and witnessed by the Holy Spirit, and as such has been handed to the world as the only perfect model on the globe, and is the only one that we are justified in patterning after.

To make it plain according to the pattern shown in the Bible, the first of all, is to have an easy task as some fanatics have supposed, yet the model is plain and simple, and if carefully studied, may be imitated to the letter. The world as well as the church, is too full of those who are patterning after some other learning, but never able to come to a full knowledge of the truth, it is in an evil day, and as it is not into the hands of those who have his personal labors. The inevitable besom of modern Christendom in patterning after each other has been to grow more instead of better.

They forcibly remind me of my early school days. I wanted to learn to write. A copy-book was furnished me, and my teacher wrote a book-

letting copy on the first line at the top of the sheet, and then to make my letters just like his. Of course I did my best, and made a pretty good stagger at it in the first line. The second line was still better, and so on for several lines, but when I got down to about the middle of the page it was too troublesome to look up at my teacher's copy, so I looked at my own writing and went on till the page was full, and now, when I look over my copy, I find that the first line is the worst on the page. But I soon came across a teacher who worked things quite differently. He wrote the copy on a small strip of paper, telling me to write just like that for the first line of my book. I did so. On the first line of my strip containing the copy, on the line I had written, and write another line below, and so on till the page was full. This way I learned to write.

How many churches are there that have been building each other in succession till there is scarcely any resemblance between them and the original copy? Right here is the trouble with our people; we have been looking too much at each other, and not enough at the original copy set by Christ and the Apostles. When our Brethren commenced their work in Germany in 1525, they were not looking at any copy-book, and did their best to imitate, to imitate a church just like it, and in all their labors never thought of imitating each other, nor did they intend that their actions should be an inflexible model to rising generations. Of course, in their attempt at following copy they made some mistakes—and who has not—but always labored to amend. They did not look through the eyes of their successors, or their fathers, but had the good Book right over all their past actions, and endeavored to mould their future conduct accordingly. Just as fast as they passed down the page of time the copy followed right along, covering up the things of the past, but preparing them for the future. Slayers and desecrators were always pointed to the Bible as the great standard and source of all their power. By this perfect Law they settled all questions.

Now the question arises, What was the position occupied by our ancient Brethren? What was their platform? We unhesitatingly answer that, having cut loose from the world, the conflicting and discordant theories of the then existing Christendom, they came out before the world, advocating the Bible as the only inflexible rule of faith and practice, the only God authorized bond of union on earth, and hence in all things appealed to the Bible. The Bible, and the Bible only was their platform; they labored, and upon this foundation they stood, deifying the wisdom of the world, or contending for the faith once delivered unto the saints, the re-proclaiming of Christianity as its primitive purity. They did not stop at the Augsburg Confession of faith, neither did they linger at the council of Nice A. D. 325. They did not pause to wrangle over the disputes and debates of the Greeks and Latins, but left them in the receding haze of the old Apostolic order, the practice and teachings of those who lived in the first century—they found their model Christians, their model church, and then went to work patterning after it. They did not pattern after themselves, but had the old Apostolic order right before their eyes, and went to work. Their efforts were crowned with marked success, and God bless those for their zeal and good works.

I would, brethren, that we were as zealous as they, as willing to go back to the first century for our model as they were in days of yore. We may lose of learning and privileges, but if there is anything that we ought to covet, it is the good reformer's movement. Let us be the man-sold-out enthusiasts of faith behind them, but not attention to the corrupt decrees of men, but had had on the old Apostolic order, and endeavored to walk in their footsteps. And if we want to imitate those ancient Brethren we must go to the fountain head, where they went, and look upon the Bible right before our eyes. We must not look at the Perfect Law of Liberty through them, if we do, we will not be following their example, for they never allowed any object to get between them and the Bible.

The example they set us to follow, is this: They went for their faith and practice to the Apostles, to the first churches established on

truth. That was the example they set for us, and a better example we never set since the Golden Age of the Christian Church. Now, will we follow it? Will we go back to the Apostles for our rule of faith and practice, or will we yield to the dictates of some modern philosopher? It is our right to weigh the truth, and to shrink from the pure fountain of unimpaired knowledge, we don't want to stop this side the very fountain of eternal Truth.

It is right and prudent that we should respect and honor our forefathers by the good they have done. Many of them endured much more than we will ever stand, and God bless them for it. We should be proud to stand where they stood, and seek to imitate their faith and practice, but they have gone to their rest, and it is no proportional joy as well as their, we ought to be thankful for, but I do not believe in making gods of those men and their brethren, they were not infallible. We should not regard their opinions as law and gospel. They were intended that we should abide by them. They were not intended that we should be reborn to them for their sake of both in practice. They went for wisdom to the Fountain Head, and want us to do the same. They want us to have knowledge from the very place from where they got them. We must also make a distinction between their hand writing and the copy they finished. It would do us little good to copy after them for a few verses only, but to make a regular business of it will be just the way my first lesson at school—the more I wrote, the more I got. We try to imitate the copy, they tried to imitate, and make things according to the same pattern; they endeavored to follow. Don't take what they did for a pattern, but get the old Apostolic pattern and follow that, then, and not fill them will so be like the men that come after them. They were not intended to be a pattern to us, but we have been making each other fill some of us are nearly spoiled by it. It is time we are seeking for the old pattern, and endeavoring to walk therein. A. H. W.

EDITORIAL CORRESPONDENCE

Dear Paper—

On Sunday, Jan. 29th, at 10 A. M., we met at the old Manor church, Washington Co. Md. For worship, but owing to the inclemency of the weather, many were not permitted to attend, but our congregation was large for this day. Met with you which we had to walk a distance one you ago walk there. The meeting to us was one of pleasant remembrance as well as to the joyous and refreshing—glorious meetings in bygone days, when services tended to God. During our series of sermons—then and since—up till now, we were informed that you ought in all have united with God's people. This is what makes coming—when we look back over the past thirty months of our ministerial labors in respect for how few converts we received, and how few feet walked so to have a steady increase here the result. No apostolic rebuke, but a general heart-burning, but a continued increase and a warming up that leads tells that God was at the work. We don't often like to see men disappointed, but thank God these who look for nothing positively possible—will attend in faith, have joyous meetings, and have the same old link, our twenty-five hundred souls—stand in step union with the church throughout humble efforts, and not over-secure of this last number have failed and fallen. It is their work though in the eyes of men it be unchristian. We hope to meet all in heaven, and feel that, in God's grace we will. Men may oppose my preaching, they may oppose my teaching, and may oppose me, but against all this God's work will go on and His cause prosper. We have had many tears at the prophetic made concerning the work, at the misrepresented, made, and unhappiness of men's work, but the knowledge of the precariousness of the work, explains all the scientific hostings and excited declarations, and imparts joy for past and future work. It is a grand assurance to future work, and may heaven speed the day when thousands more will come out from the world and walk in the life-giving root of Jesus Christ.

Again in the evening we met for worship. Still raining, but audience large. Monday evening named to see old go to church; re-union at Mrs. David Long's, where our house is held in this church. It seems so many years ago, that when we were young, we always went to church, and many times when far away, we thought of it as home. Tuesday evening old and

rough, but good congregation, and each evening after until the close, the congregations increased till all could not get seats. In all we had to preach six sermons, being mostly on subjects of doctrine, and our hearts not admitting of much hard labor and exhaustion, so we did not feel so much as our usual occasions, though the prospects but for—sumers turning to find, would have been remained long. One or more expressed a desire to be received into the fold—union, which was promised to be attended.

On Saturday morning, leaving our camp at the house of Bro. Long, we took all farewell for a while, and then proceeded to hold a new meeting with the Brethren here. May God bless Bro. Long and family, and all the dear ones who so kindly received and cared for us while there. Trust that the one left behind among them, may, on a more thorough acquaintance, increase the confidence so mutually given on all sides. We are sure and more convinced that, other fealty has been done, and that we have been together, and looking others contrary, that strangers will be won over to a love for the church, it will altogether its communion, while otherwise their confidence would be lost. Why otherwise is it that our best and unconverted men or women will exclaim, "Christianity isn't a force" and "I can't make you look down on those that do the thing that you see or do to such and drive a pin from the Church," while in other places, and among those of the same profession they say, "The people are all good, we cannot help but love them and admire the church." Who of the preachers of the BRETHERN AT WORK can't tell? Will Bro. Webster or some one of our special contributors tell us? The secret is somewhere, and now where is it? Let every one who has the gift of speech, and who is a good and a glowing revival will tell of it. Bro. Webster.

Our meetings here are said to be more largely attended than any of the kind ever held in Brunswick, and up till today the waters are being troubled, and snakes coiling for the way of life. We give a full report of the church, its past and present spiritual condition, and the results of our meetings and work. Our health is better, we are more joyful, and we are able to labor each day for the cause, and work for the great harvest field.

Thursday evening we preached at Funkstown. Filled again our camp, Bro. J. F. Miller and some of our brethren, C. M. J. Springs, Cambridge Co. Pa. for a few days' meetings, close to this. Feb. 14 All letters from this on, to reach us, should be addressed to Funkstown, Hunting Co. Va., in care of N. T. Hester, Editor. Our paper is increasing in love for the fold, and in the number of very many more of our Brethren than we expected to give it.

Love to Bro E. K. Beachly and all the dear Brethren at Lanark and Waterloo, and may God's grace be with all His people every where now and forever. A. H. W.

Bro. Wilson's, Md., Jan. 29, 1876.

"SPRINKLING, OR, TRUE MODE OF BAPTISM."

INTRODUCTION.

Baptism in a pamphlet of fifty-eight pages, with the above title, by "REV. E. K. BEACHLY, D. D. Pastor of the Evangelical Church of the Holy Trinity, Lancaster, Pa." The work was sent to the writer with the following lines neatly written and pasted on one of the fly leaves:—"SEND THE SCRIPTURES, not the history of them, for in them you will find hidden treasures." I presume the "them" refers to "Scriptures" and shall so leave to receive it, and look at the Scripture accordingly. (I have the "History of Scripture," as you say, sent to Master John Good.) "Not the history of the Scriptures." True has this to do with "sprinkling, the true mode of baptism?" The history of baptism has much to do with revealing the origin of "sprinkling for baptism," but the history of same, in general, does not enter into this subject. Perhaps the sender of the pamphlet issued the history of baptism as written by me, and sent it to you. The Scriptures, which he invites us to search, were written by men, and they tell about persons being baptized in Jordan, going down "into the water," and coming "up out of the water," but nothing about any one being sprinkled in Jordan, sprinkled into water—not a word about this. Or does he refer to the blessed Christians of the second, and third centuries, who took up the Apostolic practice and freely defied it against all innovations and authorities? I will not venture to say, but I feel that, First, Jesus Christ, who wrote something between years 170 and 194, "Ye were compelled to a bath just as Christ was carried to the grave, and were three married to baptize the three days of his burial." Then comes Tertullian, some time between 160 and 220: "After the resurrection, preaching He would send the promise of the Father; and long by receiving it, you would be baptized in the name of the Father, and the Son, and the Holy Spirit, not into one name, for we are numbered for each man, into each person, not once, but three times." These are some of the evidence he does not want us to read, because they have not in them the sound of sprinkling a little water on a person, but like the holy Scriptures, invariably speak of immersion. If we do not read and present them, because they are "the history of men," but because they are faithful witnesses of the continuance of that immersion which Christ and the Apostles set up in the land of Palestine.

"Sprinkling, the True Mode of Baptism." The author does not say that, sprinkling is one of the modes of baptism, nor that it is "the true mode." It would completely ruin the title, that "The history of men," is not confining for baptism, but only the mode, but when the *history* is brought out, you will see that the same kind of blood don't run through the head and body, for he studiously insists, that sprinkling is baptism. We shall therefore, in a series of articles, let the eyes of divine light shine on the pamphlet, according to the ability of the writer, and his history has been told with the title, that "sprinkling, the true mode of baptism," the rays of divine light will only make it the brighter, but if it be a miserable substitute for baptism, its falsity will only be the more apparent when held up to the light. We hope, therefore, that some good may follow our investigation and review, and in next issue shall endeavor to have our first lesson from the Dr. Giovanni. X. M. E.

slime and filth of the world, with the expectation of making the world better by being filthy; you too simply extinguish the flattering rays of light that may have been in you." If the light that is in there be darkness, how great is that darkness?" (Matt. 6: 23.) Most young men to make the victims of a betterly conducted Christian (?) heads and butts, and that too, in order to save lead and butter for some hungry, all-progressive religion? And this is progressive! Yes, progression in worldliness in sin, in iniquity and corruption. For once these gentlemen are correct; but then do not add into your system, the idea that it is progression in truth, all in perfect of the holy religion of a crucified Lord.

Ever there a man or woman who has "put on Christ," been "born with him in baptism," "was joined by the Holy Ghost, changed and made partakers of Christ's sufferings," that will go down into the pits of sin and folly as described by the article quoted? Will a man, devoted Christian permit himself to be felled and bound again by Satan in that manner? God will professes of salvation to act like Christians and to share the evils of this world.

God, in His great goodness, and being-kindness, to His children, says His Father will "Greet one another with a holy kiss." Though this be a fast, yet thousands of persons may be found who declare that it is not necessary to do just as God says in this matter, but then many of them can be found, who see the necessity of setting up young ladies at church fairs, for men to kiss, at five cents each. It is awful, you see, to see all this, and yet not to see the *living pieces of silver* for his hardy work, but some of our modern, fashionable Christians (?) will do dirty work for a nickel? You see that to fulfill the injunction of the Savior, requires some self-denial and considerable love, while on the other hand, a *five cent* kiss is so tender and pleasant to the flesh, and requires no self-denial, Sin lies in the root, trunk and branches of such unholiness also.

So marked has the majority of professors become in mistaking the world, that even Moody enters his objections. Hear him: "How can a church's pure when situated in the midst of this, with its members for unimpaired souls? Or how possibly by getting up fairs, organ sappers, gift-goods, and such things, or perhaps the sale of the privilege to kiss the handmaid woman in the room, or some such iniquity?" In this manner he recently denounced sacred convocations and churches, and now he has sent squibs to those he thought to be hurt or wounded, for he who is guilty of neglecting and participating in the abominable things herein enumerated, is already badly hurt—with sin. Give us ever the old-fashioned religion of Apostolic origin. X. M. E.

NOT PROGRESSION.

HERE are some things transpiring which I presume Christian would consider evidence of religious progression, but when the evidences are turned over, looked into and carefully scrutinized, they are found to be evidences of regression into the world. The following, from the *Lancaster Herald*, I have taken down long ago, and I believe that it contains some of the best and ability for church fairs is the plan of uniting of the young ladies of the congregation. The ladies, being vested in shawls from head to toe, are sold one after another, and are the partners for the evening, of those who bid them in. Almost any young man would rather select with his eyes open, than to purchase cloth, or shawls at those who sell them by the lot. Young ladies would, perhaps, rather be auctioneered than stand up to be kissed at five cents a kiss, as is sometimes done. Most young ladies would find other plan of raising money doubtless.

This is not a sad-erecting text. It is not such as brings joy and peace to a Christian, though it may add a little to the flesh of a sinner. It is not such that yields, as being practical. Get such mementoes and baggaly-scent work, Christian progress! And with all such filth, the popular professor will assert that "the world is getting better." Perhaps they mean that since the world, ever ready to help "bid in" the shawls and thus replenish the a-pleated exchequer, the world is getting better, then it is better than it was, and it is better than will better by being sold in every and sundry. No, Jesus did not go that way; nor did His obedient children want to go that way either.

Professing Christian, when you step into the

world, and when you see the evidences of religious progression, but when the evidences are turned over, looked into and carefully scrutinized, they are found to be evidences of regression into the world. The following, from the *Lancaster Herald*, I have taken down long ago, and I believe that it contains some of the best and ability for church fairs is the plan of uniting of the young ladies of the congregation. The ladies, being vested in shawls from head to toe, are sold one after another, and are the partners for the evening, of those who bid them in. Almost any young man would rather select with his eyes open, than to purchase cloth, or shawls at those who sell them by the lot. Young ladies would, perhaps, rather be auctioneered than stand up to be kissed at five cents a kiss, as is sometimes done. Most young ladies would find other plan of raising money doubtless.

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world, and when you see the evidences of religious progression, but when the evidences are turned over, looked into and carefully scrutinized, they are found to be evidences of regression into the world. The following, from the *Lancaster Herald*, I have taken down long ago, and I believe that it contains some of the best and ability for church fairs is the plan of uniting of the young ladies of the congregation. The ladies, being vested in shawls from head to toe, are sold one after another, and are the partners for the evening, of those who bid them in. Almost any young man would rather select with his eyes open, than to purchase cloth, or shawls at those who sell them by the lot. Young ladies would, perhaps, rather be auctioneered than stand up to be kissed at five cents a kiss, as is sometimes done. Most young ladies would find other plan of raising money doubtless.

"A REVIEW OF THE MODERN TURNER, BY ULRIC VON HUTTEN."

HERE shows is the title of a malicious, slanderous and abusive tract against the Brethren, by one Mr. Wilson, of New Market, Va. who, "in his characteristic, finely styles himself 'the Herald-Fun' (the Herald-Fun) and 'the Herald-Fun' issue a regular series of himself from his head, and I see he is adopting a plan to rid himself of them for the Brethren's money, by sending private circulars to the Brethren over the country, who are ignorant of the character of the work. A Bro. Hanzberger, of Vt. in his target, his fall-name and post office made a short and sad collection of his affairs a few years ago. With Bro. Hanzberger's press furnished the Brethren's papers with his ill address, his name and price of his tract?

Externally, J. W. STEIN. (Prin. Chris. and Evangelist. please copy.)

Some temptations come to the industrious, but all temptations attack the idle. Idle Christians are not tempted of the devil so much as they do prompt the devil to tempt them. Idleness sets the door of the heart open, and Satan enters. The man who is idle, he has a good opportunity to be tempted, and he must be kept through the door. Under surveillance guards, and next to faith, there is no better shield against temptation than abstinence to the precept that ye be "Not slothful in business; serving the Lord."

CORRESPONDENCE.

FROM TEXAS.

Dear Brother— I have read a good deal of letters in the columns of our paper, about the missionaries, work, how long we are on every line, thought on the brethren think I could be thankful if they would give Texas a call and come to my assistance. By the people here Labor is just getting in going to meeting, it is nothing our common here, to have a meeting held from five to six weeks. Good attendance and good order prevail.

I would not allude to a great many about the doctrine of the Brethren. Some are very much interested, and say, if such a church were established here, they certainly would belong to it. To those this, I need only refer to the time when Bro. W. Hanson from W. Va. was with us. He preached one sermon in Pilot Point and after a meeting some ten or twelve came up and wanted him to go home with them. Two came to my house next morning, waiting to see the brother. And I can remember of what he said to them, that it would be no trouble to visit a church here.

I can just tell Bro. James H. Gish has brought forth a tract, which he intends to issue in the Master's cause. I hope Bro. Gish will not forget to send me. If he were able, I would send for some books and pamphlets, treating on the doctrine of the Brethren. When Bro. Hanson was with us, he gave me four pamphlets, and these are out all the time, so I others are not so common here. I would like to see a good many, and I think before long I will get some subscribers.

Land is going up. In my neighborhood nearly all are Illinois and Iowa folks, and most of them know nothing of the Brethren's doctrine, and some quite anxious to have them come here and settle. I am willing to go all my mile, and visit my brother at the ears in Dawson, and convey them to my place. I got word of their coming. I live near the mouth of the river, about twenty miles from Dallas, and one mile south of Port Martin's Springs, Grayson Co., Texas. I hope the brethren will visit me, and if any brother inclination is wanted, let me know, and I will do the best I can.

P. R. WERTZ.

Miss's Spring, Texas.

NOTES OF TRAVEL.

Left Brother— I left home on the evening of January 7, and the same evening stopped off at a place with Bro. J. B. Lear. Had quite a pleasant stay with him. Next morning, the 9th, Bro. Joseph Leidy came over, and we had an old and a new time, while together. Left for Huntsville on the noon train; was met there by Bro. J. Handman, and conveyed to his place at home, where we were kindly cared for.

On the 11th, we had an early start, at three large meetings-house in Lancaster, where we tried to talk to a large and attentive audience. This was the first time that we ever met with the pleasant congregation. The church is healthy and the brethren, Bro. Hanson, Bro. Murray and his sons we believe, in a healthy and working condition. They still seem to be alive to the Master's cause. It was informed that they number about three hundred members.

We continued our meetings day and night until the evening of the fourteenth, then moved to the Lion Creek school-house. Had expected to continue over Lion's day, but for some cause the meeting had to stop. We returned again to Lancaster, and commenced and continued our meeting until next Lion's day. The attendance was large, but the interest was not quite as good as it was at the close of our first meeting; yet we can truly say that our services to the dear brethren, who were a very pleasant one, and was a feast to the soul, and one that will be long remembered, for we found in my remembrance that will not be forgotten soon.

Our meetings closed on the 20th with four additional, and we believe many more were convinced the cord. I was much pleased to see the earnestness in the members there in attending meeting. They let the ears of the world go, and when the hour of worship was over, they were on their way to the houses of the Lord, and occupied their time in solemn praise and thanks to the Lord.

Our dear, old brother in his eighty-sixth year, attended every meeting at Lancaster, which was the case in all our meetings, and was very energetic. May the good Lord bless the

dear old brother, he will not care to weep at the thought of our many years of meetings, for he will, if faithful, soon meet a large congregation will never break up, and the tender hand of the blessed Lord will wipe all tears from the eye.

It would say much yet about our enjoyments and of the friends that we had together of the blessed Lord that we are an actively laboring for, but we must bring our article to a close. Many thanks to our dear brethren for their kind and generous likes to be in a union with them. May the blessings of God speed upon them.

FRANK BROTHER.

Edin Mills, Ind. Jan. 25, 1878.

FROM SOUTHERN ILLINOIS.

Dear Brother— We send you our best wishes for your improvements and prosperity in all your obligations, as members of Christ's holy body, members of the church of the 24th, you will be able to copy the Deane's Mail that your presence will be held in the honor of Truth, and you will be able to contribute to your many readers the pure Word of God.

We will give you a list of my mission work with Brothers Hendricks and Vanman, we went to Tennessee, Mo-Dough Co. Went to West Point, Hancock Co., remaining till the 21st. We have no words of cheer to give you from this place, they are all well, we are in company, and saw the dear old brethren, who are joined in the Congregational church. Two of this number had been expelled from the church for adultery; but were received by them in their sin. Five were absent, but had received their one sister still remains. May the Lord keep her in His chosen. From here went to Bro. H. W. Strickler, twelve miles South.

Had three meetings—lasted four. On the 11th, we had a meeting, and found our family in reasonable health. Church closed next day, all the members are love and union. Held an election for one speaker and two deacons; the lot fell on brother H. W. Strickler for speaker, Bro. James Johnson for one deacon, and Bro. Joseph Leidy for another. On Monday brother Hendricks was taken, by brother J. Wolfe, to Pike Co., to hold some meetings with the members there; we are to go the next day to the place, but not seen and not visited. Bro. Hendricks still took, and laid up one.

Bro. Clinging's work, brother Hendricks twenty-five miles through the mud and rain to this place. Next day brother Hendricks started home—found all well. May the Lord bless the mission work.

DAVID WOLF.

Liberty, Ill., Jan. 21st, 1878.

THE WESTERN CAUSE.

Dear Brother— HAVING an interest in the Master's cause myself and wife here take a trip to Kansas in the month of December, to visit the country. We were in Harvey, Noshie, Morton and Bourbon counties. I met there a large church of the Brethren in the three last named counties. We are all pleased with the country. I feel pushed to write a few lines in behalf of brother Thomas' letter. In some places there are three or four speakers, while at others places there is none.

Knowing what we know, we feel to entreat for one of the speakers to go, and also other members that are not able to say anything in the East. We are permitted to say could do better here than I have traveled about 4000 miles to look out a house for my family; the best place I have found is in Marion and Harvey counties. A few weeks shall devote if you are not so busy, many more can be so, or may be otherwise; don't let me say you will start. Perhaps there may be some good preachers here. There shall be presidences, and there shall be seed time and harvest while the earth remains. It is my first the kingdom of heaven and His righteousness, and all these things shall be added unto you.

SAMUEL FRANTZ.

Grand, Ill.

I ENJOY IT.

As the preaching I hear is through the columns of the Brethrens age Work and Fraternal Chimes, I think that people some very good sermons to us. I have say you here but few subscribers that take more interest in reading your papers, than I do. It brings me some good things from the church, which I would like to share with you.

Dear brethren and sisters, you that have the blessed privilege of meeting with the Brethren, to worship, think of those who are deprived of that happy privilege on account of ill health. Be not slow to visit such, but give them a word of encouragement which they need. Hope that some of you will be the means of bringing many more into the fold, and that we may all be so happy to meet those parting is known no more.

MARY A. BENDERBORN.

Maconville, Pa. Jan. 25, 1878.

CHURCH NEWS.

From First Methodist Church, O.—Our meeting held Jan. 20th, and continued till the 24th. Brother John Briffart, William A. Murray and Abraham Golly were with us. They are alive in the Master's cause. We had ten meetings, and six churches to rejoice. Four preachers were willing to follow the Lord in His example, and were lauded with him by laudation, and were to walk in nervous of life. Others were almost persuaded to come and be in the fold of the Lord, to laud those souls up which they have labored, so witnesses against them in the final day of judgment.

JOSEPH J. HOUSTON.

Marion, Ohio, Jan. 21st, 1878.

From Rochester Co., Ind.—On the 22d of Jan. we had a meeting at the school house and closed five days. Good attendance considering the weather. Good attendance paid to the Word preached. I think many good impressions were made.

We have never been your paper until this year, and we like it much.

DAVID BROTHERRICK.

Feb. 13th, 1878.

From Waverly Church, Ohio.—I thought perhaps some of the Brethren would like to hear from this part of the country. We are now in the month of March, and are divided in three parts last Spring; yet we are encouraged to labor on. We commenced a series of meetings at the Moscow church, on the evening of 23rd, and continued till the 25th. We had a very interesting meeting. Five were added to the fold, and one restored and had his usual application.

Bro. Long of Iowa was with us during the meetings, and spoke the Word of God with power. We had a meeting at brother's brotherly and sisters for their assistance during our meeting. Brother Haberman and Bollinger were also with us. We feel to thank God for the glorious meeting we all enjoyed. Since the meeting has closed, I am glad to hear that brother and sister Long, whose backs have endured the frost of many a Winter; yet they feel encouraged to still labor in the cause manfully.

May God give them grace for a few more days, and then the storm will blow over, and they can rest under their labors and their works will be known.

D. M. JONES.

Orrville, O., Jan. 20th, 1878.

From Oakland, Ohio.—The church here is made up of twenty-five the brethren all seem alive in the good cause, and we cherish one for another, which is one of the great commendations of the Lord. He has also said, "If you love me keep my commandments," and this is what we try to do. We have our meeting every two weeks, and occasionally there are some that become tired of living in sin. We have taken fifty-one into the church during the past summer. There are some more that are almost persuaded to leave the world, and are about to get no long up, on the subject of religion.

He said, he thanked God that there were so many different denominations in the world; for we are having dissatisfied with one church, we can join another that we like. I am glad to say that I have so learned of Christ. He did not say with us, that He and the Father were one; and throughout His teachings, did He not teach a oneness to all His followers? He never said, "I am God," and He had no part with me, and to another, you can do as you please about being waded.

This would-be Christian would like to have me believe that I was dissatisfied, and like the warm as to leave of such teachers, for they are trying in vain to deceive the people. Then let us ever be on our guard, put on the whole armor of God, and let us fight manfully the battles of the Lord; and when the hour is fought, the victory won, then we will have the captain of

our salvation say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

M. GREEN.

Wilder, Ohio.

From Farmington, Ill.—Bro. William Carrier and I, met with brother Mathias Longenecker, and the 24th of Jan. After the first commenced a series of meetings, that evening and continued till the 29th. Elysian necessary to be clothed by baptism. Elysian good for more. Good attention paid to the Word preached.

JACOB KESBY.

Feb. 14th, 1878.

From Ashland, Ohio.—We commenced a series of meetings in this church Jan. 10th, and continued our labors until Jan. 27th. Next day had council meeting; all things seemed to be pleasant. On the 28th they had a Lord's day; instead it was a fast of love. Fifty-six were added to the church by baptism, and two were restored; six more have been baptized since. "May none say, 'I will sin no more.'" I hope they will. May the good Lord bless and protect the dear laudation from the East. Our friends we had to take the parting hand, expecting never to meet all again, until beyond the grave. Christian Long and wife of Iowa, came to us on Jan. 25th, and remained with us till the close of the meeting.

JOSE CALVERT.

Jan. 20th, 1878.

From Union Church, Ind.—On Thursday, Jan. 21st, Ed. John W. Pa. came to us, and remained over Sunday; he preached six discourses in all; he also attended our council meeting on Saturday, where he made a very appropriate remarks, exhorting us to true, and to preach. On Sunday, Bro. Wise was requested to preach a sermon on future punishment, which he complied with on Sunday evening.

While Bro. Wise was with us, he preached the Word of God in its purity. No accessions to the church, yet we hope that hundreds of love will be heard next year, after the winter is gathered out many days hence. May God help us as dear brethren and sisters that we may become a praying people, as we believe it is prayer that makes the Christian's armor bright, and is the power that makes the Christian's life the rest that remains for the children of God. We are taught to watch and pray that we enter not into temptation. May God help us all to do all we can toward the promulgation of the cause of Christ.

JACOB AFFRANK.

Jan. 31st, 1878.

DIED.

Obituary should in brief, written on last side of the paper, and the names repeated in all reviews.

HOLLOWAY—Died at his residence one and one-half miles south of Stratopole, Ind., on Feb. 22nd, 1878. William Holloway, aged 43 years, 8 months and 15 days. He leaves a companion and two children to mourn their loss. Funeral discourse delivered by the writer, from Matt. 24: 44.

DAVID BROTHERRICK.

ELLIOTT—Sister Nancy Elliott, departed this life on the morning of the 20th of Jan. April 67 years, less four days. She was an exemplary sister in the church for about 46 years, and her husband died in 1851, and she remained at home. She leaves five children, and a number of grand-children and sympathizing friends to mourn their loss. Funeral services in the Brethren's meeting-house to a large congregation on Feb. 21st; 7, 4, by N. B. Toms and the writer.

JACOB KESBY.

BRENNEM—In Sugar Creek church, O., on the 8th of Dec. 1877; Nancy, consort of Joseph Brennan, aged 35 years, 6 months and 25 days. She was a co-sister member of the Missouri church. She leaves 12 sons, and an affectionate husband and children to mourn their loss. Occasion improved by C. Guly of her church, and the writer, from Rom 8: 28.

MILLER—In Covington, Ohio, Feb. 15, 1877; sister Elmshel, consort of brother Samuel Miller, aged 61 years, 10 months and 12 days. She leaves a kind husband and children to mourn their loss. Occasion improved by the Brethren from Theo. 4: 18.

HARRY—In Lima, Ohio, Dec. 26, 1877; brother Henry Harry, aged 60 years, 9 months and 29 days. He leaves a kind companion and two children to mourn their loss. Occasion improved from Isaiah 53: 7.

DANIEL BROWER.

CORRESPONDENCE.

FROM DENMARK.

Dear Brothers:—As you desire to hear from us every week, we will pen you a few thoughts...

Our dear much-loved brethren here about twenty miles North-westward...

The brethren seemed to be much pleased with the inhabitants of that part of the country...

They have great success in fishing, so they enjoy advantages early to be found...

One thought more in reference to the fish and the situation in North Denmark...

If I mightly remember I wrote you in a former letter the full organization of the Church...

met with similar rains, and not unfrequently were they brought to see their weakness in due time...

To-morrow, if the Lord will, Mrs. Fry and my dear mother-in-law will be here...

Sometimes our conversation runs like this, relative to crossing the ocean...

Our health still continues to be good, for which I only try to be thankful...

The weather still continues to be mild, mostly damp and foggy, and sometimes rain...

Some of our correspondents say, "Let us have a piece in the BARRICADE at Wook every week..."

The Americans have out-stripped every nation under heaven in point of wealth and improvement...

they can't their only to the reformation. Much love to all the kind friends...

FROM INDIANA.

Dear Brothers:—I feel somewhat at a loss to know how to write you...

I will here remark that I think it is unbecomingly for modestly to withhold my name from the public who it would have the effect to bring as in sympathy with each other...

I objected to the building of churches; others said they were necessary...

I would not wish to be understood that I slander my beloved brethren, that so differently from me...

they cannot be spoiled worse than egotistic lay members, and they are not only equal among the young, but to self-inflated opinion...

Now, brethren Editors, before I begin to write I would first ask the question, Will it pay?

FROM GRUNDY CENTER, IOWA.

Dear Brothers:—On the 29th of Jan., Bro. Bowman returned from Marshall Co. to our town...

The meeting was conducted, but for the present will not do so. I will however give a little hint to my brethren by saying that there...

I might here come in the great necessity of us, who have made a profession, to always be on our guard...

J. M. SKYDEN.

FROM CENTREVILLE, MO.

I AM a new member, formerly a member of the Campbellite church. We, my husband and I, joined about three months ago...

The brethren and sisters are all in love and union. It appears to me that they go to church to worship God, as Christ's followers will do...

We had a series of meetings in January with no accession, but we felt that our labors were not in vain...

FROM PRIMROSE, OHIO.

Dear Brothers:—We can read in God's Word, that there is more rejoicing in heaven over one sinner that repenteth...

Some four weeks ago I wrote a letter to the many readers of your paper. We then expected to have Mrs. I. J. Ross-berger and Levi Buckley, but through sad fate...

THE DYING WIFE.

MISS JULIA E. BRANTHART.

Alas! my pillow, husband dear,
Faint and fluster comes my breath;
And the shadows stealing o'er my brow,
Meet I now, be woe to death.
Sit down close beside me, darling,
Let us clop your warm, strong hand,
Yours that has ever sustained me,
To the border of this land.

I've had visions and been dreaming
Of the part of my soul and pain;
Kneeling now I've bowed my forehead
'Till I was a child again.
Dreams of thine and all the earth-ords
Furnish true and my heart;
Oh, the letter, learning anguish,
When I know that we must part!

It has passed, and God has promised
All the best to be attained,
It is more than trial or brother,
He'll be with you to the end
There's no shadow on the portal
Leading to thy heavenly home,
Christ has promised life eternal,
It is He who bids me come.

Do not weep now, mother dear,
I'll wipe those manful tears away;
I am going home to heaven—
"Pill be there at dawn of day
Tell my husband to love Je-sus,
And when the toils of life are o'er
He'll have a home in heaven
With the life of forevermore.

Do not mourn, my father—mother,
Wing, oh, wipe those tears away!
I will soon be with the angels,
You will come some other day,
Father, sons of life are waiting
Mother, I am almost here;
Brother, give your heart to Jesus;
Sister, we shall meet once more.

Chap, my hand still close, dear friend
"To the last night of my life,
For tomorrow I shall never
Answer when you call me wife.
Fare thee well, my noble husband!
Yours that has been with me very long
Before you came to meet your darling
In that bright home where she has gone.

Farewell, brother, father, sister,
I can see the other shore—
I can see the great white mansion—
Farewell all, I am almost o'er.

Oxford, Meck.

Selected.

THE LITERAL MEANING OF THE
INSPIRED PRECEPTS OR ONLY
SAFE GUIDE IN RELIGIOUS
FAITH AND PRACTICE!

BY J. W. STEIN.

"Thou shalt guide me with thy counsel."
(Psalms 73:24)

NUMBER IV.

But again we urge our position be-
cause

2. It is the only alternative by which to avoid the evils of human priestcraft and superstition. Much has been said about Papal intolerance. Protestants have deeply commiserated the spiritual-serdion of her priest-ridden subjects, because they were deprived of the Bible. But if Papists actually took the Bible from the people for many centuries, it is only what Protestants are virtually doing now. They exhort the people to read the Bible, but they presume to believe and obey many of its plain precepts, at once the clergy labors hard to make them believe something else, and thus many are persuaded to think they cannot understand the Word without an interpreter, and being destitute of any personal reason for their faith and practice, are only the dupes of wily priestcraft, neither knowing the truth nor walking therein. Between the position of the Brethren and that of the Papist who denies that the Bible is adapted to the understanding of the people, and hence pleads a necessity for the spiritualizing system of the priesthood, there is

no alternative, no tenable intermediate ground.

If you grant that our plain precept must be taken literally, you grant all we ask, for it is a precept which will drive to one conclusion, and when you drive to one conclusion, you will have no favor, and substitute your own theory, you have adapted the controlling principle of the Papal hierarchy and granted all the Papist asks, for such a precedent will inevitably result sooner or later in priestcraft, and surely Protestant priestcraft is no better than Papal priestcraft. Deny a Christian church the right to believe they "ought to wash one another's feet" (John 13: 14, 15), observe the "holy kiss" (Rom. 16: 16; 2 Cor. 13: 12, 13; 1 Thess. 5: 26; 1 Pet. 1: 14), the "anointing" of the sick (Jas. 5: 14, 15), the prohibition of oaths (Matt. 5: 33-37; Jas. 5: 12), to baptize into the name of the three names Father, Son and Holy Spirit (Matt. 28: 19), or any other plain New Testament command, and substitute a theory which will explain these away, and with the same arguments you can go farther and make an on-slaught upon the duty of baptism, communion, preaching the Word, praying, singing, etc., until you have nothing left, and the Bible is supplanted by a priestcraft which "makes the commands of God of none effect by its traditions," and if we depend on human priests, to those of which, of all the varying and conflicting systems shall we apply? For if dependent upon the interpretation of one, we must apply to all who shall apply it not upon another's; and who shall decide which is right—and if the Bible is a sealed Book, and its interpreters are not agreed, what are the poor masses, who are thirsting for truth, and for Christ died, has a right to put private interpretation upon, or opinion in lieu, of any part of God's Law, then all truths have, and the plain statements of every article may be supplanted by the opinions of men, who instead of obeying the Law presume to be its judges from all their varying stand-points.

You must then, dear reader, to be consistent, either to accept every divine precept, with its own Scriptural modifiers literally, or you are compelled to virtually surrender the Word of God, and endorse the policy of Papal Rome. Which will you do? There is no half Bible and half priest here. Adhering to the same principle by which millions to-day disregard many of the plain commands of Christ and His apostles, I could if the principle were correct, disprove the authority of the entire Gospel, leaving it no spiritual vitality, nor practical power, but since it is God's message to man, every precept demands our faith and obedience, regardless of human opposition. While then we disclaim, as I have already endeavored to show, the right of judgment, reason, conscience or any other human faculty to subordinate their creations for the Word of God, we do most earnestly maintain that the common mind, under the controlling influences of the Holy Spirit, is adapted to the thoughtful understanding of every divine command. But again we urge the literal interpretation of the divine precepts because

3. The very accurate and literal fulfillment of Scripture (Gen. 6: 17), proves it, with the prediction and fulfillment of the three rivers literal (Gen. 7: 7). The same is true of the prophecy respecting the sojourning and affliction of Abraham's posterity and God's judgments on their oppressors (Gen. 15: 13-16; Exod. 7: 14), of their promised im-

britation (Gen. 17: 8; 26: 3, 4; 28: 13, 14; Josh. 1: 3, 4, 4), of the destruction of Sodom (Gen. 19: 12-26), of the seven years of plenty and famine in Egypt (Gen. 41: 29-57), of the curse upon Jericho who would attempt to rebuild Jericho (Josh. 6: 26; 1 Kings 16: 34), of the destruction of Eliphaz's sons (1 Sam. 2: 27-34; 4: 17), of Elijah's prophecy to Ahab of famine (1 Kings 17: 1), of the doom of Ahab and Jezebel (1 Kings 21: 17-24; 22: 38), of Elisha's prophecy to Hazael of his royalty and crimes (2 Kings 2: 8, 11, 13; 13: 22; 2 Chron. 11: 21), of Daniel's explanation of the rise, progress, and fall of earth's universal empires, etc., the Chaldean or Babelonian, the Medo-Persian, the Grecian, the Roman with its divisions and subdivisions as exhibited in Nebuchadnezzar's great image (Dan. 7: 1-10), of the desolation of Babylon, Assyria, Moab, Egypt, Ethiopia, Arabia, Tyre, Israel and Jerusalem (Is. 8: 9, 13, 14, 15, 16, 17, 18, 20, 23, 29, Jer. 19: 4, 9, 20, 51; Ezek. 25, 31, 32), Of the prophetic concerning Christ: That he was born of a virgin (Is. 7: 14; Matt. 1: 18-23; Luke 1: 26-33) in Bethlehem (Mic. 5: 2), that he was 30 years of age (Lev. 1: 1; Matt. 2: 15) called a Nazarene (Matt. 11: 23), made into Jerusalem upon an ass (Zech. 11: 12, 13; John 12: 14, 15), offered first to the treasury (Lk. 20: 4; Matt. 2: 28, 30), preached the Gospel to the poor (Is. 61: 1-3; Luke 4: 17-21), was despised and rejected of men (Is. 53: 3; John 9: 15), suffered not for himself, but for others (Is. 53: 4; Luke 23: 14), was betrayed for thirty pieces of silver (Zech. 11: 12, 13; Matt. 26: 15), was delivered to the Gentiles (Lk. 18: 32), contrary to the laws according to their charge (Lev. 24: 15-16) which they attempted, but failed to execute (John 8: 59). He was mocked, spit upon and crucified (Matt. 20: 19; Luke 20: 33; Luke 18: 32). They gave him gall and vinegar (Ps. 69: 21; Matt. 27: 34). They parted His garments and cast lots for His vesture (Ps. 22: 18; Matt. 27: 35). They laughed Him to scorn, shooting out the lip, shaking the head and saying, "H. He trusted in the Lord that He would deliver Him; let Him deliver Him, seeing He delighted in Him" (Ps. 22: 7, 8; Matt. 27: 39, 40). He was numbered with the transgressors (Is. 53: 12; Matt. 27: 38; Mark 10: 27). He was with the rich in His death (Is. 53: 9; Matt. 27: 67-69). Not a bone of Him was broken (John 19: 33) which corresponds exactly with the psalm type (Exod. 12: 46; Num. 9: 12). They pierced His hands and feet (Ps. 22: 16). They looked on Him whom they had pierced (Zech. 12: 10; John 19: 24, 37). He rose from the dead the third day (Matt. 28: 9; Luke 18: 32). The same is true respecting New Testament prophecies.

WORK WHILE IT IS CALLED
TO-DAY.

BY CHARLOTTE T. HORN.

It is natural for us to defer matters and imagine it will be more convenient to attend to such things at some future time. To-day only is ours, we know not what a day may bring forth, if we have a duty to perform, now is the time to attend to it, we should wait until to-morrow, we may lose the opportunity, and we are among the foolish servants. There are very few persons living, but have it in their minds to serve God and prepare for death before it comes upon them, but alas they put the matter off until it is too late and they are forever lost. To-day

if you hear His voice, burden not your hearts. Now is the time to work. If there is a good deed before you to be done, go and do it, do not wait until to-morrow, or next week; for Satan always has some mischief for idle hands to do.

Work while it is called to-day, for each day has its duties, and if you defer this day's duty for to-morrow, there will be certain duties for that day also (if you should live to see it) and you must crowd two days work in one or be constantly falling behind, each duty should be filled as they present themselves. And again if we ever intend to become followers of our Savior, now is the time to begin as we have lost much time already, and should we employ every moment of our future time in His service, it is no more than our reasonable service, and cannot make up the time we have lost. Let us therefore begin to-day and work diligently; for no man knows what a day may bring forth. To-morrow our friends may be preparing those temptations of joy for their last resting place, or those mental powers that we can exercise to-day with so much delicacy and precision, to-morrow may be paralyzed and obscured and we may be a howling maniac. Such is our mental and physical construction that at any moment all can be destroyed. Why, then plan for the future? Let us live for to-day, casting all our care on Jesus, and trusting in God for His blessings, receiving them with thankful hearts as they come; never harassing ourselves with imaginary evils yet to come; Sufficient to the day is the life thereof." Surely we can trust the One, that has given us life and health in the past, for the future. He has blessed each day as it passed, and to-day He is sending numberless blessings upon us.

The future is before us, we know not what it is to bring forth. But the same Hand that guided our weary footsteps thus far, and the same protecting Arm that is over us to-day, is able to conduct us through the rest of our journey, whether it be long or short. When the end comes He has promised to go with us through the dark valley and gloomy shadow of death, and finally receive us into His own Divine presence, where there will be one eternal day.

Arcanum, Ohio.

THOUGHTS.

BY W. BRIDGES.

SELF-GOVERNMENT is a great, and good work; especially if well performed, in two ways; temporally and spiritually. Temporal government includes among others, temperance; not merely in drinking, but also eating moderately, working, sleeping, and thinking; all of these functions well governed, brings happiness and cheerful days to the one engaged in it, in the present life. It also qualifies the individual for duty whatever his calling may be. But when this government is wanting, it seems to have a drawback, and a downward tendency in every case. But in spiritual life, good government brings "religion undefiled," religion that rules even the mind, the heart and brings into subjection the inner and outer man, so that the image of Christ is really seen in man, in all his callings and movements among men. It is religion the cause of the family altar, where the sweet smellings arise unto the Lord! Yes, it is. Does not religion transform the lion into a sheep? Yes, if religion dare govern, it has that effect. Sometimes the disciples get the idea, they are with-

out power, they cannot work unless urged by the Spirit of the Lord. Not quite so: where would you find agency by it we could not work? God wants freagents, men and women that display a willingness to do what little they can for the cause of the Master, which in every case will meet with the approbation of God, and draws from above the smiles of the Savior and opens His store-house for the needy; where they draw a daily supply. God's children must be faithful, like our obedient ones. An obedient child does not want to be pushed on the work; not that disposition or contrary; but they look for it every time they work.

Now, dear brethren, let us not imitate illers and business. But religion is morals and fashions our deportment among men, that a new creature may be visible. In the morning lift up your hands to God in fervent prayer. At the table show an few words that meet and drink "from the glass, the Father of lights" to whom honor be. Also let us be bold on tongues, we have to "give an account to every life we live."

Religion also brings kindness to us— to assist, kind talk in the family, be true husband and wife, parents and children, masters and servants. Even the creatures on the yard find it out. Proper treatment is given, in feeding and working. Solomon says, "A righteous man do, to both the life of his best."

The neighbors will find tokens of love, and in all the necessary duties. The church will have alternate members, attending meetings with joy and longing not merely as a duty. When those engaged in prayer for the church, for the preachers, and the welfare of mankind in general. No shops, no heat-houses, no theaters, no music, no play, or if not engaged in that business, every time the door opens there goes the face. No religion keeps awake, creates attention, desiring to catch every word spoken, in singing, prayer, or preaching. Christ's religion stamps a peculiar people, zealous of good works, at home and abroad.

Another thought. Some years ago it struck me suddenly as if the Brethren are righter fast in multiplying papers; and wished they would consolidate all those in existence, and then I would be satisfied. Now a partial consolidation has been accomplished, and another spring up. And so I went to work to examine them all, and finally came to the conclusion to make choice of the youngest, being the nicest type, the easiest read, if eyes commence to fail like mine for years already. Also find it fruitful of whole-some matter every time it comes. May God speed the work, and give a special blessing to the beloved editors, and grant that their labors may be the means of doing much good among men.

Elizabethton, Lancaster Co., Pa.

THE SECRETS OF THE LORD.

BY MATTIE A. LEAR.

THE secret of the Lord is with them that fear Him; and He will show them His covenant" (Psalms 25:14). Great men of the earth such as kings, or rulers have their intimate or confidential friends to whom they reveal their plans, purposes or designs. To be thus taken into the hidden or secret counsel of some great earthly potentate, is considered an honor that most persons would earnestly covet. Jehovah has His dear and intimate friends, to whom He reveals His secrets or hidden purposes. Who are they who are accounted worthy of such distinguished honor? Our text says,

they that fear Him. But what is meant by the term "fear Him"? There are two kinds of fear spoken of in the Scriptures, the former is the kind of fear referred to in our text. This fear of God is a holy affection wrought in the soul, inclining the individual to obey all God's commandments, no matter how difficult, or self-denying they may be.

To fear God then in this sense, is synonymous with the term love Him, and obedience is the expression, or divinely appointed manifestation of love. It would still further elucidate our text to give it this meaning: "The secrets of the Lord are with them that love Him." This explanation is still further borne out by the language of our Savior to his disciples. "Ye are my friends, if ye do whatsoever I command you." Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." A friend is one to whom we impart our minds most freely than to others. This is what our Savior does to his followers; he admits them into a very close intimacy with himself, and unfolds to them the mysteries of his love, his grace, and his providence (see Lamentation 2:14).

But yet one thing is to be observed as most applicable to the apostles, or at most to some high official in the church, the clerical world. It is the clerical order alone possess this superior wisdom, it is never considered to the laity. But what says Christ? Upon one occasion after commending John the Baptist, he added, "But he that is best in the kingdom of God, is greater than he." That is the most lowly, the most humble, the one who is the least of self, and the most of Christ. Again our Savior addresses his Father thus, "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for it seemed good in thy sight." It is then to the humble, the poor in spirit, irrespective of his office, or position in this world, that God particularly reveals himself.

We will next try to unfold some of these secrets of the Lord which our text says are with those that fear Him. Though these purposes are all revealed in His Word, yet they may very properly be called secrets; first because of the many, and deep mysteries in them, secondly, because they are said to be hid from many, because of their carnality. (1 Cor. 2:14).

A close and patient application, is necessary to the full understanding of any department of knowledge. This applies to the science of religion. One person cannot be proficient in more than one branch of knowledge. Paul knew this, hence when he chose the religion of Christ, we hear him exclaiming: "I determined not to know anything among you, save Jesus Christ and him crucified." But the teachings of Christ are unique. The principles and maxims which he inculcated are nowhere else taught. The utmost stretch of human reason could never approximate its loftiness and purity. Human science was far, far too weak to explore this domain of knowledge. So now, since life and immortality have been brought to light through the Gospel, neither do we now need the aid of human science, or human learning in any of its departments to enable us to understand these great, and heaven-born truths. They emanated solely from God, and he alone can unfold un-

to as their true and spiritual import. And this will be done if we are humble and teachable.

That human knowledge is not necessary to enable us to understand God's holy Word, is still further demonstrable, from the fact that nearly, if not quite all, the errors that have so defamed the church, all the departures from the plain and obvious meaning of the sacred Scriptures, have originated with the learned. Had mankind only gone to the Scriptures for knowledge in divine things, and had they only sought the illuminations of the Holy Spirit, the church would not, as it now is, be rife into fragments. But blessed be God, there have always been some who have refused to offer incense with strange fire in their consciences. They would take their souls from the altar of burnt-offering, no matter at what cost. Even in the darkest days of that overwhelming evil, the great apostasy, there was not wanting a period in which there were not some to offer a pure testimony for Jesus. In Lev. 7:1, John saw "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Now why this suspension of judgment? Why not let the tempests immediately proclaim the vengeance of God. Alas! these restraining angels are to be in check the impending devastations, until the secrets of God are sealed on their foreheads.

A fierce and prolonged contest between truth and error, was now about to be inaugurated. That divine colossus, the hierarchy of Rome was being rapidly developed. Ignominy, superstition, and wickedness were called out to spread themselves like a dark pall over the earth. But God was preparing a noble army of truth-bearers to hold forth the true light during these degenerate times. There must be a pause, a respite, during which period the apostasy might have an opportunity for repentance and reformation, and the true followers of the Lamb might become established and confirmed in the truth. They were sealed in their foreheads. God wrote, as it were, his Law on the tablets of their minds, to that the promise was verified, "Then shall we know, if we follow on to know the Lord." And in the others was fulfilled the saying, "But with men and serpents shall we wage war, and strive, deceiving, and being deceived."

The secrets of the Lord, or His deep mysteries, then are with his people, with those who love, serve, and obey him; to such are constantly unfolded new specialties, new wonders, and new grand events. The depth of divine love is unfathomable, but the nearer we live to the cross, the more perfectly obedient, and submissive we are, the more we shall be enabled to comprehend of this wonderful mystery. So with the providence of God. His dealings with individuals often seem strangely inexplicable, and sometimes arbitrary. We see the weak and the nominal professors, "in great power, and spending themselves like a green bay tree." We see them in the enjoyment of everything that this world can bestow, having health, friends, wealth, everything. We see the devout and humble Christian deprived of all these, "plunged all the day long, and clustened every morning," and in a moment of despondency, we exclaim, "I truly I have elevated my heart in vain, and washed my hands in iniquity." But when we draw near to the sacred Oracles, we hear, as it were, a voice from

between the Cherubim, saying to us, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." "As many as I love I rebuke and chasten."

Now we see that there was "a need be" in all that we have suffered, whether it was mental or physical suffering, yes, necessary, that we should know that bitter sorrows, the insincerity of friends and we doubt if greater joys can be experienced by human beings, than to be wounded in the house of our friends. Blessed indeed are they who have learned sufficiently in the school of Christ, to know that all these things are necessary. And so it is, when the outer darkness is thickest and densest, the inner light is most bright and glorious.

A HIGH CALLING.

BY A. B. BURNELL.

IF THEREFORE, the prisoner of the Lord, I beseech you, that ye walk worthy of the vocation wherewith ye are (were) called" (Eph. 4:1). To walk worthy is to conduct ones self in a proper manner. The Word exhorts us "to walk by faith, to walk in love, to walk humbly, to walk in the truth," and "to walk in wisdom toward them that are without." Some professors conduct themselves very imprudently in the presence of their brethren, but very unbecomingly in the presence of "them without." "Worthy of the vocation," worthy of your calling, professional business. A man may be an honorable tinker or a dishonorable artisan.

The calling will honor the labor, or business to which he is called, more readily when called by the honorable. Reader, has father and mother called you? The church has called you. The Spirit calls; the Son calls; the Father calls.

Called "to be saints, called to fellowship with the Son, called to be children of God, called to share the life of Christ" (Eph. 2:3). Who is able for those things? Who can comprehend this high calling? Who can walk worthy of such a call and such a calling?

Only the spiritually minded can honor this calling, that calls us from death unto life. "For to be carnally minded is death, but to be spiritually-minded, is life and peace" (Rom. 8:6).

Attack, Ind.

"WHAT NEXT."

A GENTLEMAN, riding near thirty years, overtook a well-dressed young man, and invited him to a seat in his carriage.

"What," said the gentleman to the young stranger, "are your plans for the future?"

"I am a clerk," replied the young man, "and my hope is to succeed, and get into business for myself."

"And what next?" said the gentleman.

"Why, I intend to marry and set up an establishment of my own," said the youth.

"And what next?"

"Why, continue in business, and accumulate wealth."

"And what next?"

"It is the lot of all to die, and I, of course cannot escape," replied the young man.

"And what next?" once more asked the gentleman; but the young man had no answer to make; he had no purpose that reached beyond the present life. How many young men are in precisely the same condition? What pertains to the world to come has no place in all their plans.—Bible Banner.

"THE NIGHT IS FAR SPENT,
THE DAY IS AT HAND."

BY GEORGE H. ENLERS.

The night is dark, the shades are growing deeper,
As the day-rays here are rolling on,
And let in Zion there is many a sleeper,
Who fails to watch till the morning dawn.

The day of our salvation now is nearer,
Than when its first of news we first believed;
And though our trials yet may be severer,
'Tis joy to hope we soon shall be relieved.

O brethren heed the Master's solemn warning,
To watch and unto temptation's ghastly hour,
Until the dawn of the resplendent morning,
When He will come with glory and with power.

Succor-day is past, for Zion's mourners
When all their tears of sorrow shall be wiped
Away,
Who now must bear the vile reproach of sinners
Shall wear a crown of beauty in that day.

But they who now will live in ease and pleasure
And love to make the flesh their daily care,
Who store upon the earth a fading treasure,
To sink them into ruin and despair,

Who will avoid the self-roads,
And shut the daily cross which they should bear,
Aha! if they fear to share the Christian's trials,
How can they hope the robes of glory to wear.

Their state is sad beyond imagination,
Who do not in the love of God abide,
Who reject the laws of heaven's great salvation
The solemn warning of the crucified.

O I wish with one of my old men were waters,
And nine eyes were a fountain, ten, of tears,
Then for Zion precious slain, sons and daughters
I would weep day and night in my tears.

Would we heed the counsels of our Heavenly
Teacher,
And follow Him upon the narrow way,
And seek the fittest for the human creature,
Which only lead to lead the soul astray.

Naught will fit us for the day of full salvation,
But obedience to the Savior's perfect Word,
And constant, meek and humble negotiation,
In the trials we must suffer for the Lord.

This will yield to us the hope of consolation
And calm the struggling conscience in our
breast,
Then with variation in the night of tribulation,
We'll be longing for the day of promised rest.

Let us bring the Lord a pure salvation,
And seek the good old path our fathers trod,
Let us hear the dread denunciation,
And sink beneath the awful frown of God.

THE LITERAL MEANING OF THE
INSPIRED PRECEPTS OUR ONLY
SAFE GUIDE IN RELIGIOUS
FAITH AND PRACTICE.

BY J. W. STEIN.

"Thou shalt number me with thy counsel,"
(Psalms 73: 24)

NUMBER V.

Christ's prediction of Jerusalem, the destruction of the temple, leaving not one stone upon another, the long captivity, exile and oppression of the Jews, assuring His disciples' safety, and directing them when to escape, (Mark 13: 2; Luke 19: 43, 44; 21: 18-21); are striking illustrations of the literal meaning of prophecy. Josephus in his account of the destruction of Jerusalem by Titus, tells us that Taras Rufus ploughed up the ground on which the temple stood (Wars of the Jews, Bk. 5; Bk. 6; Bk. 7, chap. 1, 2, Whiston's translation, compare with (Jer. 26: 18; and Micah 3: 12).

The flight of the church from Jerusalem, supposed to have taken place during the unaccountable withdrawal of Cestius' army, the Jews to the last siege by Titus (Wars of the Jews Bk. 7: Ch. 20: sec. 1), is thus described by the historian Eusebius, "The whole body of the church at Jerusalem having been commanded by a divine revelation, given to men of approved piety, these before we were removed from the city and dwelt at a certain town beyond Jordan called Pella" (Eusebius' Eccl. Hist. p. 86; Cruse's

translation). The dispersed condition of Abraham's seed for eighteen centuries, without a king, a prince, a sceptre, a sanctuary, a sacrifice, an altar, an ephod or divine communications; oppressed and persecuted by all nations, with no rest for the soles of their feet; no right of franchise or property until the last few decades, except in the United States, their interests fostered by no foreign sovereign, notwithstanding the superior intellectual attainment of their men, and the unsurpassed beauty of their women; the lonely exiles of earth, though the children "of the father of the faithful," is a subject too familiar to need comment.

The sympathetic heart may heave the pensive sigh and ask, "Why was all this?" I tell you they have been living witnesses to all men of the *literal truthfulness of his doctrine* whom they rejected, and who told them even weeping, "Rebeld your house is left unto you desolate." Their present condition and restoration with their thousands attendant circumstances and events, fraught with momentous interest and destiny to Christian, Jew, Mohammedan, and Pagan, and the whole moral and physical world around us, is a subject of intense and thrilling interest, to the student of prophecy who believes what he reads, and observes closely the striking prophetic coincidences of the present century. And now, dear reader, I pause to ask you, suppose the prophecies alluded to had been received, understood and prepared for according to the spiritualizing theory of the schools of modern divinity, what disappointments, chagrin and helpless ruin would have been the result? But those who believed the Word of God found it certain and its own interpretation sure.

I have read some spiritualizing works on prophecy, but they never derive much satisfaction from them, they were so contradictory, until finally concluding I could understand the Bible best by believing just what it said, and compiling and classifying its own statements. Since then my slight insight into prophecy has been at least intelligent and profitable to my own mind, furnishing me a standard by which I can test the predictions of men. I have also found much comfort in associating with brethren to find many here and there strangers in the flesh, to myself and one another, having never read any book on prophecy but the Bible, holding clearly the same outlines of prophecy with myself, which has often made me feel that we had been fellow-students at the same school, and learned of Jesus together.

Peter says, we have a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts; *knowing this first, that no prophecy of the Scriptures is of any private interpretation.* For prophecy came not in olden time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (Pet. 2: 19-21). Paul says, "Whosoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15: 4). Notice then, we have a "sure word of prophecy." Is it not therefore certain and reliable? We have a Word "unto which we do well to take heed," and these things were "written for our learning." May we not therefore understand them? We have a Word that shines "as a light in a dark place." Need we therefore abide in darkness? We have a Word through the *learning*

of which we may have a patient and comfortable hope of the things of which we have been assured. May we not therefore depend upon it? We have what holy men of God's spake as they were moved by the Holy Spirit." Therefore they spake what the Holy Spirit moveth, not some human speculation.

We have prophecy, no part of which is of any "private interpretation," therefore we need not the spiritualizing avocations of man, and his logical deductions from human premises which antagonize the divine Word. We have a given method by which to prosecute our Scriptural investigations, with accuracy, comfort and profit, and God's Word may indeed be "a lamp to our feet and a light to our path." But again we urge our position, because

4. The Word itself declares it. The apostle Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17). But if any part is of doubtful interpretation when taken in connection with the whole, "comparing spiritual things with spiritual" the whole cannot be adapted to the thorough preparation and perfection of the child of God. But since it is "profitable for doctrine," it may be understood; since "for reproof," no sin need go unrebuked; since "for correction," all error may be exposed and abandoned; and since "for instruction in righteousness," we need not remain ignorant of any part of our whole duty; all is aimed to furnish the "man of God," not partially in things of doubtful character, but "thoroughly unto all good works." "The Law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes" (Ps. 119: 7, 8). "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times" (Ps. 12: 6). "All His commandments are sure" (Ps. 111: 7). "His Word is true from the beginning" (Ps. 119: 160). "All the words of His mouth are in right counsel; there is nothing froward or perverse in them. They are plain to him that understandeth, and right to them that seek knowledge" (Prov. 8: 8, 9). Their writers have used "great plainness of speech" (2 Cor. 3: 12), and to distort them by sophistical reasoning, or misrepresent them by injudicious spiritualizing comments, is to pervert the divine Law and utterly destroy the foundation of man's present hope, or future fruition, leaving the reader in awful suspense, respecting the Lord's will, and his own duty or destiny.

Hence, I maintain that the semi-fidelity that accepts just so much of the Word as suits it, and rejects the rest, converts "the truth of God into a lie," is one of the most treacherous foes with which true Christianity has to contend. Paul commended the Bereans because they tested the preaching of his day by Scriptural examination, "They received the Word with all readiness of mind and searched the Scriptures daily, whether these things were so" (Acts 17: 10). They could indeed see the character even of the apostolic teachings by comparing them with what had been written, which was plain enough for them to understand. So let it be with us. Let us humbly and prayerfully seek the wisdom which cometh from above, relying upon the

influence of the "Spirit of truth." That many who profess to be influenced by the Holy Spirit, are influenced by other spirits, appears not only from the principles which they propagate, but that their teaching, not only contradicted the Word, but each other.

May the Lord guide us with His counsel, for His "counsels of old are faithfulness and truth" (Is. 28: 13), that when our conflicts here are over, we may sing the victor's "song of Moses and the Lambs, saying, great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. 15: 3). *May the Lord and His blessings.*

(Concluded.)

"NO HELL."

BY J. S. FLEMING.

To D. M. —

DEAR FRIEND: In response to your request, I will pen a few thoughts upon the subject of "no hell" which is the all-absorbing topic at present among many religionists. Why this great stir all at once? Why this great commotion about a matter so plainly taught in the Scriptures? Do not these convulsions in the religious world, clearly demonstrate to every right-thinking mind, that the masses instead of thinking for themselves, have a few men to do their thinking for them, especially in religious matters? How else could we account for so many running pell-mell (like a flock of sheep), the way a Beecher or a Farrar leads!

People talk of liberty and freedom while slaves to the wild views of sensationalists, who are ever studying how to keep in the way of the popular current, no matter how adverse that may be to the divine Scriptures. Let us look this matter squarely in the face. Suppose you were passing along the highway, surrounded by the light and warmth of the noontday sun, and you meet a man and he says to you, "Do you believe in there being a snuff?" You say of course, "yes." He laughs at you and says, "My friend, you are mistaken, your belief is a matter of wrong education, your views are imaginary, figuratively speaking there is a snuff, but really there is no snuffing;" you would consider the man an idiot or a man wanting in common sense. So when a man says there is no future hell you may set it down he is a nominalist or a hyperbolic in the superlative degree. If there be any one thing prominent and emphatic in the Scriptures, it is the fact set forth there is a hell for the wicked. How any man can be so incoherent as to profess to believe in the "blood of Christ" and at the same time deny the existence of a future punishment, is something we can't understand.

The same authority that said Christ shed His blood that the world might be saved, also says, "the wicked shall be turned into hell." He that sinneth against the Holy Ghost, is "in danger of eternal damnation." That there is a sin that shall not be forgiven in this world "neither in the world to come," and many other like passages, prove most conclusively there is a terrible doom awaiting the wicked. But, says one, those terms that speak of future punishment, do not mean what they say — are misstatements. If so, then what assurance have we for endless or eternal happiness? The term given to portray to the mind the beauties of heaven, may in like manner mean something else. Avey with this infidelity that would modify

the terrors of hell to suit the ideas of men; and theories that object not to the good that is in the Gospel, but would make God a liar in respect to all the stern aspects of the five law of liberty.

Beecher and men of his mold of mind, don't go to the heaven of such a God as will create millions of human beings and then sweep them off like flies into misery and ruin." What blasphemy, what terrible words coming from men of such influence! Is a Judge a man made because he sentences the prisoner at the bar, to death or to a life of misery behind iron bars? No, justice demands that he thus pass sentence. It is not the Judge that is to blame for passing sentence; it is the law that does it. The Judge gives decision according to law, and execution follows as a matter of justice. There is an inescapable law as fixed and unalterable as God Himself that shapes the destiny of all men. God's mercy has intervened to save men, and by His mercy all may be saved. But just so certain as men transgress the Law of God, that Law that rises upon us as a plane with Divinity, upward toward heaven and eternal glory—I say all that transgress that Law must sink down on a level with devils; there is no power can or will save them; God would have them saved, but they would not be saved, hence they cannot nor will be saved, to hell they must go. Who can blame God for the separation when He does all in the bounds of justice to have them come to Him in union and love?

Let us reason a little on the subject. If you know that to thrust your hand into the fire, burns it, can you blame the fire for doing that which according to natural laws it will do? If a man walk, against knowledge and reason, or a precipice and meets death at the bottom, who can blame the precipice or the law of gravitation for the catastrophe? The man alone is to blame. If a man throws himself into the sea and is drowned, is the water to blame? No the man and woman who is in the very face of what is God's Law, choose to walk into the fire, walk over the precipice, or are drowned in the sea of iniquity, can they blame God for their folly? they and they alone are to blame.

As regards our views upon the subject under consideration, I hope I have none other than Scriptural views—they are the best. Better believe what God says, about everlasting punishment, than to even hope the views of men may be correct. The New Testament Scriptures tell us there is a heaven for the just, let us believe that with all our heart. They also tell us there is a hell for the wicked and unjust, let us believe that with all our soul. So believing, let us worship God with our body, soul, and spirit, that all may be sanctified, purified and fitted for communion with God here and hereafter whether we need not be perplexed about whether there is hell or not. It will be enough for us to know there is a heaven. The devils know there is a hell and the wicked shall most certainly find it out in due time.

What else bell may mean, it means separation from God, and this is all eternity. Take away all the literal fire and hellstone from the lake and it will be a hell even then beyond our finite conception. My idea is that heaven and the joys of heaven, are far beyond our comprehension in what God has laid up for the righteous; in like manner the horrors of the doomed souls in eternity, are far beyond our comprehension—we have not, even in the Scriptural illustration "a lake burning with fire and brim-

stone," the slightest conception of the misery and woe of souls alienated from God to the spiritual state.

"You, my friend, fear or intimate that you think it a bad state of affairs for men of such influence to give vent to such thoughts as Beecher did. It may be all for the better. It will open the eyes of some, we trust, to see where human theories will lead and what folly to accept of opinions that savor of the slime of the *Serpent*. If Satan would come out from under the sacerdotal robes so that we might see him from his horns so his cloven feet, we could see better where to throw the spear, and how to fight him. This fighting him in ambush, clothed in the "being of heaven" and with the name of Jesus on his banner, is what is doing so much mischief, and enables him to lead so many captive at his will. If he will come forth and show his true colors, how long suppose you he could stand the glare of the Gospel rays? Not long. Popular opinion invites him out—he now shares the responsibility of eternal punishment. Ever long, (we have an idea) he will come out and through the medium of some high-souled trumpet, stattle the world with the theory that the doctrine of *atonement* "is all a farve!" Startle not, reader, that they is not far off. Just so soon as the popular mind is ready for it, it will come.

But we are growing too lengthy. We close by saying, we have of late been reminded (while reading those extracts of sermons which modulate hell so beautifully) of the anecdote of a certain man, who, when ever he went to his prayers he would speak well of both God and Satan; not knowing into which one's hands he would fall, he wanted to keep on friendly terms with both God and Satan. So with some men these days, they would have a soft, pleasant bed made for them in Hades, it being possible they may take up lodging there.

BALDWIN'S PROPHECY.

CONSIDERABLE interest has been manifested in S. D. Baldwin's prophecy, made in 1854. We therefore print his remarkable exposition of the prophecy of Daniel. According to Mr. Baldwin's views of Daniel, Russia was to overthrow Turkey within eighteen months after the commencement of the struggle, and this seems to have already been fulfilled. We look with interest to his future predictions.—Eds.

A book out of print, entitled "Armageddon, or the United States in Prophecy," written by the Rev. S. D. Baldwin, a Presbyterian minister of Nashville, Tenn., then President of Sole Female College, but long deceased, was published in 1854. When the work appeared it attracted very wide attention. Among the predictions was a bloody and furious war to begin in 1861, and end on the 17th day of 1865—a war which exactly fulfills the terms of the late rebellion, Johnston having surrendered to Sherman April 29, 1865, and thus terminated the array of arms. From the exposition of the prophetic parts of the Bible we copy as follows:

"As the time of the end." This period was to be that between the first and last endings of the three and a half times, or between 1776 and 1878, or between the 1,290, and 1,335 days. During this period this willful king was to come to his end; but before his end, he was to engage in war for some outlying countries, and was to be interrupted by two great powers, but was to conquer and prosper till the "last end of the in-

digitation." As this was to be the great monarchy power represented by the image that was to be broken by the stone (since it was Rome), it is evident that its head must be in Europe, and that the empire represented by the septimo-octavo head of the beast in Revelation. Now, the great power which fills half of Europe, and overthrows and controls the rest, is the rising colossus, Russia; Russia, therefore, must be the power intended as falling in the holy mountain. Now, as Ezekiel, almost literally, describes Russia as falling on the mountains of Israel, in the latter day he furnishes further evidence that the fourth kingdom, in the time of the end, was to be resurrected in or by Russia. The willful kingdom was an autocrat among nations, and so is the Russian kingdom.

"The king of the south shall push off butt at him, and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships."

The two kingdoms, under the names north and south, are to be identified by their relative positions to the Russian power, or to each other. The king or kingdom of the south would, very naturally, apply to Turkey, on the south of Russia; but as Turkey exists by the sufferance of France and England, it is possible that the two great Western powers, which hold to each other the relation of north and south, may be intended. At any rate, the southern king makes a short flight of it, if anything is to be understood by the butting at the willful king, or he brings on the fight. The kingdoms of Syria and Egypt, called the kingdoms of the north and south, held about the same close relation to each other and to Rome that England and France do to each other and to Russia; only on the east of Rome, and the case is just now reversed. The king of the north is Great Britain. This is evident from its northern position as a great power, and from the immense naval as well as land forces it possesses. No nation but a very great one would attack the autocratic king, and no nation has such a navy as Britain. This north nation was to come like a whirlwind, with his great naval and land forces, which are indicated by "many ships" and "chariots" and "horsemen." The attack was to be great and furious, but finally unsuccessful: for the autocrat moves right on to his purpose, and more than gains it, according to the prophet.

"He shall enter into the countries, and shall overflow, and pass over." His entering the countries intimates that this was his original design, in which he had been interrupted by the two great powers that confederated against him, England and France, or England and Turkey, will unite against Russia. And it seems that a considerable effort was to be made to check Russia's designs; yet Russia is to take the countries this side of the crossings, and then to pass over into Asia, it would seem. The word "overflow" signifies the great increase of his armies and triumphs. To "pass over" implies the attainment of conquest, by some great crossing, into a new scene of warfare.

"He shall enter the glorious land." This at once reveals his advancement into Palestine, and shows that the passing over related to the conquest of Asia minor, and the Turkish Empire generally.

"Many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon." This would

literally imply the conquest of a great portion of Asiatic Turkey, with some exceptions. These were conquests in Asia.

"He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape." This expression implies the exertion of severe sovereignty. African countries are here referred to, as Egypt is used as specific for a generic term or a part of the whole. "He shall have power over the treasures of gold and silver, and over all the precious things of Egypt."

"The Libyans and Ethiopians shall be at his step." This still further teaches the unlimited dominion over Africa in the west and south. Thus having obtained nearly all Europe, Asia, and Africa, he becomes indomitable, and his empire almost limitless: it emulates old Rome, as the possessor of three continents.—*Inter Ocean*, Oct. 23, 1876.

HURRY HURRY!

BY C. TRAY.

HURRY to be in time for the train, I thought I on my way to the railroad. Of course the time for the train's arrival was nearly up, and I had no time to spend carelessly. You who travel by railroad understand the importance of being on time. The railroad companies furnish us with maps and time tables, so that we may know when to arrive at the depot. Their maps show us every crook and turn of their roads, give names of stations and all needed information.

Suppose a traveler should request a conductor to wait five minutes or an hour until he could prepare himself for his journey, what reply would the conductor make? Would he not say, "Sir we furnish you maps and time tables, and by these you must be governed; we cannot wait on you. You knew we would arrive and depart as we gave notice, but you have been careless; we must be off." Precisely so with Jesus, our great Conductor. His train is here waiting. Soon the signal will be given, and it will then speed away, leaving us behind if we have not prepared ourselves, and gone forth with Him. He has given us this great Map—the New Testament, and if we will not heed that, stay behind we must. Paul says, "Behold now is the accepted time; behold now is the day of salvation." He says now; not to-morrow or next year.

God tells us how and where to start. Repentance is the first station. There we get on board the train. Faith, hope, and full obedience all follow in regular order. All along we must follow the Guide-book, and hold fast that which we have procured. O how necessary to hurry up and get aboard the Lord's great train! O what a glorious thought, to be ready when God calls! Then when He comes with His immense train to gather His elect, oh think of those who are unprepared! Dear sinner, Christ calls you, and you are, not hurrying to the heavenly depot. Come quickly or you will miss the train.

Longmont, Col.

We note you when men shall speak well of you! A man whom nobly translates amounts to but little in this world.

See to it that each hour's feelings, thoughts and actions are pure and true, then will your life be such.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR,
EDITORS.
M. E. EISELMAN,

Our Brethren at Work will be sent postpaid, to any address in the United States or Canada, for \$1.00 per year. Those residing outside of the U. S. and C. will receive an extra copy free of charge. For all over this amount the paper will be delivered to care of each additional name, which amount can be deducted from the magazine reading matter which is sent to our risk. The Brethren at Work may be sent to any address in the U. S. and C. as well as all those elsewhere connected with the office should be addressed.

MOORE, BASHOR & EISELMAN,
Lansark, Carroll Co., Md.

LANSARK, MD.

FEBRUARY 28, 1876

Bro. Bashor's address, until further notice will be Fosteria, Sevier Co., O., care of J. P. Ehrhart.

Correspondents of brother K. Heckman will please note that his address is now Cornell, Livingston Co., Ill., instead of Towhee, same State.

There is quite a demand for the "Philosophy of the Plan of Salvation." It is an excellent book—should be read by every preacher and others. Price, \$1.50.

We have on hand quantity of Nos. 1 and 2, current volume, which we desire our readers to discontinue wherever they think they will do good. Send for a list of put them to work.

On the 21st we received a telegram from Bro. Eschey J. J. at London, stating that they would start for New York, on the steamer Feb. 27. May God grant them a safe and pleasant voyage.

Our track in the book business is becoming quite extensive, thus enabling us to handle a great many publications. Don't fail to send for our book catalogues giving price of the publications kept at this office.

Are the ark of the Lord is well moving on in Falls City, Nebraska. Bro. J. J. Lecky holds a series of meetings there, and six precious souls were brought into fellowship. "Praise God from whom all blessings flow."

The weather in this part of the State still continues warm, more like April than February. In fact we have had no winter of any consequence yet. Considerable rain has fallen, and small amounts, thus rendering it very disagreeable for holding meetings.

From the *Baptist Bible* we learn that the discussion between Dr. H. Ray and Bro. J. W. Sloan, to be held at Xenonia, Mo., commencing Wednesday, March the 6th, at 10 o'clock. The notice is rather short, but will likely reach most of our readers in time.

A TERRIBLE Famine is raging in North China. 70,000,000 of persons are now starving. The imagination fails to cope with so great a calamity. Famine is one of the signs of Christ's second coming. Let us be watchful and prayerful that we be fully prepared for His coming.

Bro. Daniel Vanaman of Virgil, Ill., is now traveling in Texas and finds the climate delightful. With other flowers he sends us peach blossoms, showing the advanced state of the season here. Don't fail to send him what is on last page, and then, like us, wonder if several colonies of Brethren cannot be planted in that State, and thus spread the Gospel and build up churches?

There is a talk of holding an Anti-Secular Methodist Convention, looking towards center of action on the part of all those who are opposed to secret societies. It is a sad comment on a religious body when a convention must be called to root out an evil. Why not strictly follow the good Master and avoid all such breakers?

As the result of a series of meetings at Carlton, Neb., Bro. Levi Hoffer writes: "This informs you that ten souls have been wedded to Christ by adoption, during our meetings. Six of the reformers were when a convention must be called to root out an evil. Why not strictly follow the good Master and avoid all such breakers?"

On the 20th Inst., Cardinal Pecci was elected Pope, and assumed the title of Leo XIII. He is claimed as a liberal, but announces that he will pursue the same course towards the Italian Government as did Pius IX. He has issued a decree between the two is as far off as ever. The new Pope is 85 years of age, quite tall and very dignified.

We are always glad to receive clear and pointed articles, and to do good and work many minds, should be brief, unless the subject really requires that it be long when we have to report from six to twelve County meetings, which, after careful examination cannot be the waste-book. But we will culture all this, only send on your words of comfort, words of conviction in a brief way, and we shall all try to let patience have her perfect work.

P. T. BARNES, in a late speech in Denver, Colorado, discussed the right of saloon keepers to sell liquor, even if government license. He says, "If I had a license to sell in Denver, and should release a lot of rattleheads in the public streets where school children passed, would my license save me from action for murder or criminal carelessness? No. Neither does a license justify me in selling liquor to the worst men of that ilk, without solicitude to keep them from deeds of violence."

Our most hair-raising-summer now is. Those who feel the need of reformation in themselves and others, and then are fearless to take hold and work. The many pious men, nicely dressed in suits, and scented with lavender water, may do us no harm, but they are more likely to be a hindrance than a help. A good warm hose, though made of roughly hewn logs, should not be despised simply because it looks rough. It shelters from the cold as well as the smooth and fancy pointed hose.

CORRECTION.—In No. 37, Vol. II, I presented some structures on a sermon by Charles E. Hixcox, of Greenport, N. Y. In number 21, same volume, C. L. Colburn came to the support of C. E. Hixcox, and I replied to him. In No. 23, current volume, another hearing, and now friend Colburn informs me that he is not a Baptist, but "hopes to get to be a Methodist baptist." I make this correction which is his own, having been erroneously led to believe him a Baptist, by his defense of Baptist theory. M. E.

A PUNYMENT of J. F. Cook of Las Vegas, Mo., of the sum of \$25 for the last tract on Bro. Lovel's Subject. Of course, it is understood that the supper is to be before dinner. Those proposing to write a tract on that subject for Pres. Cook will keep this in view. If they attempt to write a tract on the subject of the subject in which Bro. Lovel was betrayed, look broad, they certainly will not get the \$25. If Paul were here, he could not get it either.

It is easy to a sister who gets her mail at Philadelphia, and wants to know why the figures telling when her subscription expires are not stamped to the right of her name on the paper, we remark, that sometimes the name and number of the tract last sent, is not in the width of the mailing paper, and hence there is not room enough to put in the figures. This is the way with most of our subscribers in Philadelphia and other large cities where it is necessary to give a number of street.

The world is passing through a terrible crisis. Governments in Europe seem to be agitated, those in Asia are no less disturbed, and even on our continent, corruption, distrust and unbelief seem to prevail. No doubt the present age is fulfilling some of the predictions of the prophets of long ago. Everything points to strife and contention in the political world, while popular Christianity is running wild over our savings of men who seek the assistance of the multitude of the world, and the world. With these facts before us, brethren and sisters, we need to constantly watch and pray that we be not overtaken and carried away into the whirlpool of destruction.

A BROTHER who appreciates our paper very highly, says: "Dear Brother, have just read your Editorial in No. 8: 'Want! A Little More Freedom,' and I must thank you heartily for writing it. If the old proverb be true, 'Work is the city of gold,' and 'The gold in pictures of silver,' then this article should be printed on silver, framed in gold, and hung where every one of our members could read it at least once a week. Or better still, if it could be drawn on thin tablets of stone of a class of impenetrable, meddling persons, it would effect incalculable good. I am not given

to fulsome flattery, but write these words out of the fullness of my heart—Yours Fraternal-ly, D. L. MILNER."

We are now supplied with a full stock of the Brethren's Hymn Books, and all orders up to the present time have been filled. Should any who have ordered, not receive the books in due time, they will inform us at once. We would appreciate the order, and we would have been doing all in our power to get the books, having ordered them six months ago. Our terms for Hymn Books are strictly cash, as the profit for inducing them is so small that we cannot afford to sell them on credit. Those who send the cash for books, will have their orders filled immediately.

Some months ago we published a communication, outlining of the proposed history of Carroll county, thinking that the parties having the power in charge would render satisfaction. The book is now out and being delivered, but fails to give anything like satisfaction, and has excited a general feeling of indignation against the party who have undertaken to carry the work. Some names in this part of the county were omitted by very unfair means. We say this in justice to the welfare of brethren in other counties where the same parties are getting up a paper, and we would have been very glad after reading this notice, they must not blame us, as we say once for all that the history of Carroll Co., is not what the people had reason to expect it would be. Many of these are nothing but a waste of ink, and every regular paper in the county is denouncing it. Reader, keep your eyes open.

OUR CHELSEA MEETINGS

WE left Lansark about noon, Saturday 16th, and reached Nora, some thirty miles north of here, about five in the evening. We were met at the depot by Bro. Wm. Moore and his wife, some two miles out in the country. Had meeting in the evening at what is known as the Christian meeting-house. This is a part of the Waldman's Grove district, and was under the oversight of Bro. Eschey J. J.

Meeting the next day at ten and also in the evening. The congregations were good, and attention excellent. Had meeting twice each day Monday and Tuesday, but had to content with considerable loss, which really became so that no meeting was on Thursday evening. It rained all next day, hence no meeting. Left for home Friday afternoon; arrived safe at midnight and found all well. Very much regret that the meetings could not be continued, as they had just reached the point of best interest.

Our stay among the members was a pleasant one, as it always is with the faithful, and trust that our mutual labors together were not entirely in vain, though there were so immediate accessions to the church. The members here attend meeting well, and take great interest in the prosperity of the church. We made our home with Bro. Moore and family, and found it a pleasant stopping place. Many thanks for the kind and generous hospitality which we have all, however, very much regretting that we could not visit around more, and attend the proposed meetings at Waldman's Grove church, at which place we were to have preached a few sermons before leaving. J. H. M.

PRINCIPLE AND POLICY.

POLICY puts the best dress on the outside; PRINCIPLE content with the laws of our prices. Policy goes on men for honors, lands, money; Principle goes on his business duty and lets God add these. Policy puts the best wheat at the mouth of the sick; Principle lets the good and bad run together, and shows it all before itself. Principle tells the whole truth whether men will hear, or whether they will forbear. Policy will be false to man, and will back the rest. Policy goes no farther than bread and butter; Principle goes straight ahead whether there be bread and butter or not. Policy wears, sermons and covers; Principle stands up without show and lets the light shine all over him. Principle is always easy, never disturbed; Principle is real, and dreams consistency—Principle has nerve; Policy is easily scared, and dodges.

Policy carries a trinity gradebook to sharpen axes, to how for it; Principle hows a straight line, no difference about the gradebook. Policy

turns judgment into crooked lines; Principle follows the "old paths," that have along them the "marks of the Lord Jesus." Policy seeks for itself only; Principle hunts for others also. Policy works slow, to kill time; Principle strikes out right and left, and does a good day's work.

Policy visits if its policy; Principle goes and contends, and its efforts. Principle is alive and green from the roots to the top; Policy is dead at the top, and a little at the roots. Policy wants to know how the multitude will go; Principle does not concern herself about that. Policy wants somebody else to admonish him, who is in fault; Principle goes and tells the fault to him who is faulty. Policy is a pose follower, and if he only says "yes," he would be straight-way ashamed, and repent.

Now let us have less policy and more principle, both in and out of the church. A little policy may be good at times for principle to work with, but it is a poor thing to put in principle's place. There is too much sharking of duty in matters that are clear and plain—too much evasion when there should be distinct utterance. The load is often divided for policy's sake, and the innocent made to carry a heavy load. Policy is a man who says, "I will be the whole burden." Hear ye one another's burdens! Don't mean that one of the innocent shall carry a part of the guilty one's load, for policy's sake, but means that if there is to be any bearing, the whole body shall do it. If there is guilty, it is not right that simply the Bible finger should suffer, but let the whole hand take its part. Now let Policy stop behind, and permit Principle to lead as God doth most truly direct. M. E.

A PEACEFUL FAMILY.

A DEAR brother who is zealous and zealous in his Master's work writes: "I read, with pleasure, Bro. Moore's article on 'Sweet Homes.' My heart rejoiced that God has blessed me with a little home and a pleasant family. I have a kind companion who is willing to share my joys and sorrows, and a dear little one who is large enough to help me bring the sweet songs of Zion. And in place of being scolded, as many of us are, I have a dear little one who is kind and words of comfort. I am sympathetic with the homeless and the tippler. I have traveled that road, and you do not know how thankful I am that God gave me the strength and moral courage to get my feet out of the brood road that leads to destruction. Ah! we can all do wonders by making use of the means of grace."

How many husbands can, with this dear brother, say, "My companion is willing to share my joys and my sorrows? Instead of being scolded, I am met with a smile?" Ah! there are too many unhappy homes—homes that should, for father's sake, for mother's sake, for the sake of the children, and the blessed Master, be made happy. If you bring up your children in a peevish, fretful manner, O think of the misery they must endure in this life, and perhaps also in the life to come? You should make home pleasant, because God requires it, because your duty to your children requires it. Let love through every action run, and there will be much sunshine in your home. Then be pleasant, be kind, and your children will soon learn to go that way. M. E.

EDITORIAL CORRESPONDENCE.

Dear Paper:—OUR meetings in the vicinity of Boiling Springs, Pa., continued some over a week at different places, only a few meetings at one place and that, too, sometimes interchangeable, thus lessening the power of our labors for good, especially in the conversion of sinners. Though it would have been preferable to have continued our efforts while in the church, yet we felt it our duty to submit to the wishes of the brethren, and thus labor together in harmony and good will.

This is one of the oldest organizations of our fraternity in Pennsylvania, having been established in 1791. The first speaker was elected in 1828, and since that time has been holding the West with emigration of the Gospel, which in the work have carried the Gospel to about 2000 more than one corner of the Western States. The church now numbers several hundred; all in perfect order and union, as far as we were able to see. Bro. Moses Miller is the Bishop of the

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

Vol. III.

Lanark, Ill., March 7, 1878.

No. 10.

The Brethren at Work

EDITED AND PUBLISHED WEEKLY

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OUR SISTER IS GONE.

BY LIZAN KEY.

Our dear sister has left us,
To receive her lot beyond,
But we shall her beloved Sister,
And the angels of the Lord.

She was patient in affliction,
But the Lord has help'd her need,
Fighting on of consolation,
And in speaking words of cheer.

She was true and kind toward us,
Helping us with heart-blest gift;
But in heaven she now rejoices,
Singing songs of jubilee.

Her dear sisters left behind her,
Mourns her loss with heart-blest grief,
But in Jesus our dear Saviour,
They do trust with strong belief.

Her dear brothers now beholden,
At heart of our they bemoan,
For she was to them a token,
Of the love which she adored.

We no more can bow together,
Round the altar here below;
For those who have departed,
To where heavenly angels flow.

But in faith we now look forward,
To the time when we shall meet,
Before Jehovah's angelic world,
At His throne, the surveyer's seat.

Where at that time can join in singing,
Songs of joy and songs of praise,
With the angels of heaven joining,
In the chorus and the lays.

Lanark, Ill.

I YET NOT I.

BY J. H. BASHOR.

QUACK and pose be multiplied, I am too slow to write, and to avoid suffering and violent as sometimes, but a kind of dread agony that gnaws at the roots of life. All day something is whispering deep down in my soul, with a Brother Singer. Yesterday two angels entered my hermitage, in the persons of dear brethren Trice, of Langstone, and George Becker, of Cornwall. Trice tread me like the greasy you committed to him, which I longingly would. I express by your contribution that you still live with the energy of twenty or more. I am glad of it. You seem to cry the least of youth under your heavy loads. A young old man in the best sense, a blessed demonstration of the rejuvenating, sustaining power of the Holy Spirit. The supremacy of Jesus in his theology, freedom, wisdom, life. The exultation of exulting gathered into the glory of God, is most valuable, and when watered life leaves from the Tree of Life through our papers, as an inestimable good-vent to the Church. If we have dove's eyes, each eye is the Holy Ghost alone can give, we cannot fail to discover that many of the leaves which are offered for the healing of the nations, are plucked from the Tree of Knowledge of good and evil. It requires a wonderful unswerving of the soul in God to gain such acquaintance with self

as to make it a facile vehicle of His Holy Spirit.

This is the urgent and solemn lesson for us all to learn. Preaching, praying, writing, conversing, are often so heavily charged with self, that to a Spirit-brought out it is uttering "Pure religion and undefiled before God and the Father," is in many instances so lost in signs and symbols, and so overlaid by the tangible and material, that "the powers of the world to come" are missed in the commanding, eloquent designing of a richly gifted command. To be born of God, and grow up in Him, taking our habitation into our sanctuaries, is indeed a glorious attainment, and rare as diamonds. To find Christ, to speak as "the words of life," to wish as "of the abundance that God giveth," to wait ever at "the gate of righteousness," for the communication of the Divine Mind, to keep the moon beneath our feet, and the sun as our vestment—this is a work which in very old requires the inwardness of the Holy Spirit. The mystery of the inwardness of God with our life, the blending of the flesh, Spirit with our spirit, the organization of all the soul's activities under the Divinely-aided influence of a veritable incarnation of the All-Holy.

What shall I write, what shall I speak, how shall I give the most force to my arguments, the most boldness and originality to my discourses, often engage mind and heart more intensely than for non-scientific and practical questions? *How shall I? How am I related to God? How deeply and really are the expressions of my life the fulfillings of the inwardness of God?* God, in His only *fructification* of qualities, bestows the purity of the Word of God, whether with tongue or pen, because it is the one central condition of Divine illumination and power. "The end of all things is at hand," the seventh angel is preparing to put the trumpet to his lips for the final peal, and all things in and out of the earth shall all upon us for the rest of days, not in unchanging serenity of the rest of days, but Christianity, the *crucifixion*, tears of salvation, and our own personal relation to Almighty God. O Brother Singer, let your sanctified wisdom, your Spirit-inspired pen, break forth mightily in your closing ministry in behalf of the higher themes of the Gospel, and the deeper necessities of our nature. The Brotherhood is as ungrateful as a hickory for the sacramental role of the Church, as were the Jews of the ancient dispensation. But have not we, like they, to an alarming extent overlooked and denied the deep penetrating bond that constitutes our saving fellowship with God, in the attention we bestow on "the outside of the cup and of the plate?" *This outside as an invariable accompaniment of all religion, and how easily it is developed into a fixed, unchangeable, unchangeable, I know that your Christ-like heart has often hid over the sad evidences of a *hard* of goodness covering up, so with a gift best upon, a life which denies that Jesus Christ is come in the flesh.*

Blessed be the Most High, these are yet many in Zion who are in very truth the children of God, who have been crucified with Christ, who *know Him and the power of His resurrection*, to whom the outward is nothing save as it is the sincere expression of the life of Him to whose presence it owes its validity. To fill the symbols of grace with the life of His action is to put them to Christian service, and make them such exhibitions and channels of salvation. *For we live in CHRIST.* This only is redemption. All else is deception, hypocrisy, and pretension. O the grandeur and glory of a true life—a reproduction in human mould of the life of God. *That life is every soul to live in itself.* A self-reliance, self-sufficiency, self-governed soul is *dead*, then. *"One life is hid with Christ in God."* CHRIST IS OUR LIFE. These are the God-learn. These are joint-heirs with the Only-begotten.

WATCHING JESUS

BY H. B. MENTZER.

THE WORLD WATCHING.

NO passage from the writings of the evangelists is so full of ungodly interest to the believer as that recording the arrest, mistreatment and crucifixion of Jesus of Nazareth, our Adorable Redeemer. It is not my purpose to describe this wonderful series of events happening within a night and a day, for I should like to be satisfied with my insignificant effort.

But come with me, dear and divine reader, let us go now, and look upon the scene and gather some lessons for our profit and pleasure in Christ.

It is all on the north-east side of Jerusalem, and a place specially appropriated to the crucifixion of malefactors, or transgressors of the civil laws of that monarchic empire. Matthew, Mark and John call it Golgotha, but Luke writes about twenty-five years after Matthew, calls it Calvary. Both words mean the same thing—"The place of a skull"—in two different languages. The idea is, the place where criminals are put to death.

Here was a male of appearance in its most handsome form, but nothing could be more so than the lingering death of the crucifixion, bringing upon the witness the most painful and shameful death. How clearly gazed its victory in the most cruel way possible. Here man was degraded to the uttermost degree, and in that condition several hours spent on this life.

To this desecrated spot was brought the Lamb of God, our Saviour, to be crucified. Here "the Good Shepherd" was brought to lay down His life for His sheep—His holy sheep. Here is the place we see Jesus saving His people from their iniquities by the offering of Himself, the Only Son of the Father, and loved and beloved, Grand and glorious "suffering and death"; But O the pain, the agony! Three hours of unutterable anguish! My heart sickens within me. Our nature pines and sobs, but our spirits leap for the joy of salvation. So we watch him, and are comforted. But the world is watching him. Jesus is crucified and enduring the death agony. The Roman soldiers are watching. They put the vinegar and gall to His innocent lips. They took charge of His outer garment, and cast their lots or votes for the soldier whose it should be; then "sitting down, then watched Him there." O the sight to the mind! Never did they see such a striking object. Many were crucified but all were criminals. You now profess what Jesus did. He taught that He was the Messiah, the Son of God, the Saviour of the world. So correct was His department in life that even Pilate, His judge was made to say, "I find in Him no fault at all." He did justice, loved mercy, and walked humbly. Confessed though acknowledged guiltless; delivered to a base people to be a cruel and ignominious death, and yet pronounced innocent. How singular His conduct! He confutes the ministers. He was greatly misrepresented. Yet took of Him a right view of His character, or speak of Him as He truly deserved. But such is the world's rejection of Jesus and His true disciples, then and now. Whenever the worldly spirit is found it sits down on the stool of depravity and watches for advantages.

THE CHRISTIAN WATCHING.

The more our eyes are sanctified with the eyes of Heaven (Eph. 1: 3), the more we love to watch Jesus. "The King in His beauty." Nothing is more precious than the story of redemption given. Our feeble sight traces the lines of the crucified Word of God, and it becomes a mirror of our woe and our hope.

Let me illustrate you as you stand on the bank of a pure stream of water on a clear day when the sun shines in its splendor. You look down

into the water, and you, thank you see the sun down there in its beauty and brightness. It is only a reflection. So it is with the written Word. We look into it and we think we see Jesus, but it is only His beautiful, wonderful reflection. Val a little while, my faithful brethren, come, and we shall look up into the Heaven of Heaven, and "see Him as He is." If so beautiful, and lovely, and interesting now, what must it be when we shall behold Him in His Whole Time, and surrounded by all the hosts of His Heavenly Kingdom!

But let us commune together of His relations to our present life that we may prepare to be in waiting for His glorious appearing." May the words of His life and death be so impressed upon the tablets of our heart that we may carefully see through life and purity as "being epistles, known and read of all men." Should we be so wise and fortunate as to obtain to this, we will doubtless see and feel the propriety of mono-culture to the world in our political views, our personal dress, conduct, indulgence and acceptance. In any of these things we are to be conducted with wisdom. If then we are not to be condemned to the world, let us by any means be conformed to the church, for also shall we be conformed to Christ the Lord, as well as to the Church His Body. These individuals will bring us away from the world, so that Christ, and Christ only, will have our eyes and ears, and hands, and feet; you, we will "glorify Him in our body and in our spirit, as He." Then shall we watch Jesus and follow Him whosoever He leads, through property and adversity, through joy and sorrow, through health and affliction. The soldiers of the world watched the expiring Saviour that no one should come to Him and bear Him away. Not so with the Christian and the Church. (I compare the Church and the world.) The Christian soldier watches Jesus that He may learn of Him, imitate Him, and partake of His Divine Nature, again, He sits at Jesus' feet and watches, and so guard Him as the Roman soldier did, but that man may really come to Him and take Him with them into his, and "live glory in Christ Jesus." Every view of Him is wonderful. Every bit of character is full of interest. Every word has a meaning to invite us to be conformed. O to watch Him, and love Him, and know Him in all He suffered for me! O for His grace and more to follow Him whenever it goes ill or well. Soon He will come to gather the faithful to His Palace above. Let us be faithful.

THE FORCE OF BREVITY.

BE brief. Come to the point Brevity every where you intend to leave off. Brevity is the soul of wisdom, as well as of wit. It is not a gift you can seldom obtain content. Only the genius of literature are possessed up and quiet; and genius are not reborn by gross writing.

How compact all that comes down to us from older times! In how few words we have the commandments and the history of creation—hardly embracing so many words as we now find in the Bible, or in our own day to make a complimentary verse of a poem.

The effigy and value of compression are entirely be overrated. The commoner we do not need our breath compressed, but the force of gasp and will send the solid truth; so it is with our language. Eloquence will never begeth to content, when the public taste is infinitely enlarged by an increase in the volume of a speech by the laws it occupies.

A gentle stream of prose may flow through the mind, and leave no sediment, let it come at a blow, as a catalyst, and it sweeps all before it. It is by this magnificent comparison that Cicero conquered Cato, and Demosthenes swept by Antony, by this that Mark Anthony, at Shalshere makes his speech, carries the heart away with a bad cause.—*End.*

Banner.

THE SINNER.

BY J. V. BECKLEY.

How loudly wailed the sinner most sore,
 Crouching in sin and misery torn,
 How low the squalor! How wretched in sin,
 The man who rejects reformation within.

The pleasure of sin enticed him away
 From innocence while he was young and was gay,
 To worship the devil who is old,
 His pleasures are hard, his affections are cold.

The sinner will lie, and to cheat is not loath,
 Blotting the name of the Lord with his oath,
 He seareth to challenge the judgment of God,
 Not fearing to endure the effects of His rod.

He maketh his law with the firmness of the rock,
 And says of the law to whom his soul:
 Profanity follows; no dissent in tone,
 We see that his hands are polluted with crime.

Now selfishness reigns in the whole of his heart;
 He cannot repent, nor from evil depart,
 The lust of the flesh, and the lust of the eye,
 And the pride of his life, his repentance defy.

He seizes to repent, for he sees not his sin;
 Perceives not his moral corruption within,
 Nor looks in his conscience for the Lord,
 Or seeks to be justified, to reap his reward.

Before him are rolling the flames of despair;
 And his sins are coming away to get there!
 Behind him is launched a great flaming sword,
 Retains there a now from the wrath of the Lord.

O, could he awake from the sleep of his sin,
 And see his corrupted condition within,
 Methinks, it would give him a sensitive shock,
 And cause him to hide in the cleft of the rock.

Surrender, surrender! 'Tis all that you can do:
 The best for your life which you never will see,
 Accept the Redeemer's embrace his good word,
 And try to obey the commands of the Lord.

The Christian stand in the presence of God;
 But sinners in darkness and error will grope,
 Like groping creatures without any hope.

Though sinners by thousands are moral and kind,
 And fairly seek after, in Scripture not blind;
 And yet they neglect or refuse to repent,
 Rejecting the message Jehovah will send.

But what will their kindness and fairness avail,
 If faith and obedience be lacking or fail?
 They all will be doomed to the flames of despair,
 To dwell, in eternity, eternally there.

THE SEVENTH DAY.

BY H. H. MILLER.

ARE we under obligation to keep the seventh day a sabbath unto the Lord? This is an important question, and unsettled in the minds of some good people, and settled wrong in the minds of others.

In order to determine this question correctly, it is necessary to know what the law on that subject was, by whom it was given, when it was given to, and what it was given for. When we have learned all these things concerning the seventh day, we may know whether it is to be kept under the Christian dispensation. All these questions are settled in the 10th chapter of Exodus, where the seventh day is for the first time given as a law. Then it was given to Israel, and bound upon them alone. In the 25th and 26th verses, God, by Moses, commands Israel to gather manna six days, but on the seventh day their should be none. Then he says in the 29th verse,

"See, for that the Lord has given you the Sabbath; therefore He gives you on the sixth day the bread of two days, to abide ye every man in his place, so that ye may go out of your place on the seventh day." 29th verse. "So the people rested on the seventh day."

These Scriptures show what the law of the Sabbath was, and how it was to be kept when first given to Israel. They were not to go out of their houses, or tents, on that day. Surely such a law is not binding upon us in this age; it only could apply to Israel under its pe-

cular circumstances at the time it was given. We would observe, too, that this command was given before the law at Sinai—before the ten commandments were given to Israel, but when they were given, it was included among them. The manner in which it was given at Sinai shows that it had been given before, (Exodus 20: 18); "Remember the Sabbath day to keep it holy." This phrase, "Remember the Sabbath day," shows that it is a renewal of the former command given in the 10th chapter.

Further, concerning the law of the Sabbath given to Israel, (Ex. 35: 2); "Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest unto the Lord; whosoever doeth work therein shall be put to death." 3d verse "Ye shall kindle no fire throughout your habitations upon the Sabbath day." This law that a man should build no fire on the Sabbath day, surely could not be intended for the whole earth. How Christianity has spread, in countries covered with ice for months!

Again, in Numbers 15: 32-36, "And while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day." " " " and all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." From these Scriptures we learn that this law was a part of a penal code which belong to Israel alone, and could not be incorporated into the church law unless it was changed. But we have not the right to change it in our own way, and then to keep it in our own way. If we were under that law now, no man could build a fire on that day. If he carries a bundle of sticks to build a fire, he must be stoned to death. Would it not be terrible thing now to see a congregation of professed Christians stoning a man to death for gathering sticks on the Sabbath day? Yet that was the awful consequence of violating the commands of God.

Surely this is enough to convince us that the law is not in force now. But the Sabbatarian says, we shall keep it in a different way. Then if we change the manner of keeping it, we must have divine authority for the change. But as we have no divine authority for changing that law of the Sabbath, adapting it to the Christian dispensation, we cannot believe that, that law was ever changed, but taken out of the way and nailed to the cross, as the other carnal ordinances were. We know nothing of any way of keeping the Sabbath, or seventh day, by divine authority, except the way God gave it to Israel; and as none will contend for keeping it in that way, we now have a right to demand of those who seek to keep it, to give the law teaching it to be kept in a way different from that given to Israel; for we cannot keep it in that way. Then let no man put a yoke upon us which neither we nor our fathers were able to bear. Let us get this subject before us in its true light, in Eph. 2: 14, 15. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments containing ordinances." This shows that the law which was given to Israel did not survive the death of our Savior; and for that reason is not binding upon us. Paul says again, "We are free from the law, that being dead wherein we were held."

We might rest the whole matter here, and call upon the Sabbatarian to find a law for keeping the seventh day, different from that given to Israel; for until that is done, we are under no obligation to keep it. Not only that, but he must find a law teaching us how it is to be kept under the Gospel; and still further, he must show that keeping the law in a different way from that given to Israel, will be acceptable in the sight of God. Until this is done, (and we are confident it never will be), we are under no obligation to keep the seventh day as a Sabbath.

We would observe further, that the world was more than two thousand years old when this law of the Sabbath was given in Exodus; and since it was taken out the way by the Savior when He died upon the cross, the Sabbatarian must find something as evidence to prove his cause besides the law given to Israel. And in order to do that, he takes this position, that the seventh day was blessed and sanctified before the law was given. From this, he argues that the seventh day, or Sabbath, should be kept after the law was taken away. But that kind of reasoning is not sufficient to sustain his cause, where there is no command of God or divine precept under the Gospel to support it. That course of reasoning, if admitted as an argument, would bring the sacrifices of the patriarchs over into the Gospel church; for they, too, existed long before the law was given and never accepted of God in their worship. In Gen. 4: 4, "And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering." Here we see that sacrifices were accepted of God from the very beginning—long before the law was given; and when the law was made, these offerings were incorporated into it like the seventh day, and made a part of the law. Now we might argue, like these Sabbatarians, that the sacrificial offerings should continue after the law was taken away and as give the reason that they were accepted of God from the beginning—long before the law was given.

If, then, the seventh day must be kept because it was blessed before the law, and did not depend upon the law for its existence, so the offerings of Abel, which God accepted, must be continued under the Gospel; for they, too, were before the law, and did not depend upon it for existence. Such reasoning, or argument, founded on the existence and acceptance of either the sacrifices or the seventh day because they were sanctified or accepted in the days of the patriarchs, cannot without a plain command of God be made a law in the Christian dispensation. It requires a command and precedent to enjoin either of them upon the Christian, just as much as it required the command and precept to enjoin them upon Israel. The command to Israel does not enjoin them upon us; and the command, if they had been one, to the Patriarchs would not bind either of them upon the Christian, in the absence of Gospel command and precedent. We have a right to demand of the Sabbatarian an example or command, of some one of the inspired men, for the church to keep the seventh day after the Jewish law was abolished. We want them to show one Christian assembly meeting to worship together on the seventh day; then they will have an argument. The apostles met with the Jews and Greeks on the Sabbath, because they there had an opportunity to preach the Gospel to them; but those meetings were not Christian

congregations; they were Jewish assemblies, therefore, not a precedent for us. But before we are done, we will find the precedent of the apostles' meeting with Christian congregations on the first day of the week.

We will now return to the second point to be noted, that is, by whom was this law given? We would not notice this law given, were it not a fact that the Sabbatarian makes an unwarranted distinction, which leads him into error, when he says, "God gave the decalogue and Moses gave the law," when the truth is clear that God is the author of the whole law; as the apostle says, "Holy men of old spake as they were moved by the Holy Ghost." God gave the law through Moses. The error in making a distinction here, as Sabbatarians do, when they say the law of Moses passed away, but left the ten commandments binding upon us, is proved to be a dangerous theorem, by the language of our Savior in Matt. 22: 36-40. A lawyer says to the Savior, "Master, which is the great commandment of the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Here are two commandments, on which all the law and the prophets hang, and neither of the two is in the decalogue. As the ten commandments are a part of the law, and all the law and prophets hang on these two commandments, and they have passed away, according to this error of the Sabbatarian, then, the law and the prophets went with them, and the decalogue must have gone too, for it would have nothing to stand on. As this is the result of his own logic, he has nothing to hang the seventh day upon; and it, too, is gone. We refer to this for the purpose of showing that the Savior condemns the unwarranted distinction they make between the ten commandments and the law given to Moses, when he gives us two commandments which lie at the foundation of the law, yet not in the decalogue.

We will now notice the third point in reference to this law of the Sabbath, that is, To whom was it given? We presume none will deny that this law was given to Israel, and not to the church under the Gospel. All its ceremonies and penalties had reference to Israel alone. The manner of keeping it, prescribed in the law, applied to none but Israel. And that law to Israel did not bind the Christian any more than it did the Patriarch. Then we have several important questions settled in regard to the law: 1. It was given to Israel alone. 2. It was not binding upon the patriarchs, for it was given after their day; 3. It was not given to the Christian, therefore he is not under obligation to keep it; 4. It must have passed away when the Jewish dispensation wound up, for it was the only people to whom it was given. But the Sabbatarian says the seventh day was given to the patriarchs before the law.

We say, too, the sacrifice were given to the patriarchs before the law. Then when their dispensation was wound up and ended, like the Jewish dispensation, its laws ended with it, and are not binding upon the Christian dispensation, unless made so by the command of God and precept of inspired men.

We will now notice the fourth point, that is, the object for which it was giv-

in (Gal. 4: 10). "Wherefore then search ye the law? it was added because of transgressions till the seed should come." There we have one reason why the law given—"because of transgression;" and also the length of time it should stand—"till the seed (Christ) should come." In Romans 7: 6, 7, we read, "But now we are delivered from the law, that being dead wherein we were held. * * * Nay, I had not known sin, but by the law; for I had not known law, except the law had said, Thou shalt not covet." Paul makes three points here worthy of note: 1. The law under which we were held being dead, we are freed from it; 2. In the sixth verse, he declares the law to be dead; 3. In the seventh verse he connects the phrase, "thou shalt not covet," with the law which he tells us is dead; and notes, that it is part of the ten commandments, showing again the Sabbathian to be wrong, when he makes his distinction between the ten commandments and the law, saying one passes away and the other is kept." And when Paul gave the law of the Sabbath to Israel, he said, (Ex. 16: 4.) "And the people shall eat and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Here we have the object for which the Sabbath law was given to Israel—"that I may prove them," not to the Christians, or Gentiles, or Patriarchs, for they are to be proved by a different law. It was given to see if Israel would "walk in it or no;" not to see if the Christian, Gentile, or Patriarch would "walk in it or no."

In conclusion, upon this point, we would observe that the law was given to Israel to fence them in—to separate them from other nations—constituting them a peculiar people; making them the depository of God's law until Christ, the promised seed, should come. When Christ came, it was His work to break down "the middle wall of partition between" the Jew and Gentile, "to make in himself of twain one new man"—one new church; not to revise the old law and re-enact it; not to revise or change the old seventh day and re-enact it; but to take it out of the way. The Scriptures do not teach that the Jewish Sabbath is changed to a Christian Sabbath; but that it is taken away and a new one, with a new law, made for the Christian. Then we shall not try to prove that the Jewish Sabbath is changed, but taken away, and kept no more by inspired men after the law was dead.

THE FIRST DAY OF THE WEEK.

We now come to consider the antiquity of keeping the First day of the week, in the new church, as a sacred and holy day. In this investigation, we do not contend that the Jewish Sabbath, or seventh day, is changed to the Christian Sabbath, or to the first day; but the old one is taken away, and the first day is a new day of rest, given by a new law, in a new church, to be kept in a new way, by another people, where there is neither sin nor Grok. When we come to the new church, we ask for a command to keep the Jewish Sabbath; but we ask in vain, for there is none given to the new church. We ask for an example of the apostles in the primitive church, keeping the seventh day as a day of meeting together, a day of rest; but we ask in vain, for there is no such example in the Gospel.

Then, as the Christians in the apostles' day must have some set time—some set day—upon which to meet in a congregation to worship God, we ask when that day was: on which day of the week did they

assemble for that purpose? And if they assembled for that purpose, and kept the Jewish Sabbath, then we know the Christian should do so now; but if they assembled on the first day, and kept it as a day of worship, then we are assured, by their example, that the church should follow their divine precedent at this time. To determine this question, we must go to the inspired men—to those who were led by the Holy Spirit.

The first case which has a bearing as evidence on the subject of the first day as a day of peculiar, special, and great importance to the Christian, is presented on the first that occurred after the Jewish law was taken away. The resurrection of our Savior was on the first day of the week. On that day, while the disciples were assembled together, the Spirit met with them, and gave them His blessing, saying, "Peace be with you;" and talked with them, teaching them the truth concerning the resurrection. That first Lord's day was spent in such a manner as to concentrate it in the mind of the first Christians, by their meeting together at one place, and Christ's great subject of the resurrection; the blessing of the Lord there given, as recorded in John 20: 19-22. Then, the same day, at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and said unto them, Peace be with you." Here is the first Lord's day, the first Christian assembly, and the Lord Jesus meeting with them after the law is taken away.

Now these same disciples must sooner pass a Jewish Sabbath, while the Savior is yet on earth. If they meet on the Jewish Sabbath, to keep it in the worship of God, it will then be good evidence that it should be kept now. Do they? No; they pass the Jewish Sabbath, and say not a word about it. There was no meeting with the Lord on that day, which must have left the first day of the week—the resurrection day—the day when the Lord met with them in their assembly, and blessed them, and breathed on them the Holy Spirit that they might understand the Scriptures—impressed deeply upon their minds and hearts. The resurrection, the meeting of the disciples, the presence of the Lord, His blessing and teaching consecrated it in their hearts in such a manner that they, by the Spirit, have given it to us as set apart for Christians: to meet and worship God; and it was confined in the church as a meeting day, during the apostolic age, as we shall hereafter prove.

The second case of evidence is in John 20: 26, couched in the following language: "And after eight days, again His disciples were within, and Thomas with them. Then came Jesus, the door being shut, and stood in the midst, and said, Peace be unto you." Here it is said, likely the phrase "after eight days" alluded to the same day of the week on which they had met before, for the apostles say, "And after His disciples were within," and adds, "the door being shut." And Jesus again meets with them, and blesses them, showing the same kind of a meeting on a set time. As the time included by both meetings would be eight days, it seems the apostles had the first day as a stated time to meet. One thing is evident in regard to these meetings, that is, neither of them was on the Jewish Sabbath; for they pass over that period without making any reference to it whatever. The question then is settled, that when the disciples met on the

first day for the worship of God, and pass the seventh without such meeting, or in any way keeping it, they are accepted of Him; for when they did so, Jesus met with them and blessed them.

The third case which has a bearing on the subject is in Acts 2: 1, reading as follows: "And when the day of Pentecost was fully come, they were all with one accord in one place." Here is another example of the disciples being assembled together on the first day of the week. Pentecost being fifty days after the Passover Sabbath, it hardly leaves room for doubt that this Pentecost was just seven weeks from the resurrection of our Lord. Then it was that the Holy Spirit descended upon them, marking the first day of the week in their minds, with still more of the important words of the new dispensation. All the great miracles of the Christian religion being wrought on the first day of the week—the resurrection, the baptism of the Holy Spirit—shows that day as a proper time to commemorate, in solemn worship, the great work of man's redemption. The seventh day to the Jew did commemorate the creation of the world; but these solemn meetings of the disciples, when Jesus met with them and these greatest events ever witnessed by man, in fifty commemoration, the new covenant in Christ Jesus, when he "hath captivatively captive and gave gifts unto us;" when he was declared to be the Son of God with power by the resurrection from the dead. These three witnesses—the apostles three times assembling together on the first day and the Lord blessing them on that day—stood up in the church as sacred examples, ever commemorating the resurrection of our Lord, and giving us assurance of divine approbation, when we after their example, meet on the first day of the week to wait upon the Lord; while our meetings like theirs, keep in memory the wonders of His resurrection. Then since the Lord blessed the disciples in three meetings with in fifty days after the resurrection, and all these meetings were on the first day of the week, and in that period there was no resting on the seventh day—no mention of keeping it in any manner—these facts make the way of the Christian so plain, clear, and safe, that we need not hesitate a moment on this subject. But we have more evidence than this.

The fourth case as evidence is in Acts 20: 7, where we read: "And upon the first day of the week, when the disciples came together to break bread." Here is important evidence on this subject. The apostles came to Troas, and abode seven days. Then they must have passed over the Jewish Sabbath again as though there had been no such thing known among them; for they say nothing about it; but when came to the first day of the week, then they came together as the Lord's people, in the Lord's name. Now if we follow the example of the apostles and the church at Troas, we pass the first day not apart for the worship of God. And this is another example of importance, because it is by the apostolic church and the apostle led by the Spirit of Truth.

The fifth case of evidence is in 1 Cor. 16: 2, where Paul says, "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." Notice this passage closely. The apostle does not tell them to come together on the first day of the week, but he commands them to do a certain work of charity on that day; and the way he commands it is so admirably that they were in the habit of assembling on that day. He says, "That there be no gathering when I come;"

and the contribution made in the assembly, is the only way that could prevent the gathering when he came. If they had not kept the first day of the week, and assembled on that day, how could these directions make anything real against the time of his coming. There is no fact more clear than this. If we would write to a church in the habit of meeting on the first day of the week, that we wished them to do something on that day, we could use just such language as Paul did; just what we would have written in that manner to a church which kept Jewish time could prevent the gathering. That would be telling them to lay by their contribution the day after their meeting; and how that could ever gathering when Paul came, is something that cannot be explained; therefore we believe it is not true.

The sixth evidence is in Rev. 1: 10, where says, "I was in the Spirit on the Lord's day." Here is a day distinguished from the Jewish Sabbath; because the Jewish Sabbath is not called the Lord's day. This phrase, and this day, are peculiarly Gospel in their appointment and importance. And what other day could be so well called the Lord's day, than that of His resurrection? for that day in the Christian Scriptures is so well and so fully, the most sacred and holy, and must ever be consecrated in the heart of the new church, built on the death, burial, and resurrection of our adorable Redeemer, as its great central truths.

HISTORICAL EVIDENCE.

We will give another class of evidence before we close our arguments in favor of the first day. This becomes necessary, because some have said, that the first day was established as a day of worship by the authority of Constantine. But this is a gross error, and is not to be believed before the time of Constantine, because, who made bishop of Antioch about the year A. D. 260, after a life being contemporary with the apostles, as met by the Emperor Trajan to Rome, in the year A. D. 107, a captive for his faith as a Christian, to be devoured by wild beasts. He refused his sentence with joy, exclaiming, "I thank thee O Lord, that thou hast commissioned to keep or not with thy law, and has thought me worthy, with thy apostle Paul, to be bound in iron chains." On his way to Rome, he wrote from Smyrna to the church at Magesia in these words, "Wherefore, if they who were brought up in these melior laws come nevertheless to scenes of hope, no longer observing Sabbaths, but keeping the Lord's day, which our Lord is in spring up by Him, and through His blood, when ye sit some day." He further says, "It is absurd to name Jesus Christ said to Judaea; for the Christian religion did not undergo the Jewish, but the Jewish, the Christian, that so every tongue that believeth might be gathered together in God." Epist. to Magn. chapter 3. How similar this to the language of Paul, (Col. 2: 16.) "Let no man therefore judge you an meat or a drink, or touching them, which ye have seen, or the new moons, or of the Sabbath days."

We would observe further that Flavius, Justin Martyr, Tertullian, Irenaeus, Origen, and the heretic Beryll, all unite to prove that the first day of the week was kept instead of the Jewish Sabbath, from the time of the apostles. There is no fact in the Christian religion that can be traced back to the apostles, with more certainty than that of keeping the Lord's day as consecrated to public worship. And this is not an easy day to keep, but we find in contradistinction from the Jewish Sabbath.

OBJECTIONS ANSWERED.

We will now speak of some objections that are brought against the first day, then we are done for the present.

We will first note that the Sabbathian demands of us to prove that the seventh day has been repealed or changed. No need of proving that it has been repealed, until it is first proved to be a law given to the Christian. We deny it being a law given to the Christian, and we deny it being a law given to the Jewish church, but we have passed away with the law. Then it is evident that we need not, and could not, prove the repeal of a law until the law is proved to exist. So far as the Jewish church is concerned, we can easily prove the law to have existed, and just as easily can we prove the death of the law, and the end of the church; but so far as the Christian church is concerned, it is not and cannot be proved a law, therefore we could not prove the repeal of a law that did not exist. So for as the Patriarchs are concerned, it might have been a law to them; like the sacrifices of that age it might have constituted a part of their religion.

(Continued on 8th page.)

The Brethren at Work.

PUBLISHED WEEKLY

J. H. MOORE, EDITOR.
M. M. ESTELMAN, EDITOR.

The Brethren at Work will be sent post-paid to any address on the Eastern Continent, for \$1.00 per annum. Those sending no money and \$1.00, will receive an extra copy free of charge. For all other countries the price will be \$1.50 per annum. If you wish to receive the paper, send your order to the publishers, with the name of the person to whom the paper should be sent, and the amount of postage. Letters may be sent at our risk. They should be made payable to Moore, Estelman, Editors, Brethren at Work, 100 Broadway, New York. Subscribers, and communications should be sent to the publishers, and communications should be sent to the publishers, and communications should be sent to the publishers.

MOORE, BARNES & ESTELMAN,
Lancaster, Cornell Co., N. Y.

LANSERE, ILL., MARCH 7, 1876.

"Over 1200 citizens of New Haven, Conn. have signed a petition, asking the board of education to re-consider their vote, excluding the Bible from the public schools."

"Evangelists have lately been made with electricity to light up synagogues and synods. The light is not only much better, but a great deal cheaper. Some extra talk of these who."

"This is no lack of work for those who wish to do something personally, to extend the Gospel. If the lady will amply engage in the great work, they can accomplish an untold amount of good."

"Persons, having No. 1 of Vol. I of the Brethren at Work and not wishing to purchase it, will confer a favor by forwarding their office. We would like to have several copies."

"Bro. J. S. Dyer has changed his address to Greeley, Colo., to Logansport, Colorado. The change is made in order to locate in the midst of the members in Boulder Co., and also to facilitate his business."

"Bro. Buelcher closed his labors in Eagle Creek church, O., the 27th ult. "The immediate result of his labors was an addition by baptism and also some applications for membership. He returned into fellowship as a Methodist preacher."

"A poor brother writes: "Some days ago, I had such a little sin on my heart you had a book of your own. It is the best I have ever reading that makes the heart rejoice and God will bless all such for their best of kindness. Remember the poor and do them good."

"By request it is announced that the District Meeting of Northern Indiana, will be held in the English Baptist congregation, May 9, 1876, commencing at 9 o'clock. Those coming from the South will stop at the George Hotel, and those coming from North at Linn, where they will be met by the brethren."

"All our readers are anxious to know something about the Stein and Ray debate, and we are going to do our best to accommodate them. Remember that the paper will be sent from the beginning of the debate to the end of the present year for \$1.25. Now let each of our present subscribers endeavor to send us at least one new subscriber."

"Bro. D. B. Gibson of Ferris, Mo., says: "The more I read your paper, the better I like it. — Your "Saturday Night" last number, is a gem, and I am glad that there is one preacher that has the humble boldness to speak at night out, and appeal direct to the hearts of the brethren. Go on in the way you are going, and the Lord will bless you."

"Onk Subbot, while at church with her mother, a little girl, about five years old, found her mother praying very loud. "Praying for her mother, and beseeching the maternal ear to a speaking distance, she whispered: "Mother, don't you think, that if he lived nearer to God, he wouldn't have to talk so loud?" Such a question is worth a volume of eloquence in prayer."

"Sister W. Weston of Soliphar Springs, Texas, through not having a copy, sends her copy of the paper, promptly and gratis, the members have been reading her. She says: "I am a Baptist, but when your church very highly, I learn its truths from the Brethren which has been kindly sent me for distribution. I have given it out to my neighbors and sent it off by mail and other ways to parties at a distance, and almost every one seems to be well pleased with it."

A MEMBER who knows how to gladden poor writers writes this: "Please find enclosed two dollars (half the amount recently received for a matter of no consequence) the other half sent to the P. C.) towards sending the papers to brethren who are unable to pay for them. "Go them out do likewise" on the part of many others, might result in great good to those who hunger and thirst after righteousness."

"On another page will be found an article on the Sabbath question from the pen of Bro. H. H. Miller. It was published in the *Protestant*. Our friends who are engaged in the great work, will read some assistance on this subject, so give them the article entire, trusting that from it they will be able to glean something of great worth in denouncing the doctrine of the Brethren."

"Come are in circulation containing the following observations on a subject: "I, the undersigned, do declare my most and best, and helping me, to believe from the use of profane language, and that I will by all honorable means, encourage others to abstain."

"This is a good thing among those who profess, but evidently not among Christians, they have not only a good thing, but a good thing. "Swear not at all."

"In writing to this office, please be kind enough to give name, post office, county and State, so that we may be able to send you what you desire. They are easy to write, but when it comes to dropping the address, it is terrible. A hint to the use is sufficient."

"A REVELER being asked why he made his sermon so long, replied: "I haven't time to make them short." This means more than some people have an idea. It takes work to compress a long sermon into a short space, just as it takes work to make a long article, making it terse and brief as a sermon. It is a useful minister, instead of striving how to string out their discourses, ought to be cultivating the habit of abridging them."

"LIZIE K. BROWN, formerly from Williamsburg, Ill., writes from Texas, under date of Feb. 26th as follows: "We are within months of our destination. Although we are in a strange land, we are not the strangers" at present, as we are stopping with Bro. Waggoner. We can hardly realize that we are so far from loved ones; three large and beautiful places remain as yet Northern Illinois. What a relief it is to be so near to the Holy Land! God will be sure to find cheerfulness and peace in the care for His children in this place as where they are now—amen."

"THE Ashland (Ohio) Times, of Feb. 21, reports a successful meeting by the Brethren in the interest of the Ashland church. We would judge from present indications that their prospects are good, and are long they will have things on a good working basis. The spirit and steady manner in which they have been working up a membership, is only to be expected, and what can be done by a united, steady aim. The Board of Incorporates have already secured the charter of the institution, under the name of "The Ashland College." The election of a twenty-one trustees was to have taken place on the 21st."

"The text is in Constantinople, an old church building, erected by Justinian in the year 529, and called St. Sophia. It was the most magnificent building of the age, and was to the old Greek church, what "St. Peter's" is to Rome. For nearly a thousand years it stood as the cathedral church of the Eastern church, and then fell into the hands of the Mohammedans and was made by them a mosque. But now since the "king of the North," has marched back and conquered Turkey, it is supposed that the building is to be restored to the old St. Sophia to the Greek church, thus giving her a strong hold in the great capital of the East."

"It is only in a consequent manner which wants an explanation, that we have seen that we were not divided in that kind of business. In fact we never had very much confidence in the generalities of modern times. We are not prepared to be in the dream of these times, nor do we really believe that we have the opportunity of liberality. God has given us the perfect law of liberty, containing all about heaven, and all things that He intended we should know in

this life, and therefore for a more thorough knowledge of that pertaining to our duty toward God and man, it becomes us to appeal directly to the Scriptures, and all other things will be worthless unto "that prophet" we need not be alarmed about either dreams or anything therein connected."

"ASSED the Obnoxious will be found a strong plea from Bro. Enoch Key. It appears that instead of meeting their wives at Hamburg, they returned to Hiram and expect to leave there for England some day in the month of February. The Brethren are glad that they two have returned to London in safety, and that they are now on the ocean; hence by the time this reaches our readers, they will be nearing the port of New York. If the Lord give them a successful voyage. They expressly desired that they would be brethren and sisters, that they may return in safety to those of the previous faith, and loved ones at home. Bro. Key says: "We thank you have expressed some joy left, that the prayers of the faithful are of great advantage. Will He not to give His elect, which cry unto Him day and night? Yes, surely."

"THAT we, at the present time, about fifteen or twenty meetings in this city, will have in different parts of the city. Those, including the members' children being there, might, it is believed, make up a pretty fair congregation. The Brethren have held no meetings in the city since, though they did some years ago. It is now, however, that a great revival work needs to be held up in a church, as there were not a few members in the place at the time, and the encouragement not very good. The house in which the Brethren have held is still standing, and we are glad to see it. We would think that some effort should be made to hold some meetings in the city. We would like to have out in the names of all the members in the city, and at what street they live. As we are not in the city, we would like to have some meetings in call on them and become acquainted. Brethren, let us for ever join."

THE JEWS OF JERUSALEM

"THE present state of Jerusalem is becoming quite unpleasant, and is extremely affecting the present condition of the sacred city. The society of Israel, with property of every grade depending on the character of the Jews, who support, while the agricultural resources of the land in the present state of cultivation are not sufficient to supply the wants of all. Unless something is done to prevent the present rapid flow of emigration into the city, its suffering condition will become alarming."

"A late writer says: "The Jews of the different countries, who are now in Poland and German Prussia, are doing the most strenuous efforts to stop emigration altogether. Persons arriving at Jerusalem without means of subsistence should not be received into any of the congregations. Careless should be forwarded to the principal congregations of Poland, where their presence is mostly tolerated, informing them of the certain fate which awaits them, if their emigration would not be helped by any existing church, or private individual. Of course, all hardships, even in appearance, should be avoided in dealing with persons whose misfortunes may be attributed to the faults of a system rather than to their own. When the countries and towns supplying the flood of poverty flowing towards Palestine, come convinced that the pretence of stopping the Jews is only a device to secure the few maintenance, even of the poorest condition, we may expect to see an emigration in the state of the Jews in the Holy Land. Some scheme for the emigration of those who are physically competent to work, but are unable to find employment, might perhaps be devised. Several countries might be selected to form emigration stations for this nature."

THE STEIN-RAY DISCUSSION.

"ON March sixth the discussion between Bro. J. W. Stein and Bro. D. B. Ray at the Baptist church, will commence at Newtonia, Mo., and continue several days. The readers may look for an interesting synopsis of the debate, as Bro. Moore left on the afternoon of the fourth to attend the discussion throughout. The main arguments of both parties will be given in this number. The Brethren at Work is not only an excellent opportunity of noticing the differences between the Brethren and the Baptists, but the world also can glean matter for serious reflection."

"Would not this be a good opportunity to disseminate the Truth as we believe and practice it? The discussion is entered on the part of Bro. Stein, in order to do good, — that persons in the immediate vicinity of the debate may be induced to obey the Lord in "all things," whatsoever He has commanded. It is thought that hearts and convert them when hearing it finally, why not also read some written? We believe it will; therefore suggest and kindly request that each of our readers make an effort to send us subscribers. Have you a neighbor or a friend who would like to be benefited by reading our paper the labors of the Lord? Then extend to him the privilege, and it be free, or is not able to pay for it, then do the next best thing to you can — pay it yourself and send it to him. Do not wait for a prospect, but at once receive yourself into an agent, go to work and let us see how active the army of *Brethren at Work* can be — how many new readers we shall have commencing with the *Northwestern Messenger*. From that date, until Jan. 1st, 1876, the paper will be sent to any part of the United States or Canada, for \$1.25. Put the amount in a well sealed envelope, address it plainly, Moore, Barnes and Estelman, Lancaster, Ill., and we will run all risks. Don't fail to give your address. We will not publish a *full* report, but a synopsis, but over the same, our readers should be kept upon it that Bro. Moore will make it interesting for them, and well worth the price of the paper. Now let us see how many new subscribers we shall have. X. M. E."

NAAMAN.

"IN the fifth chapter of second Kings we have an account of Naaman, the captain of the host of Syria, and how he was cured of a loathsome disease."

Naaman was a captain, or commander of the army of Syria. A man not only of rank, but evidently of great wealth. He visited the influence of no small amount, not only with the king, but over the army, and became a great commander. He had a loathsome disease known as the white leprosy, and that in country to be cured."

With all his wealth, rank, learning and influence he was of no real enjoyment to either himself or any one else, because of his unpleasant and loathsome disease. He had in his family a Hebrew maiden that was captured and carried from her native land, and became a servant in his family. This little maid saw that Naaman had that she wished her lord were with the prophet in Samaria, that he might be cured of his disease."

Then the king of Syria gave Naaman letters, and sent him over to the king of Israel. But when Naaman presented his letters to the king of Israel, the king became exceedingly angry and said, "Am I God to kill and make alive? Why send me such a man? He would kill me and is incredible! Does not the king of Syria know that the white leprosy cannot be cured? and now sends a case to me which I take as an insult."

"But there was an old prophet, by the name of Elisha, in the land of Israel, and when he heard how the king of Israel had sent his officers to him, and he would show him there was yet a prophet in Israel. Naaman made his way to the humble dwelling where the prophet was, and halted with his splendid outfit and dazzling array in front of the prophet's house, expecting that something remarkable would occur. He was a man of rank and wealth, and therefore his thought should be treated accordingly. When the prophet sent him word to go and wash himself seven times in Jordan and he should be cleansed, he was completely amazed. He did not suppose that the prophet of God would tell him to do such a little, insignificant work. He expected him to come out, strike his hand over him in some grand style, call on the name of his God, and then cure him."

Naaman wanted to be cured, and no desire to remain in the condition he was, and willing to do any great thing that the prophet might demand of him. He was like some people are today, they are sinners, any from God, and without hope. They want to be saved, but wish to have their own way about it — are willing to do any great thing that the prophet may ask or require of them. Naaman, however, was a great prophet, not because the prophet told him to do something, but because he did not tell him to do some great thing. In short he wanted to be

CORRESPONDENCE.

From Decatur Co., Iowa.

Dear Brethren,—
WE seek to say for the encouragement of the saints, that through the mercy of God we have been permitted to enjoy a season of grace at the Franklin church. Bro. J. H. Siskhart of Dewey, Iowa, was with us, and he labored faithfully several weeks, preaching and impressing favorably the claims of Jesus. As the immediate result of his visit we had the edifying of our Father's faithful children, with five additions to the paying army by the admission of three new members. There are yet two more applicants for membership.

Our host rejoices in our Savior and our God, to hear from all parts of the service of the Master's cause, and as sinners trusting to the Lord. Our prayer is, that the grace of God may be sufficient for us, so that ultimately we may meet on the other shore.

Where congregations are not back up,
And Sabbath never end.

L. M. KOE.

Franklin, Ia., Feb. 22, 1878.

From Madison Co., Ind.

Dear Brethren,—
WE have just closed a series of meetings here. They were well attended. Although there were no additions, I think many good impressions were made. Saints were made to feel as secure as if their feet in hard cement on a smoothly for the faith once delivered to the saints.

Brethren F. P. Leahr of Michigan, and Roebinger of Northern Indiana were our ministers. Our prayer is, that they may be faithful till death and then pass into the better world.

G. W. FOSTER.

We expect to commence another series of meetings soon. May the good Lord bless us all.

From the Almena Congregation.

Dear Brethren,—
WE are still trying to labor in the cause of our Master. Our annual visit is a thing of the past. We did not find all things as we would like to have them, but still our church is in a healthy working condition, far from what is usual to Him from whom all blessings flow.

Elmer Moses Z. Bear, a very worthy and self-sacrificing brother, has the oversight of this unit of the church. Six years ago he commenced his labors of love among us. We had never heard the Gospel preached in its primitive purity before, but by his untiring labors, holding forth the Gospel in its great beauty and strength he has built up a church.

On the 23rd inst., Bro. Walter Clark of Cass Co., Michigan came among us and remained until the 13th. Through his earnest labors, combined with that of our Elder, three souls were made willing to unite with the people of God, and others almost persuaded to come. May the Lord help us to keep not just it off until it is too late.

May peace be yours in this life, and eternal joy in the world to come.

F. ALLEN.

Vicksburg, Mich.

From California.

SINCE I had wrote you, we have been having a great deal of rain. Since the 15th, all, it has rained so much that the ground is thoroughly soaked. The prospects for a crop, I think, were never better. The farmers are all good courage. Work is progressing finely, in all our early seedings. Grain and grass are growing very rapidly. Health in general is good. All fears of another dry year have passed. It now remains to be seen if the Governor of all good. Truly He says we are not so good as we think we are. He thought our thoughts. I think you would praise the Lord for the loving-kindness to the children of men.

Your paper continues its worthy visits as usual, bringing "300 tidings of great joy" to the thousands of brethren who receive it through the mails. I am so fortunate as to receive two copies of your very welcome paper. You may continue sending as before, and I will pay for the extra copy as soon as I can get the change, and I shall prize it as much as the ministry as we need unsolicited help here very much. Indeed as we are free from the body of the brotherhood, Brethren, we need your

prayer in our behalf "The prayer of the righteous availeth much"
J. FESS.

Bipon, Col., Feb. 9, 1878.

From Christine, California.

I WILL drop you a few lines to let you know how we are getting along in the far West. In language, I think I can tell you, we are best. I still think my eye on the Lord's side, are striving to serve Him. Although it is hard, it is no more than—only three of us, my wife, a sister from Albany—myself. Sometimes for seasons, but the Lord has taken us on His word, that if we would draw nigh to Him, He would draw nigh to us. Then when the Lord smites, we are not alone, but we feel happy and can help to make others happy, and in some way to serve the Lord. Pain, sorrow, we should rejoice, and weep with them that weep. This is Christ-like. We are trying to live right, as actions speak louder than words. God actions speak powerfully to the world.

In a few meetings which we have had, we tried in our weakness to hold forth the Word in its purity. We have a great many rough people here, a great many infidels. I think none in any other place. If it were not for the beauty of the climate, its healthfulness, the rich land and good crops, I would move away. I love to be among the brethren. I still think some will come here. There is some very good government land here yet, but will not be very long, as the country is settling up.

D. N. STEPHENS.

Feb. 6, 1878.

From Tascala, Illinois.

Dear Brethren,—
NASMUCH as we expect to change our place of residence from Tascala, Illinois to Carbondale, Illinois, we send you the following church news.

The members are in union and love, but somewhat numbers. Eleven of our members have moved away since last Fall, relying on the number from elsewhere. Our prayer is, that the few remaining may hold out faithfully and the Lord bless them.

We left home on Saturday, Feb. 9th for Chicago, where we held meeting on Sunday morning and night, Monday and Tuesday night. Had a good meeting, and all went out in love and union. After meeting we went to the water side, where prayer was offered and five precious souls buried by baptism to rise and walk in awareness of life. May they be faithful until death, and all wait for the crown of life which the apostle speaks, that fadeeth not away. Had meeting again at night, after which we had to bid farewell to the dear brethren and sisters. May God bless them all, and may we meet on earth, may we meet in heaven, in my prayer.

K. HEIKMAN.

Report of Travel.

I WILL now, according to promise, drop you a few lines to let you know how we are getting along in the far West. I left the Brethren in Kansas on the 28th of December. The last church I visited was Paint Creek. Found the brethren alive to the work, though they have a strong opposition by Baptists and Methodists, and all went out in love and union. The Lord will give you a crown of life in the end.

We read and understand there are many spirits gone out into the world, but we are to try them by the Word of Eternal Truth—Held our meetings and all went out in love and union. There were nineteen sermons preached in all; meeting in the school-houses in the evening and in dwelling houses in the day time. They have been meeting in the school-houses all winter. During our stay with them, four precious souls came to the Lord's side and were buried in baptism, and arose, we hope and trust, to walk in awareness of life.

They were young people; hope they will be a light to the world. Brethren care for the young members, for they will be the bone and sinew of the church when we are gone. We think sometimes the young members are not treated with that degree of lenity that they merit, but in our hearts we draw them down into the world. Then some say that is where your series of meetings runs to. By saying this, I do not intend to encourage pride, not in any man; but it is a growth of grace. I have seen many of them through here with pleasure; remember the brethren of Paint Creek church. There are also some brethren living in Pr. Scott I preached one sermon there. Those traveling

through that part of the country, and wish to stop with the Brethren should inquire for Bro. Everett. I feel that the Brethren in Kansas are kind to show towards me, while with them.

Myself and wife arrived here (where we expect to reside) on the 12th inst. Found all well.

DOANEY HARRISON.

Hintonsburg, Ind., Feb. 15, 1878.

From Vailton, Wis.

Dear Brethren,—
I THOUGHT that some news from the few benches that are planted into the Vine at this place, would be encouraging to the church. There are six at this place, that have been received into the church by baptism, on the Saturday the 10th of February, brother Caleb Fogle of West Union, Wis., came to visit us. He preached two sermons for us, one on our Saturday evening, choosing for his subject, "Furnace as a means that we were not redeemed with corruptible thing, as silver and gold, from your vain conversation received by tradition from your fathers;" 1 Peter 1:18. The brother preached largely upon the Trinity of Christ.

On Sunday he preached Feb. 16th, 1878, giving a good discourse on the ordinance of God's house. The few benches here were watered with the dew of heaven. The meeting on Sunday was held at a neighbor's house; it was well filled. There were two ministers present of other denominations, one of the United Brethren, and the other of the Methodists. The discourse did not suit them, so on Sunday evening after Bro. Fogle had taken leave for home, they endeavored to speak Bro. Fogle's disciples to give them the word and wish some one in the congregation, and they met with opposition. There was one that was not afraid to stand for Jesus.

May the Lord bless Bro. Fogle in his labors wherever he may be. Hope the brethren of Ill. will remember as I would be glad if Bro. S. H. Bashor could make us a visit sometime; also from Denmark. Hope the good Lord will grant the brethren and sisters a safe return home on the morrow.

J. E. D. STORR.

Feb. 15th, 1878.

From Missouri.

Dear Brethren,—
I WISH to say through the BRETHREN AT WORK to my numerous correspondents in regard to the land in that part of the country. Bro. Henry Wyland of Bloomington, Mich., moved here and appears very well satisfied with the description that I gave him. Also brother Mich. Sherman of West Union, Wis. He has made a pretty thorough examination of the soil here. If I understood him correctly he is quite favorable to our country. Land is being taken up fast within the last six months; yet there are several thousand acres of raw land for sale from 5 to 7 dollars per acre.

Also several farms of 160 acres with about 100 acres under cultivation. Good houses, orchards and water for 2500 dollars. The brethren would be preferable one of the raw land had better do before Spring. Land is selling plenty of timber and rock. Any desiring to know more can address the undersigned. Enclose stamp.

W. B. SELL.

Marietta, Mo., Feb. 15th, 1878.

From Texas.

Dear Brethren,—
LIKE hundreds of others, we are still in Texas, as, bearing all we can with a view of finally turning the knowledge we thus obtain to the benefit of our brethren. A hole here in the night, we put up at the hotel. Next day enjoyed the privilege of listening to a well directed discourse to the children and youth of this place. Text, "Remember now thy Creator in the days of thy youth." (Ezek. 12:1.) The preacher first explained the meaning of the word Ecclesiastes to be the preacher.

1. That Solomon was the preacher who wrote it; and that the meaning of Solomon is "the man of peace."
2. That Solomon was wise and received his wisdom from God; that God gave it to him; he could be asked Him for it.
3. He reminded the children and youth that had a desire to know more, to let a hole here in the night, we put up at the hotel. Next day enjoyed the privilege of listening to a well directed discourse to the children and youth of this place. Text, "Remember now thy Creator in the days of thy youth." (Ezek. 12:1.) The preacher first explained the meaning of the word Ecclesiastes to be the preacher.
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and that it must be by remembering their Creator, not by forgetting Him. People become wiser when they forget God.
He proved the futility of the following: a lump to our feet, and would only hinder us when we used it for the purpose of seeing where to go and what to do. The same as the language used in these dark nights to enable the people to hold to keep their feet out of the mud and other obstacles they meet on the street of Sheolam.

SEEKING A DESIREABLE HOME.

It is quite instructive to see people coming in here by hundreds from many different States, seeking for desirable homes. Many will find them if they are inquired, when they get here, because they expect to find good places, homes without the necessary exertion on their part to secure and improve them. Even so it can be found that thousands will find it no home in heaven, simply because they will not make the necessary effort to secure a life for it.

We visited Bro. Leahr's family, and there met the brother and sister, and brother F. E. Weir. We learned from them that a brother Snyder from Iowa would preach some three or four times next week, on Saturday night, Sunday, and Sunday night. Though quite anxious to meet him and other brethren and sisters, and join with them in the worship of God, in this land of flowers, we anxiously to present ourselves, the business for which we principally came here, in order to reach our absent families, as soon as possible, prevented us from going over, so that would have delayed us several days. The members here are well and seem to be well pleased with the country and are very desirous to have more brethren to settle in, and especially a minister, so that they might also have regular preaching.

DAMIAN VANMANT.

Sherman, Texas, Feb. 21st, 1878.

From Lower Cumberland, Pa.

Dear Brethren,—
I FEAR as do complain of hard times financially, yet we have certainly had a lease spiritually. That is, we have had the bread of life richly administered among us. About the first of December last, James Stauffer of Mt. was with us about a week. On the 25th, (Christmas day) brethren H. Saylor and Wm. Franklina also commenced a series of meetings continuing over a week with good results.

About middle of January Bro. Merrill Myers and Christian Myers, late of Stauffer of Mt., was with us about a week. On the 25th, (Christmas day) brethren H. Saylor and Wm. Franklina also commenced a series of meetings continuing over a week with good results.

Hope those who have put on Christ may walk in it, and be able to bear longer on His service be the more faithful, knowing that our salvation is nearer than when we first believed.

H. BRELMAN.

Dillsboro, Pa., Feb. 25th, 1878.

From Fortville, Indiana.

Dear Brethren,—
THIS church formerly belonged to the Stony Creek church; but recently there was a division made, and the Eastern part is now called Beech Grove. We number nearly fifty members—still under the care of J. W. Caylor, the Elder of Stony Creek church. Our regular meetings are twice a month, and occasionally some brother comes in who has been a member of Beech Grove and has been a member of Stony Creek church. Our regular meetings are twice a month, and occasionally some brother comes in who has been a member of Beech Grove and has been a member of Stony Creek church.

There were none added to the church, but we hope his preaching may be as bread cast upon the waters, for we think many crumbs fall from the master's table. Bro. Ellis went from here to the District meeting at Honey Creek. He gave us a partial promise to come again next summer, if spared. May God be with him in my prayer.

We expect Bro. Geo. Stauffer here the 1st of March. He has preached here occasionally for several years, and has been the means of much good being done at this place. May God bless him in his labors.

C. A. SAVAGE.

Feb. 21st, 1878.

THE BRETHREN AT WORK FROM MARCH 12 TO JULY 1878 ONLY 81 CENTS.

"THE SEVENTH DAY."—Continued from page three, previous number.

But that could not make either of them a law to the Christian and the Sabbathman only has the force of inference to give as his reason for that as a law binding upon the Christian. The inference would bring over the scriptures upon the same principle it would bring the Sabbath; and we have the right of inference to make a law in the absence of divine command and example.

When they demand of us to prove a change from the seventh day, or Sabbath, to the first day, that is the very thing we do not believe. The Sabbath was not changed; but the law has been changed. It was legal to keep a seventh day, a new law, for a new purpose, was given to a new people, under new dispensation. Old things passed away and behold all things are become new.

It is to be noted that the Savior did not abrogate, but kept the Sabbath. But we reply that He kept the whole law. The Savior came to fulfill the law and He did it, and then took it out of the way, uniting it to the cross just like a piece of wearing between two parties, in part it can be brought to light, but not made followed by both parties. It is, like the Jewish law, pass away, because it died, as Paul says, that being dead, buried when we were held, we are made free from it. It is evident that Jesus kept the law until He fulfilled it. We do not think the way that He did it, but we may establish the second.

It has been said, an argument, that the apostles preached at synagogues on the Sabbath day, (Acts 13-14). This we readily admit; but so the Jews and Gentiles were in the habit of assembling themselves together. But the question whenever Christians would permit to preach the Gospel to both Jews and Gentiles. There was many other occasions on which the apostle preached to the synagogue on the Sabbath day. He also stood in the synagogues at Athens, but the Sabbath was not kept; but the assembly at Athens were not Christians, neither were those synagogues near to the Sabbath, Christian congregations.—They were Jews, and they were held under Jewish authority. The Christians could not keep the Sabbath with the Jews, but they were not the evening sabbath offered about two o'clock.

This would be mockery in Christians, for they were preaching against such societies.—That the blood of bulls and goats could not take away sin. Paul met with the Jews on the Sabbath to preach to them, but he met not the Christians on the first day of the week, as we have proved, because as we cannot read in the Gospel one text, one example of a Christian congregation meeting on the seventh day to worship God, but a number of times where they met on the Lord's day, then on the first day of the week, we have assurance that God will accept and bless the same penitents now. And as the inspired apostles and the primitive Church use the pattern God has given, we will not expect to accept this Jewish Sabbath, or seventh day, until the Sabbathman can find one example, one precedent of the apostolic congregations meeting on that day. Until he does that, all his intemperate and factitious reasoning on scriptures not in the Gospel, amount to nothing as argument.

The plain example of the primitive Christians and the inspired apostles meeting on the first day of the week to worship God, outweigh a thousand volumes of human opinions and Judaea's reasoning concerning this matter. These can only divert the mind and lead us from the plain example which God has set before us in the primitive Church. The example of those first day meetings was acceptable then, it is acceptable now; it is founded on the rock of God's truth, trial, proved and true. There is no change as that of Job, it is, and we, as well as he, are built on the same rock.

London, Ind.

DIED.

W. B. CASSELL, died of cholera, on last night of the 25th, and was buried on the 26th.

CASSELL—In the Indian Creek Church, Messrs. Henry C. Pa, Feb 18, sister Catherine, wife of Geo. David Cook, in the 62nd year of her age.

ESTWARD—In the same church, Feb 20th, she to Leah, wife of Bro. James Estward, in the 64th year of her age.

GARBER—In Richmond Co, O, February 24, 1876, Leocadia, infant daughter of brother Simon and sister Anna Garber, aged one year and eleven days. W. A. MURRAY.

KATZ—On February 17th, 1876, in the English-Printhe District, Lagrange Co, Indiana, John, son of Daniel and Mrs Sarah Katz, aged 6 years, 5 months and 12 days. A. E. KEAFY.

GLEANINGS.

From Enoch Eby.—We have just returned from a tour of two weeks through Germany, in different places. Met with but little success, as the privileges for missionaries are very limited at best, and the only remedy may be to live among them and live produce food, and Christianity up. But that is not the work of a day or two, but of years, but most of the summer in the future.

Health is still good, and the prospects for doing good as favorable as ever. Bro. Hope starts North on the ninth inst., to attend some 18-20 appointments. May find the best of success.

Health is still well and pleasant, just could enough to keep the roads in a good condition, yet as little snow we receive occasionally.

Hjorting, Denmark, Feb. 6, 1878.

From H. K. Meyers.—The Ashland College is now chartered and the following brethren have been appointed Trustees, to meet at Ashland, Ohio, on Thursday, March 7th, 1878, at 10 o'clock A. M.: Amos Mabeon, Secy.—Ashland College, Ohio; John Shidler, H. K. Meyers, Richard Arnold, W. H. Harvey, A. M. Dickey, W. A. Sailer, J. N. Hoop, Wm. Workman, F. H. Harvey, H. Highland, R. T. Yoder, W. Wayne, G. Green, Jacob Shidler, Summit J. A. Gentry, Stark J. A. Gentry, Ohio

From B. J. Meyers.—Bro. A. M. Dickey of Maple Grove Church, came under a series of meetings on the night of the 25th and 26th of the second week. He preached attention remarks to the attention was good, all unite in saving the meeting was good. Many unobviously felt all was well with them, but Peter felt that he was not well, but he was going to have plenty of time yet. Some who attended these meetings, confessed they were doing wrong, but that the brethren are right, but they are not quite willing to give up. One young sister of this church, was made willing to come out from the side of the Sabbath.

Beaverville, O, Feb. 21, 1878.

From John Nicholson.—Our next meeting closed last evening with but few attendees. I am now in the house of Rev. C. Newkema, near Bixan. Our series of meetings here will continue this evening and perhaps continue a week or more if the weather is favorable.

Beaverville, O, Feb. 23, 1878.

From B. J. Meyers.—I attended a series of meetings at the home of Mr. J. H. Gentry, near Lagrange Co, where I preached twenty-one times. Seven were baptised and one more application.—The house was crowded at every night meeting, in daytime not so many. Good order and deep interest prevailed all the time and it is believed there will be many more added to the church.

Feb 21, 1878.

From John Pelt.—Bro. Daniel Vaniman was with one week in December. Although the mail and weather were bad, our meetings were well attended. Two souls came out on the Lord's day, and where S. R. the road of a two-story house. May the Lord call before it is eternally too late. Brother A. S. Lee of Christian Co. was with us from the north to the seventeenth of this month. The weather and the roads were such. One more was added by baptism. The increase of souls at the meetings is so rapid that there had never been a series of meetings before.

Printhe City, Ind.

From Allen Vees.—I am in receipt already of letters calling for ministerial aid, and Gospel food. Have been in the field for the past four weeks. Held meetings in the evening and on the Sabbath. The meetings have been successful, all well attended, the souls strengthened, but on field is entirely too large, and the dear members too much scattered to be able to reach them all and do justice. Our territory extends North and South from U. P. R. to the K. P. R. and West at least 150 miles.

Burr Oak, Mo, Feb. 28, 1878.

From John Vee.—As an item of news I will say, I closed a meeting of fifteen days in the Brethren's meeting place, the Hill, in Waterloo, on the evening of the 24th inst. No addition to the church, but the members seemed to be built up and strengthened. They felt blessed and well saved all.

Waterloo, Iowa, Feb. 27, 1878.

From W. B. SELL.—We have had, so far, the most pleasant Winter I ever saw it had hardly more of six or eight days, this was about all. Some of our farmers have sown their wheat. We closed our meetings last night with the best of success. The Brethren preached six discourses for us; we appreciated his labors much. Would be glad if some more would come and labor for us, as we believe there could be good and plenty, but my health is not good at present. These have been usual to all our Lord and Master.

Marionville, Mo, Feb. 18, 1878.

From D. A. Lichty.—Will you say to those who feel to repine with us, and with the angels, that during our series of meetings, conducted by our dearly beloved brother D. D. Sell from Mo., we have already been initiated into the home-field of faith, and several others have openly and fearlessly exposed their convictions on the subject of their known duty? And now, my good Lord, grant them grace and resolution to pay their faith into practice, "before the end of day come" in which the work of the air, the cure of this life, or the deathfulness of rules, not the heart and the mind of the devoted individual, and then the preaching of the word of life. Am, as is customary in our meetings, the men, we are a general revival among the membership.—as a warning, I trust, which will afford matter to every, let us with kindly feelings and happy reminiscence through all the centuries ages of eternity.

Health, Iowa, Feb. 22, 1878.

A TREE THAT RAINS.

THE usual for the United States of Columbia, in the department of Leno, Va, has recently been the subject of a remarkable fruit, in a remarkably tree which exists in the forests adjacent the village of Mochabamba. This tree, known to the natives as Tonsai-Cook (rain tree), is about fifty-eight feet in height at full growth, and the diameter of its trunk is about thirty-inches.

It abounds and endures the moisture in the atmosphere with astonishing sturdiness, and it is said that water constantly exudes from its trunk and pours like rain from its branches. So abundant is the water supply that the tree is found to be a marsh. The true tree, forth most water when the winds are due during the summer season, and when water is generally scarce. Its cultivation is proposed throughout the arid regions of Peru.

ANNOUNCEMENTS.

Notices of Brethren's District Meetings, etc., should be brief, and written on paper separate from other papers.

The Brethren of the Beaver Dam congregation, Kentwood Co, Ind, contemplate, the Lord willing, to hold our Communion meeting on Thursday, the 6th of June next, at his home, two miles South of Scottsville, to commence at 4 o'clock in the afternoon. Those who desire to meet North or South on the C. W. & M. R. R. will stop at Wells Lake the day before the meeting. Those coming from Chicago on the P. F. W. & C. R. R. will arrive on the 5th, and will meet them at Warsaw. Those who desire to attend on the Indianapolis, Peru & Chicago City R. R., please inform us, and we will meet them at Rochester, Fulton Co, Ind., on day before meeting. A hearty invitation is given to all.

The District Meeting of Northern Ind., will be held at English Prairie church, the Lord willing, Thursday, May 23rd, 1878, commencing at 10 o'clock A. M., and all those, traveling by railroad, will please stop at LAUREL.

J. BASS, Circuit Clerk.

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GOING TO CHURCH.

I'm rich, I don't believe,
I'd go to church to show it,
Be some the Maker of us all
Most surely would know it,
I wouldn't put on showy gear,
Of fashions grand array
And think that was the kind of garb
To fit the mind for prayer.

I never thought the house of God,
Was just the place to show
All the finer, finer things,
Of all the fashions good,
For nuss up ayn's and pride
And keep the mind a straglin'
From holy thoughts and holy thought
To "preachin'" and in prayer.

A house of worship made for God,
Don't mean a place for show,
Of rich and costly showy gear,
With colors all a flyin',
To frighten the foolish and poor,
Away from God's throne,
Who want to come, yet do not come,
To listen to the preacher!

They stand among with banners hearts,
With words like Lazarus' pharisee
For cures of heal, yet fail to cure
However much they "medin",
Fashion and show, and lofty pride,
Shut out the meek and lowly,
Who have a right to reach a sinner
For Christian work and labor

The right to come and worship God,
Unmolested by showy splendor,
And calmly out of Jews' feet
For rest and pity tender
And gather comfort for the strin-
gely and lowly,
In all the cases, they must heal,
And all the self-denial.

—Sabbath.

THE CHRISTIAN.

BY JOSEPH L. BOWEN.

THE term Christian is found but three times in the Bible. Once in the plural and twice singular. And the disciples were called Christians first at Antioch (Acts 11: 26). "Almost thou persecutest me to be a Christian" (Acts 26: 28). "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf" (1 Pet. 4: 16). The Christian is sincere, truthful and just. He believes that Jesus Christ is the Son of God, and that he has brought from heaven a saving Gospel. He has renounced Satan with all his pernicious ways, and the sinful pleasures of this world. He has covenanted with God in Christ Jesus to live faithful unto death. He has been baptized into Christ. He has taken the yoke of Christ upon him. He leads a quiet and peaceable life in all godliness and honesty. He is meek and acceptable in the sight of God. He is steadfast and immovable and always abounds in the work of the Lord. The eyes of the Lord are over him and His ears are open unto his prayers. And his light shine like a city that is set upon a hill that cannot be hid, and does not put the candle under the bushel.

He presents his body a living sacrifice holy and acceptable unto God. He is not ashamed of the Gospel of Christ. Neither is he conformed to the world, but transformed by the renewing of his mind, that he may prove what is that good and acceptable, and perfect will of God. He is the salt of the earth, and his righteousness exceeds the righteousness of the Scribes and Pharisees. He lives in a manner becoming a disciple of Christ-hastening to eternity. He worships God in spirit and in truth, and lives by every word that proceedeth out of the mouth of God. He loves God with all his heart, soul, mind, and strength. He obeys the Bible. He knows this Book is right whether other books are right or not.

Suppose the infidel and atheist could prove their doctrine right, and the Christian find the Bible to be no revelation from God! even then he is safe; for atheists and infidels are bound to admit the morals of the Bible to be good, and those who obey it are happy as they in this world, and stand as good a chance for happiness hereafter. Then if it were possible for them to prove their doctrine right, they gain nothing and the Christian loses nothing here or hereafter. But should they be found mistaken, as they most certainly will, eternal consequences are involved. Here the Christian is safe.

The Christian is complete in Christ and possesses a Christian character. And this Christian character is made up of various elements or parts. As the body is formed of various parts which we call members, so is the Christian character formed of various elements or principles. In the following expressive language the apostle Peter mentions the variety of parts in the Christian character. "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity" (2 Pet. 1: 3-6). In reference to the absolute necessity of these parts, Peter declares that "he that lacketh these things is blind and cannot see afar off and hath forgotten that he was purged of his old sin" (verse 9). From this we see that if the Christian would be "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ," these things must abound in him. Further the apostle says, "if the Christian does not these things, he shall never fall." Hence we see that the Christian character is a complete character, having all the parts the Divine Law requires.

We have said the Christian is complete in Christ and possesses a Christian character. This character is an ornament. It is "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Christ was of a meek and quiet spirit. "When He was reviled He reviled not again; when He suffered He threatened not," but left us an example that we should follow His steps. "Let this mind be in you, which also was in Christ Jesus." "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." When danger and persecution and even death itself, appeared before Paul he said, "None of these things move me." And why was he not moved? Because he possessed a meek and quiet spirit, the Christian ornament. "Blessed are the meek; for they shall inherit the earth."

—Matthew, Ohio.

WORDS OF COMFORT.

BY BARRY BOWLAND.

To my dear sister Elizabeth Hog:—

DEAR sister, oh how sad our poor hearts felt when we read the news of your sister's letter contained, of the death of your dear Sadie. Our hearts are in sympathy with you for your dear departed child, and how we wished to be with you in that hour of affliction, could we have done so, and beheld the countenance of our dear niece and sister once more. How little did I think when we last parted with her, that we would no more greet her in this life; and as we could not sit with you in the congregation, as a mourner, we tried to remember you at a throne of grace, for death is no stranger at our threshold, and

will oh, we remember the bitter cup we drank at that time. Oh dear parents, you are now bereft of your only daughter; so young in years, at the age of nineteen; you can no more see her smiling face or hear her sweet voice utter kind words of love and affection in this world; but you have a strong hope of meeting her beyond the river, "incommensurate to sever." Methinks she heard the Savior's voice telling her she had no continuing city here, therefore she sought one to come. We hear she suffered much, but hope she is gone where there is no suffering. "Yes, Sadie is gone," she can no more press the kisses on her mother's cheek nor entwine her with her loving arms.

We think it almost impossible for so sweet and loving a rose to wither and die in so short a time. She sprung up and bud-dled on earth; and we trust she is blossoming in heaven. Oh, dear parents, methinks if Sadie could tell of her glorious new home freed from all pain and suffering, she would say, oh parents, haste! O brothers come, and don't delay in the pleasures of this world, which must all vanish away; but lay up treasures in heaven which shall forever stand.

This is a loud call to the young and unconverted associates; we trust it may be the means of bringing some to Christ. We hope her dear brothers who are in the far West may become willing to be the Lord's children, and obey all His commands, and try to meet their dear, pious father who was called home to heaven in their early childhood. Oh, dear sister, while your eyes are overflowing with tears, and your hearts are wounded with sorrow and disappointment, "look up to Jesus," for no other help we know. Try to be submissive to the will of the Lord, for His ways are not our ways; and they are past finding out. We are often made to wonder why death comes so often to the young and useful; and leaves the old and feeble; but the Lord has an object in it, and we may see it some time. I am sure, too, that he is disappointed, for I always looked up to her as one that would be a help to her mother in her old age. We trust she is resting

—Said in the arms of Jesus.

—Said in His holy breast!

for He thought it wise to call her home, for she was not ashamed to confess Christ before a multitude; she was young and innocent, and has escaped many trials, troubles and sorrows of this life. Dear sister look to the Lord for grace to sustain you in your sad bereavement. Methinks without the aid of Jesus, it would be impossible to bear a bereavement so great. Your afflictions have been severe, and your troubles hard to bear, but the Lord is able and willing to deliver you out of trouble. He has promised to be with us and not forsake us, if we live faithful and put our trust in Him. Jesus can turn weeping into joy; Jesus can comfort the broken-hearted. He will wipe all tears from our eyes. May you say as David said, "Hope thou in God, for I shall yet praise Him." Oh that we were all freed from trials, sorrows, temptation, and could join the angels praising God; but we are not there yet. No one knows of our troubles and trials, save Jesus alone; but if we trust Him and obey His commands, He will do all things for our eternal welfare. Let us all take courage anew and when our weary feet have wandered away from the Lord's commands, let us retrace them and not stray from the fold, but cling near to Jesus.

Dear sister it won't be long until we will be called to pass over the cold and icy stream of death, to meet our loved ones gone before; for if we live right, we shall be right. Then what joy unspeakable to know as we are known; and while we mourn let us not forget to pray; and pray often for ourselves and our children, for there are so many things to lead us astray, if we are not watchful and prayerful. It is hard to part with our children, but we believe it has been for our good.

—Psalm, III.

THE SIN UNTO DEATH

BY KNIGHT PRY.

IF any see his brother sin a sin which is unto death, he shall ask, and he shall give him life for that sin not unto death. There is a sin unto death; I do not say that he shall pray for it" (1 John 5: 16). "All unrighteousness is sin, and there is a sin (or certain sins, German), not unto death" (17th verse).

In the above text of Scripture we have a sin set forth which to be done, more than any other sin; hence the question is often asked, what is that sin? We simply answer, any willful sin against better light and knowledge. It is not the crime we commit, but the knowledge of the crime, that makes a sin unto death. A man may commit a crime and not have a Bible knowledge of the sin, or if he has and does not consent to it with his mind (Rom. 7: 25), it is overtaken in the temptation, hence, if prayed for, can be forgiven, for it was not done willfully, while another may commit the same crime with a perfect knowledge of its sinfulness, but yet with a less degree of temptation, but willfully and even willingly commits the crime and consequently becomes to be the sin unto death for which there is no use in praying, for there is no sacrifice for willful sin after we receive a knowledge of the truth and have been enlightened (Heb. 10: 26; 6: 4).

The Jews in searching the Old Testament Scriptures and prophecies, had obtained a perfect knowledge of the character of Christ, and when He appeared many of them believed on Him, but would not confess. Him lest they would be turned out of the synagogue, loving the praise of men more than the praise of God (John 12: 42, 43). But in the face of all their knowledge and strong convictions of His Messiahship, and of the fact of Him casting out devils by the Spirit of God, they nevertheless charge Him with having an unclean spirit, and casting out devils by Beelzebub the prince of devils; whereupon He replies, "all manner of sin and blasphemy shall be forgiven unto the children of men, but the blasphemy against the Holy Ghost, shall never be forgiven either in this world nor the world to come." It is a sin unto death, and the apostle John would say, there is no use in praying for such a willful rejection of the Son of God, and presumptuous blasphemy against the operation of the Holy Spirit.

I do not believe that they possessed the Holy Spirit, but they evidently possessed sufficient knowledge to know that their charge against Him was a lie, and that he did not cast out devils by the power of an unclean spirit, but by the Holy Spirit.

But of how much sorer punishment suppose we shall be thought worthy, who, after he has been enlightened and tasted the good word of God and of the powers of the world to come, if he shall

fall away again, and crucify the Son of God afresh, by transgressing His mercy and counting the blood of the covenant wherewith he was sanctified an unholy thing, and doing despite to the spirit of grace (Heb. 10:29).

And as a solemn warning and means to escape this much doleful condition in which it is possible for the believer to fall into, he says, verse 23, in the same chapter, not to forsake the assembling of ourselves together as the manner of some is, but exhorting one another and so much the more as ye see the day approaching.

We should however use great caution in discerning between a willful and involuntary sin; for while some have been critical in their investigations in comparing their own experience with the Scriptures, have concluded that many of the sins which they have committed have been willful, simply because to some small degree they had obtained the consent of their mind, how became descending, and Satan gets the advantage of them in that way. While on the other hand, some may be too lenient in their investigations and attribute all their sins to the weakness of their flesh, and do not make use of the means of grace offered them (prayer and fasting) to overcome, and hence by degrees lose strength and fall back to such an extent that Satan may get the advantage of them to commit the sin and finally cause them to "commit the sin and die." Some do better to never be certain than to hope that it will fall into the lamentable condition. Nevertheless let him that thinketh he standeth take heed lest he fall. Written by request.

Hoping, Denmark, Dec. 22, 1877.

VISITING THE SICK.

BY A. J. SMITH.

VISITING the sick is a divine injunction enjoined on the believer. But how to do this and do it right is the point. Is it to see that they have the necessities of life, or to speak a word of cheer and comfort to them? Or do we go there out of curiosity, or to taste the medicine, and interfere with the doctor? If you do better not go near the sick. Some, while others do not. If you enter the sick-room remember the following: Enter the room pleasantly, kindly, speak cheerily, and speak no more than what is necessary. Don't stay all day unless you are asked to do so, as the cook has enough to do without preparing an extra dinner for you. If you are asked to stay, do so; if not, call again. Make your visits short and pleasant and they will do the patient good.

If you go in a sick-room, don't go in crying. If you do you will injure the patient every time. Better not go near. Don't go in and take a long breath and then commence, my dear Mrs. A. told me that you were very sick, but did not expect to find you so very bad; oh how deeply pale you are, and that cough. I suppose you have no appetite. Next comes in No. 2; she was here before. "Oh how much worse you look this morning." Turns around to No. 1. "Don't you think she is going with the quick consumption?" Mrs. B. was just so, and she did not last six weeks. And that large family of children. I think you could not take that medicine—had to take, and so much of it. I think you would better change doctors. Dr. O. is such a nice man, and his medicine is so nice I take. I know a case just like yours that he cured in two weeks." This

caller does more harm than good; the sooner you get rid of her the better; she don't care as much about the patient as she does about the doctor.

Next comes No. 3, not much to say, but her countenance speaks louder than words, which a sick patient reads very readily. As a rule now No. 2 introduces the subject and the three hold a council, if not in the presence of the patient, they go into the next room and speak loud enough for the patient to hear them. And right here if they can't all three agree on one doctor, there will be some backsliding done; if not directly, indirectly. The doctor put the patient on a diet of beef tea and toast, but these good meaning callers say the patient will starve on that. One proposes chicken, another bismitt, the other something else.

When the doctor comes in the evening his patient is never ready for the coffee than for a night's rest. And all through these good meaning callers the patient dies, and the doctor has the blame of killing the patient. If you visit the sick, use your common sense; cheer them up all you can. It does not concern you who is doctoring, what medicine he gives. Don't pass criticism on something you know nothing about. If you taste the medicine you don't know what it is, or what effect it is. Don't set your judgment against that of the doctor. A sick-room is gloomy enough at best. If a person needs a word of cheer in this world it is on a bed of sickness. Scores of patients are yearly killed or sent off to a premature grave by these good-meaning callers.

Lucretia, Ill.

A LAYMAN TAKES HIS PREACHER TO TASK

By J. W. D.

"**I** LOOK here, brother B., haven't you been killing away a good deal of your time lately?" Brother A. was standing by a large knotty oak log upon which he had bestowed no little labor with no great result. His pastor, Bro. B., was thus saluted by way of invitation to get down from his horse and enter into conversation. The invitation was embellished by Mr. A. sitting down upon the log, holding the handle of his beetle with one hand and a piece of tobacco in the other. Not that he expected to entice the preacher with tobacco, but taking a generous supply of the weed to fortify himself for his argument. A. was strong in argument. While B. was securing his horse to a neighboring sapling, there was a merry twinkle in his eye and a half-concealed smile playing about the corners of his mouth, caused by an amusing train of thought. He was thinking how much like the knotty log was his parishioner, who sat on it; and thus unconsciously fortifying himself against the attack which he was about to encounter.

"Why do you ask me that question, my brother?" said B. as he approached the log and the man. "O, just says you had taken no time to make new sermons lately as you gave me an old one yesterday," said A., and slowly he rolled the great mass of "the weed" across his mouth, bringing it to rest as he watched the effect of his heaviest shot. B. replied, "I am really glad you remembered that sermon a whole year. Do you remember all sermons so well?" "No, indeed," said A. half-discountenanced by the manner of his pastor. "No, but you preached about missions last year, you said enough about tobacco costing more than we give to missions. And one

does not like to hear you pounding away everlastingly upon one thing."

"I am delighted to know that I made an impression upon you that lasted a whole year," said B. But you say I "said enough" then. Now let us see (taking out his memorandum) you gave fifty cents for missions then, and one dollar year-after. It costs, you say, fifteen dollars to keep you in tobacco. Now I reckon it will take just five more repetitions of that sermon to you, provided you double your contribution every time, and the fifth time give up the use of the filthy weed and add the money saved to your benevolent contributions.

I did say enough last year to induce brother C. and D. to give up "the weed" and give liberally for missions, but the fact-herder A. are proof positive I did not say enough for you. Now if you are ready to give up a foolish habit and enlarge your ability and disposition to give money for the cause of Christ in the world, I will confess that enough has been said to you upon that theme." The tobacco goes across his mouth and settles down on the other side, and it does not need that A. should speak the negatively, it was apparent from the whole.

"Now I wish," said B., to ask you the same question you put to me. Heaven's name been killing away a good deal of time lately?" A. is relieved, surely he will get the best of it now, and he replies with spirit, "No, sir! I am a hard-working man. Look at my farm, (rising to his feet), look at my fence and barns. Best in the country. Look at the new rails all split by these hands. Look at these hands hardened by honest toil." And by way of emphasis he caught up his beetle, and with all his force, struck the half-dried wedge two ringing blows. The pro-spiration was standing on his dusky face as he turned to his pastor, denouncing why he should ask such a question. "My wife, indeed, why ask me that?" "I only thought you had not put your wedge in a new log lately, but kept pounding away on the same old piece." You just now smote that wedge twice and then complain of me for striking a wedge once a year. Do you not know I have some tough old oaks to split, as well as the straight saplings, my brother? Indeed I am only initiating your wisdom in pounding away at tough customers till the wedge goes through." *Methodist Times.*

THE EXAMPLES OF CHRIST.

By JAMES WALKER.

THERE are many incentives held forth in the Scriptures to induce the humble follower of Jesus to imitate His actions, and the actions of good and virtuous characters, who endeavor to maintain a high standard of moral integrity. The Savior has set the brightest example of all that is lovely and right in the nature of things for us to copy, and he has set us in regard to those who do well. "Go thou and do likewise." During His youth He gave us a noble example of implicit obedience to His earthly parents.

When at the age of twelve having accompanied them to the temple in Jerusalem where they had gone to worship, and afterwards on leaving the city they found that Jesus had remained behind, they then turned back seeking Him, and by their astonishment found Him proficably engaged in an interesting conversation in the temple, in the midst of the doctors, those who were well versed in

the law, both hearing them and asking them questions. However, upon the request of His mother, He willingly returned home and was subject unto them, increasing in wisdom and stature, and in favor with God and man.

Thus we see when children are obedient to their father and mother, they follow their Savior in this respect and do that which is right and have the promise of enjoying good days and long life. Before Christ entered upon His ministerial labors He worked at the carpenter trade and by this means He no doubt gained a livelihood for Himself and others, at least enough to procure, and that too, to some profitable purpose, and our own impression received from the study of the Sacred Pages, is that the more we imitate His actions the more happy and useful we may be, and become an ornament to ourselves, to society, and finally to our Creator, into whose hands we commit the keeping of our souls.

There is plenty of labor to be found in God's moral vineyard, and no excuse to be found for idleness; if we are entrusted with any talent the command is, "Occupy till I come," and then receive merited rewards.

After Christ entered upon His mission of redeeming the world, his intent was to finish the work the Father gave him to do. The apostle in writing to believers in Christ, calls them workers together with him. The principle of co-operation is a grand one, and if all the members of the mystical body of Christ were united just forth their feet of fervent in the cause of our beloved Master, Zion's borders would be extended. It is a hopeful sign that the brotherhood sees and feels the need of a unity or concentration of action in the great work for the salvation of immortal souls. When Jesus called the disciples they willingly left all and followed him, and he commended those who sat at his feet listening to the truths which he proclaimed; and no wonder for they were such as would make them wise unto salvation if they heeded them. Those who render implicit obedience to the examples and teachings of Christ, will be made free from the law of sin and death. The apostle writes thus: "Christ also suffered for us, leaving us an example that we should follow his steps." Christ himself says, "I have given you an example that ye should do as I have done." "Whatever things were written of him were written for our learning."

May we as the followers of Christ humbly go forth in the discharge of the duties of our high and holy calling, looking unto Jesus the author and finisher of our faith, and not become weary in well-doing; for we know if we do our work well, our great Exemplar will say to us, "Well done thou good and faithful servant thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord." Christ's examples in doing good to the children of men—to alleviate their sufferings, and proclaim such good news to all humanity, are worthy of our imitation; for our acts of kindness to the faithful in the Lord, are the same as though done for him, and will be regarded as such when he comes to gather the redeemed home to dwell in those mansions in our Father's House prepared for all who are ready to awake in the likeness of their Redeemer.

Frederic, Ill.

The soul into which God puts his lightness can never be empty of all joy.

know that pharisaism in dress is one of our distinctive features, and for it our people have ever been noted, and therefore when they unite with the church, instead of going to work and doing all they can to pull down to our ancient brethren who have labored so hard to maintain, they ought to help build up the cause. If they have no respect for themselves and their salvation, they ought to have some for the church, and not try to do better than it. There are congregations which have been organized for years by these attempts to introduce gentility into the church. If making trouble and causing dissensions contrary to the Word is their object, and all they have in view, there would be nothing wrong in the church publicly informing such characters that there is plenty of room outside, that the church of God is not made up of unconverted people. The fact that when the church can do it to withdraw herself from every brother that walks so disorderly.

Then there is another class that opposes the style of the church, do not want to be subject to the church, but are glad to have the church to submit to them. Of course, when it comes to religion they know more than the entire church put together, and are not particularly smart either. They are ever ready to give advice, but never to take it without a stiff neck. If they see some of these persons can do just as well in the world as dress, engage in their amusements and can alter them in their view and fail generally. They can and are willing to learn from the world, want worldly ways, and all this too without a thus said the Lord, but are neither disposed nor willing to learn of those older than they are. They are ever themselves with dissensions, but in all the great and little of the world of fashion, without the first portions of this said the Lord, and then turn right round and make fun of and laugh at those who are dressed plainly. What do such people care for either the Bible or the church? Comparatively nothing aside from self-interest. It makes little difference with them what the Bible says.

Some may think that is too plain talking. Well I mean it, we need something that rings out clear as a bell, and the more it is talked, the better it will be heard. We don't want to walk so close to the church that it takes a sun-gazing glass to tell which side of the line we are on. The church and the world should walk far apart, not only in dress, but in abstaining from every appearance of evil. If any find that in which they would like to engage, and the Bible is silent on it, I advise them not to enter into their dress and ask God to direct prayer to bless them in the act. If there are any who can ask God to bless them in playing cards, dancing, at the billiard table, following the foolish, fashions of the world as a host of other similar things they have a different conscience from what I think they have.

TEMPERANCE.

THE word *temperance*, from *temper*, which is derived from the Greek word *temno*, meaning "to cut off," is a word now used to express abstinence from strong drink. To be temperate is to abstain from it. It is the word given in the *Sabbath of Strongs*, and all that we should know of it is found there. It is said, "Go for the present," when Paul discoursed concerning temperance or self-government. Ah, what a virtuous apostle of temperance was that eminent apostle! No drunkards, no slaves to strong drink was Paul. He made no apologies, no excuses for tipping and intemperance. God blessed him for his faithfulness to the truth.

"For those who sleep, sleep by night; and the drunkards drink by night." (1 Thes. 5.) Drunkards drink by night, that is they drink whenever they want to drink; are ashamed to come out boldly and carry on their brutish business before the public, but as soon as the strong drink brings them into conjunction, makes them drunk and helpless creatures, they will show themselves to be fully awake. Poor fellow! First they stumble to; after awhile, they tumbled a little more, then it went so nice that they could drink more freely, and finally they became so fully overcome that they could not avoid drinking more and more until they went reeling through the streets, crying, swearing, staggering and degraded.

God says, that unrighteous persons, fornicators, dishonest dealers, thieves, adulterers, sodomites, thieves, covetous persons, drunkards, revel-

ers, extortioners, shall not inherit the kingdom of God. Ah, what terrible company. Where is there joy among such? Where is there comfort in such a company? None, none. Poor drunkard! There he goes, ragged, poor, filthy, disgraced, all because he thought he could take his drams and continue temperate.

I hope no brother will try to apologize for tipping. If there are some who do not desire to be the hoodlums, to stand up and make excuses for the traffic in strong drink? If so, read 1 Cor. 6: 9, 10, then read it again, and look at the result.

Self-government don't mean to drink around saloons, nor even to go them to further acts. Today the world is moving against this great evil, and why should a professional follower of Jesus do it? He that the world is a good work? It is the appearance of evil to go into saloons, to drink where drunkards revel and curse. Why then not avoid the very appearance of evil, as the Book opens? Do you know that when you join hands in the support of liquor traffic, you are virtually helping thousands on to ruin? Do you know that some of the cries of the poor orphan for bread and for the poor man for judgment, become you virtually help his poor father to drink ruin and go down to a drunkard's grave? Do you know that by either morally, socially or otherwise helping the saloon keeper to scatter death, woe, misery and ruin in many families, that you are in the same boat with him? Do you know that the man-seller's and man-drinker's way is a poor, miserable kind of humanity that will give comfort to the lazzarus of the brutishes, the orphan, the widow? And you'll stand in the wretched looking array and say you are a Christian? A Christian in favor of *strong*? No Christian is in favor of strong drinks as venal and poured out over this land. The man who apologizes for saloons and ran holes, has set himself up against the Bible standard of a *Christian*, and the man who runs against the *Sabbath* has lost his *perfect* title to Christian possession. Stand therefore on the Bible doctrine of temperance. Be a man, not only for yourself, but for your neighborhood, the church and all around. Let your light shine, and never put it out with strong drink. And above all stay out of those sinks of vice and misery—saloons.

And now, brethren, say not by this matter before candidates for baptism and fellowship? The doctrine of temperance is as clearly and as forcibly taught by the Lord as non-swearing, non-oath-taking, non-conformity to the world, non-resistance or any other vital principle. Why insist on these on the part of applicants and not on that? Why be so particular as to a part of the requirements and not of all? Would you be the first to have religion, the peace and glory of God? Would not a little preparation right here be a healthy step for the church? I am inclined to think that the fact that the doctrine of temperance is not presented to applicants in every case is simply because of neglect, or want of thought. And I shall be happy if this suggestion puts any hearts to work in the right direction. Let us prove to be a good world of light that we are in our current in temperance, and mean to shun the intoxicating cup, treating all those who are strictly for Bible temperance. I do not wish to be understood as asserting that the church has not believed, and to a certain extent, practiced temperance, but I do assert that more good can be done, more hearts made happy, Bible temperance more widely promulgated, than can be by teaching it publicly to gentiles. And on the other hand I see no good reason why we should not do so. God grant that all may look to Jesus, stand firm against intemperance and at last give us sweet rest in heaven.

M. M. R.

"BUT WHOM THE LORD COMMEMNETH."

PAUL, in 2 Corinthians 10: 18, has set a noble example to all Christians in self-judging. He writes to us that he counts himself as a man, but as a true man of God counts himself to be glorified by his Lord. True, he sometimes had to remind his brethren with whom he labored, that he too was an apostle and had somewhat to boast; but much joy, he sent the letter to the church which he wished to remind. And there can be no just objection to any brother sending a letter to his brethren, which has helped to build up, reminding them how he labored day

and night to present them as a chaste virgin to Christ. But there is no need to send such an epistle to all the churches. Paul did no such thing.

You, therefore, who have fallen into the habit first it is simply a habit, I think, of referring your own work in such a manner as to leave the impression on the mind of the reader that you are looking under a microscope. I commend you to the noble company of Christ and the Apostles. Remember that Paul's letters were private for some time, and that they were not instantly spread abroad before all the churches and the world. I can see the wisdom of that. It is, no doubt, well that the progress of the Lord's work be given to the brethren and sisters, for it seems to strengthen and edify many a post, every one—especially if to be wrought out from the mouth hole of the church, but for the good of the minister, the good of the general brotherhood, let some other person do it.

Some one in each congregation should, in a brief and simple manner, state that such or such a brother labored with this, and gave the result. I think a minister should be encouraged, and James says, "Brethren, if any of you do err from the Word, let us entreat him to return." Let him know that he which converteth the sinner from the error of his way shall save a soul and hide a multitude of sins." Right that he should know it, but hardly prudent that he should tell it abroad. Let others do that, and in doing so, please let the Lord do the commanding. It is one thing to tell what we do, and another thing to commend it. "For not that we commend himself is approved, but who the Lord commendeth." He does not even say that another shall commend publicly, but the Lord does the commanding.

Now let us all, while we are trying to reform, become better, seeking unity and oneness, endeavor to always hold the old Palestine Glass, and if we should see any spots on ourselves, straightforwardly endeavor to get them off. "O well," says one, "if I am not to write up my own labors on my own way, I still am nothing." Well, if you cannot leave me out of your own, and put in of *Jesus*, you would better not write. Nothing you use the word, nor the brotherhood will become any the richer by so much of your own. I can see no apostolic order in crying "reform" reform!" and at the same time pressing up into every caste of material labor, that the Pattern and the thing made have no resemblance thereof, and that we have a real reform right here, and the world will take notice that we have been, and still are, with Christ. M. M. R.

WITNESSES.

SUCH were the apostles, the disciples of our Master. God does not bring men and women to Himself with argument, but with testimony. He makes no apologies, no display of logic, but gives as testimony that he saw his love. Jesus had a host of witnesses that He was the Christ. These said to the sick-leader Jesus: "But ye denied the Holy One and the Just, and killed a murderer to be granted unto you; and desired the Prince of life, whom God hath raised from the dead, wherof we are witnesses, and ye slew Him; why do ye deny the Holy One today? Do ye not desire to be saved, one?" that makes no demands of them? Look at the Prince of life; look at the witnesses. They believed and practiced alike. They had our faith, our posture, our hope. God loved them for that. There are no witnesses to testify that God requires differently of us. The plea for those of this century seems to be, "I have plans for those of all centuries to be met. The Gospel then produced people that were alike in faith and practice. The same Gospel produced nothing different nor, then, all spoke the "same thing." Similar people produced is a similar manner speak the same thing to-day. The witnesses of primitive times, speak the same testimony now, and we know that they are true, because it is the same thing.

You may recall lectures, after lectures on the harmony of science and religion, but that does not save the soul. It is testimony that produces faith. There are many things in the Word of Truth that seem illogical to the worldly man, but that is the Christian's weapon, not logic. It takes a Christ to put forth testimony that cannot be shaken by tests. Will you believe the witnesses? M. M. R.

SATURDAY NIGHT.

The Country Home.

I ALREADY enjoyed the country home, for I given a little attention to it in a house linked. The man who has a good wife, a few happy children, and a few acres of ground, and a little debt, ought to be happy so far as this world is concerned. He has the little precises all to himself and the dear family. Of course he ought to pay, raise his own produce and enjoy life here, the world is his happy place.

Not every one knows how to make the country home happy; don't know how to make things cheerful, and some of those who do know, make no effort to put their knowledge into practice. They are plenty who know how to work, how to save money, accumulate wealth, but when it comes to making a little purchase of their own they know not how to do it, and often care less. How necessary it is that country houses be made happy, for it is the best place on earth to raise a family and enjoy the good gifts of life.

I am just now reminded that once on a time a well-to-do farmer met me at the depot, gave me a seat in his buggy and soon had me to his pleasant home.

I soon discovered that it was a pleasant abode. The farmer was not rich, but had what he needed, and that in almost all that of his ought to have. They were not too rich and proud to their own family, but were kind to their neighbors and strangers. There was no quarreling and jarring in the family, each seemed delighted in pleasing the other. They all worked together, and made an able team, and it would be a good thing if more were alike, and yet where. It is said that "Idleness as the devil's workshop." It is true, but I know just how hard to make up to it advance his own interests.

On looking around, I saw that things were neat and comfortable. Every thing that was in his place. Nothing, however, extravagant or gaudy, but convenient arranged. When he had done with me, he said, "I saw you discovered that it was a pleasant abode. The farmer was not rich, but had what he needed, and that in almost all that of his ought to have. They were not too rich and proud to their own family, but were kind to their neighbors and strangers. There was no quarreling and jarring in the family, each seemed delighted in pleasing the other. They all worked together, and made an able team, and it would be a good thing if more were alike, and yet where. It is said that "Idleness as the devil's workshop." It is true, but I know just how hard to make up to it advance his own interests.

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There are no homes so capable of being rendered comfortable and happy, as the country home. There are many of them neglected. There are thousands of such to-night where there are only a few. It is discarded, but the wisdom of the world is in which they would seem to delight. They imagine that they are out of the world, but they are not, they are just as large and prepared for professional life; the girls must be trained to accommodate the ways and means of the long distance of the world. Home in the country, to them, becomes a purgatory; they visit it only as a matter of necessity, and as they have no friends, they enter some mercantile business for which they are in no way fitted, and the consequence is that they are disappointed, and finally, if they are truly good, they leave the city, and take up their abode in some mountainous "sweet house." They have no home. The country home has passed into the hands of those who have no interest in it, because they did not labor to make their mind home pleasant.

Fathers and mothers, make your country homes happy that you may rear your sons and daughters there. Do not raise them off into city abodes, for they are returning thither from the schools in the country. They will be glad for fathers and your daughters; for farmer's life is the only real enjoyment that there is no place but a well cultivated country home. It can be content with simple pleasures in life and make the life of the farmer as happy as the farmer in the home and street of our country. It is the coming when their positions will be elevated by the people of our country. It is the plain of the people, and it is the plain that is being the center. Instead of the farmer enjoying the fruits of his labor, he is the distant when the merchant will plough change with the farmer. Remember these things; stay on the farm and make home happy.—J. H. MOORE.

CORRESPONDENCE.

FROM EUROPE.

OUR beautiful view, Jov. continued by capt. ...

We can learn several important lessons from this circumstance; as on journey through life ...

I learn a lesson of firmness from the conduct of our captain—that taught by the apostle—

It may be said that I am a little too severe ...

Let storms like a wild billow come, And surge like a surf-belt ...

What trouble have I met, and what I often find ...

When, finding on life's troubled sea, By storms and tempests driven ...

THE fog having nearly all passed away, our vessel started this morning about four o'clock ...

It is my father and you the Lord Jesus Christ—

During his several discourses, he told us what the kingdom was, how to seek it, and how to enter in ...

It is my father and you the Lord Jesus Christ—

On the 12th of December, We have no words of cheer to give you from this place—

THE BROTHERREN AT WORK.

WE had made an appointment for a church council 16 miles North-west from our place ...

HASBROCK reports that all matters continued in the former article sent in by brother Wood ...

From Blackwater Church, Va.

BROTHERS—BANKS' CON. is one naming the blessed settlers of Brethren in Va—

From Vinton, Iowa.

THROUGH the help of God, I was again permitted to send good news to the readers of your paper ...

It is my father and you the Lord Jesus Christ—

46 years; he never been called on to answer to a charge preferred against him since he is in the church.

THE old brother was born in Ky. Baptized in 1805 ...

Feb. 23, 1878.

From Dayton, Kansas.

BROTHERS, AS I so desire to have the Holiness of a kingdom proper, we also are made to rejoice ...

THE aim of the church was organized five years ago with nine members; several were added the day of its organization by baptism ...

Here in Kansas some Elders have the oversight of six counties, while in the East some are called on to oversee more than a dozen ...

Feb. 25, 1878. WILLIAM STUBBINS.

THE BRETHREN AT YORK.

"Behold I Bring You Good Tidings of Great Joy, which shall be unto All People."—LUKE 2: 10.

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The Brethren at Work

EDITED AND PUBLISHED WEEKLY

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STAND LIKE AN ANVIL

"STAND LIKE AN ANVIL," when the stroke of adversity most fully hammers and fastens, stands but more deeply set in the oak. Whose hammer can smother the belief.

"Stand like an anvil," when the sparks fly far and wide, a fierce shower. Virtue and truth must still be powers. Where we fade press 'till our trust of power.

"Stand like an anvil," when the bar of loss, red and glowing, on his breast; Duty shall be his flaming star. And conscience unswerving, its rod

"Stand like an anvil," when the sound of piousness hums in pains the ear. Those but the still and stern reward. Of the great hour that cannot fear.

"Stand like an anvil," nose and head. Are born of earth, and rise with fire. The soul, like iron, its furnace and steel. Its elements, soft, strong, and true. —The Guide.

MELCHISEDEK.

BY C. R. BAUGHMAN.

A BROTHER of Ohio wishes to know more about the prophetic personage than the Sacred Scriptures clearly reveal. I can too weak to write much at present, and am almost contentedly suffering, except when asleep. On our subject I wrote recently. People are generally most anxious about those points which are of least practical importance. I have examined every exposition within my reach, but have found nothing that answers to the portraiture drawn by the Holy Ghost. I will not undertake to decide positively as to its supernatural or merely human character, but I do not hesitate to say that the arguments I have met with in favor of its purely human lineage, are singularly unsatisfactory.

The author of the epistle to the Hebrews invests him with a majesty, and sets him in a dignity, out of all proportion with a merely human biography. He appears and vanishes, filling his brief stay with just such titles and functions as become a character after whose "order" the programme of the Eternal councils will be modeled. It is only reasonably to expect that, had he been simply a fellow-laborer with Abraham, so far above him as the Apostle repeats, he would figure more conspicuously in the ancient narrative. Elijah comes upon the scene as stranger, but he stays, long enough, and betrays characteristics, that clearly indicate his human lineage.

The Moses account is occupied chiefly with the historical aspect of the subject. The Psalm and Hebrews deal with the character of this strange being. In the 7th of Heb., the Apostle makes the most extraordinary statements, which are wholly doctrinal. He avers that in the Melchisedek who received titles of Abraham, there is a *Life and character* and office deep and high and broad enough to be the basis of an "order" of Priesthood and Kingdom in which the Eternal Son of God can find scope for all His work on earth and in Heaven. It is in this fact that the subject culminates, and makes the merely human nature of the ancient

Melchisedek so highly improbable. What and how he represents seems clear. Who he is as a problem not so easily settled. That he receives a human appellation is of no weight in the determination of the question. The "Son of God" is a name many times called the "Son of Man," the "Man Christ Jesus," and the "Man whom God hath ordained to judge the quick and dead."

Being without father or mother is an expression so deep and wonderful, that it is the most labor of all attempts, to cramp it into the fact that his name was not found in the genealogical record. Whether from time or fact, if a descendant of Abraham, he *must* have father and mother, and the simple fact, that his birth was not registered could not by any stretch or ingenuity of argument, serve as an "order" for the everlasting Priesthood of Jesus Christ.

I have a nostalgic growing conviction that if we could penetrate deeper into the first eighteen verses in the first chapter of John's Gospel, we would see in Melchisedek a link in the chain of Theanthropos which stretches from Eden to Golgotha. The comprehensiveness and depth of the words, "He is *not* of the world, and his world was made by Him," and the words *How said*, "includes the Melchisedek which blessed Abraham. He is not an incarnation like Christ, but a Theophany like the Christ of the Ages Ancestral, or *How* at Abraham's tent-door in the plain of Mamre, or the "Waxen King" who appeared to Manasse and his brother in the harvest field (Gen. 18; Judges 13). In the first instance it is said, "The Lord appeared unto Abraham." He "sat on the tent-door in the heat of the day, and lifted up his eyes, and looked, and, lo, three men stood by him." After delivering their message, "The men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them in on the way." Two of these came to Sodom, still seen in fact, but only in character and power. One of the Three remained with Abraham to reveal to him the tale of Sodom and her sister cities, and this was God Himself. So the *Text* declares. He had all the objective characteristics of a human being, walked His feet at the Patriarch's feet, and sat on Abraham's self and Sarah's side, and yet was the *Word* which made the world and was in it from the beginning in all the forms and ways in which God revealed Himself to man. We have so much lost sight of the *essential Ever-presence* of the Second Person of the Holy Trinity, that we overlook both the fact and the significance of the occasional human manifestations of Deity prior to the present manifestation of humanity. In the Old Testament every thing is so intensely human and representative, that God is spoken of as though He were a superior kind of Humanity.

Such language we need, and it should not startle us to find facts that correspond. Melchisedek all lives. So Paul affirms. His order is over the same. His *King of Righteousness, offereth King of Peace*. It is not surprising Abraham saw the day of Christ, and was glad (John 8: 56).

THE MILLENNIUM.

BY JAMES WIFE.

THIS is a subject of prophecy, and denotes the thousand years mentioned in the twentieth chapter of Revelation, during which period Satan will be bound and hellness be triumphant throughout the world. The signs and events which are predicted to immediately precede this grand period of universal peace and righteousness, in the divine economy of God's providence, have on earth as yet found fulfillment, and in our millennial upon these events, and also those which are to transpire during Christ's personal reign; emotions of love and hope with ardent desires for its introduction are painted in the soul, causing the devout Christian

to aspire to a proper degree of attainment in the divine life; exclaiming with emphasis from their most being, "Thy Kingdom come," as they long to appreciate the result of its accomplishment.

There are some very important events yet to take place, before the second coming of Christ. That day shall not come, except there come a falling away first (2 Thes. 2: 3). There shall be great tribulation, such as was not since the beginning of the world. There shall arise false Christs and false prophets, and shall show great signs and wonders (Matt 24: 21-24). The Jews will return to their promised possession in the land of Palestine, and build there a nation, and build the wall of the temple, and shall vineyard and drink the wine thereof, also make gardens and eat the fruit of them, and they shall no more be pulled up out of their land (Amos 9: 14, 15). These long foretold and downward days, will rebuild Jerusalem, and also the temple close to the city. The prophet Ezekiel gives a correct description of this temple to which places a completed Church will appear after the death in Christ's resurrection; and all His true followers have been charged in the blindness of their blindness, prophesy to meet Him in the air, and receive in His second great days.

From this temple shall go forth His long law of equity and justice regulating the government of His moral subjects, who will continue to carry on all His purposes and affairs in relation to the millennium, unswervingly. The realm will reign with Christ and assist in the administration, when He shall reign in Mt. Zion and in Jerusalem, and before His ascent gloriously. This nation, have all the saints to reign so long as men exist. This work of righteousness shall produce peace, quietness, and assurance among all the nations of the earth, they shall learn to do no more; and their works of warfare shall be converted into implements of usefulness.

During this period Satan will not be permitted to go about as a roaring lion, for his ministers be transformed as ministers of right; seeking whom he may devour, but will be shut up in the bottomless pit, to await his release and subsequent final frustration. The redeemed and consummation of the Lord shall dwell in Zion with peace and adoration upon their tongues, and obtain joy and gladness, for sorrow and sighing shall be among the things of the past for the space of a thousand years. The earth-temple will be reposed and will then produce heavenly and quick response to the willing thankful man; and all nature will team with celestial music. Also the crown upon man's head will be taken away. There shall be no more thine, "in that day" (Is. 65: 30).

Toward the close of this period the number of those who shall upon the earth shall be immense. Many nations shall bow before the presence of King Emmanuel by pushing a defiled and willing submission to His law; they shall listen to His teachings and walk in His path. The believer in Christ looks forward to joyful anticipation, when he may realize the fruition of the millennium, knowing that God has spoken by His inspired writers. He will perform, and will with patience wait and labor in the Church in front; and through the appointed means in the economy of grace receive the qualification to be admitted into the Church Triumphant, and there forever dwell with Christ, the holy angels and redeemed in heaven.

PENCIL MUSINGS.

BY S. C. BARKER.

MARCH 5.

I HAVE been musing over the past, present, and future. As a people, we believe that we are the "chosen of God," have taken our

stand upon the "pillar and ground of truth," following Jesus in "the regeneration." Our numbers are crying, we are the church of the living God. Viewing our beloved Zion from this standpoint, we are made to blush when we review the past; seeing how slow our people have been in evangelizing the world; but at present the prospect is more cheering, the dawning of brighter days, which grew fruitful hopes of the future.

By the census taken, we number about sixty thousand strong. This gives us an idea what the church could do in going to the land of her abundance in such a way that it would never be missed. Suppose every member could give out the treasury of the Lord one cent per week, in one year we would have \$1,200,000 in ready work, in one year of the year of the church. This amount would support one hundred million-people one year. Every State, and every county in the nation could be evangelized in less than two years. Why cannot the church do this? Each member save one cent, or as Paul says in 1st Cor. 16: 1, 2. I verify believe that such good could be done for Jesus; ponder this question well. By the blessing of God, we are what we are. Dear brethren and sisters, let us hasten with some of the luxuries for the sake of truth, and each one lay in store fifty-cent cents in one year, and the church in heaven will echo loud to earth "Well done."

Louisville, Colo.

OUTSIDE AND INSIDE

BY C. R. HOPE.

WE have much in our line of the so-called "outside" of having the head of religion and the uselessness of the shell or husk. Does not even a nutcase teach that there can be no kernel without a shell? Why then insist that there can be an inside without an outside in the matter of religion? If it is necessary in nature that a shell envelop the kernel, then why not allow the fruit of the spirit to live its outside also? There is a form of godliness—there is a form of doctrine which is an evidence of the kernel within.

"Well," says one, "if the kernel of Christ, by faith, will invariably produce the proper shell, why make so much noise about it? Why not preach about the blood alone, and leave the rest to come itself?" Simply because the apostle never advanced such a theory. The faithful preachers do this in order to keep the "true Faith" out, and make the people believe them instead of believing on Christ. It is true that faith will without works is dead, and this accounts for so much dead matter among so-called Christians. As the kernel and shell of any fruit or grain develop together, so will faith, repentance, obedience and obedience to all the commandments of God, fully develop a kernel until it becomes a man of full stature in Christ Jesus. God's way of revealing has ever been different from the sinner's. It will not better the case for a sinner to stand and argue with God; to accept or reject it all his own.

The sins of the world, and the corruptness of Christendom are the same the world over; only here considerable ingenuity is seemingly with our people have been found to become a man of full stature in Christ Jesus. God's way of revealing has ever been different from the sinner's. It will not better the case for a sinner to stand and argue with God; to accept or reject it all his own.

We rise in glory as we sink in pride.

TOBACCO UNION.

(T)HOM old and young and hear us tell
How strong tobacco smokers smell,
Who love to smoke their pipes so well,
That for tobacco they would sell
Their right to social union.

They always seek the atmosphere,
And you may know when they are near,
Flow and a social note they can hear;
Their breath grows stronger every year,
Within this social union.

They clean their pipes with a wig,
And fill the bowl and put in fire,
And smoke and do it with ease,
Nor do they ever seem to tire
In this tobacco union.

Sometimes from three to six you'll see
Collected in one company
And every fellow in great glee,
And all must have a smoking pipe,
A fatal smoking union.

With companions they oft convene
To see all persons in the room,
Who can't endure tobacco fume,
And they must be there withered down,
To leave this smoking union.

Oh! how the fumes of smoke will rise,
Like morning mist toward the skies
And we to him that has weak eyes,
Unless he takes his leave and flies
Away from such a union.

Some keep the money from the poor
And send the hungry from the door,
And haste away to some one's store,
And spend it for tobacco more,
To learn in smoking union.

Those who in utter darkness lie,
May in their error live and die,
But these those persons we will try
Them with the Gospel to supply,
To teach them heavenly union.

I wonder how such folks can say
They have religion every day,
And love the Lord and love to pray,
When they His money smoke away
In guilty conscience union.

There are some, who tobacco chew,
And though it often makes them stew,
And we to him that has weak eyes,
They practice will pursue,
At the expense of social union.

Sometimes under their neighbors' door,
They'll cast their quid some three or four
And spit on carpet, hearth or floor,
Sometimes a girl or even more,
And talk of social union.

Others within the church you'll view,
That persons there will sit and chew,
And spit upon the floor or pew,
Until it speaks a foul or two,
And sing the heavenly union.

The quid is off or large within,
The juice runs out and stains the chin,
And thus always have to grin
And think there is no little sin,
In this tobacco union.

—Selected.

PERSEVERANCE.

BY MATTIE A. EARL.

NOT as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 12-14).

The language embodied in this text expressed a purpose, a fixed determination, a firm resolve. The apostle had made Christianity his choice. Upon investigating this noble system, he had found it worthy of his highest regards. He had found it sufficient. To engross all the capacities of his giant mind, to engross all the capacities: did we say? Oh! the apostle found here an inexhaustible fund of knowledge. He could not fathom its

depths, he could not explore its lights, or measure its dimensions. He had given it his whole attention, he had investigated it with all the strength of his deep, penetrating mind, but he had not exhausted it, and he now knew that he never could exhaust it. Hence in the language of our text he says: "Not as though I had already attained, either were already perfect; but I follow after." The more I learn, the more I examine, the more I penetrate, the more I beautify, I see. New and wondrous stores of knowledge are constantly being opened up to my enraptured sight. My mind is ever on the wing. I am ever following after this knowledge as my Master leads, and He is ever opening up to me new and grander scenes of ineffable glories.

The wonders that are embodied in the glorious plan of salvation, can never be fathomed by created beings. John heard the ransomed in heaven say: "Thou wast slain, and hast redeemed us to thyself by thy blood, out of every kindred, and tongue, and people, and nation," and this he calls "a new song." And why was it new? Not because it had never been sung before, but because of the new beauties, the new glories which it was ever evolving.

But why does the apostle still seek after this heavenly knowledge? Not merely to gratify his thirst for knowledge. He has another object in view, what was that object? That he might apprehend that for which also he was apprehended of Christ Jesus."

The above clause is rather peculiar and perhaps needs some elucidation. Apprehend means to seize, to take prisoner. The apostle here no doubt alludes to the time, when on his way to Damascus, full of hatred and cruelty, Christ interposed His presence, arrested him, when proposing his upward, misguided course, and this brought him to a sense of the enormity of his crimes.

The meaning of Paul is this: Since Christ thus seized, or laid hold on me when I was plunging recklessly into sin, in order that I might be guided into the way of holiness and life eternal, I am determined that his kind interference in my behalf shall not be in vain; but I will now persevere, and make every effort to apprehend or seize the prize for the obtaining or securing of which I was laid hold on or seized by Jesus Christ. Since he has done so much for me, his gracious purposes in my behalf shall not be rendered abortive through my neglect.

Further says the apostle: "I could not myself to have apprehended." He did not feel as secure as some have felt since his day. Though he had started in the heavenly race and had made many attainments, yet he knew that he was beset on every side by dangers, and that faithfulness, embracing energy and constant perseverance were necessary to secure the prize. Paul knew nothing of the doctrine: Once in grace always in grace. At all events he never taught it. "But this one thing," says he, "I do, forgetting those things that are behind, and reaching forth unto those things that are before."

What a noble resolve! My time is so precious, the prize for which I am competing is so inestimable, the dangers by which I am surrounded are so many, the difficulties so great, that I have no leisure for dwelling on past events, have I made failures in the past, I will not brood too long over this, but will press on and endeavor to be more successful in the future. Have I made great

achievements in the past, have I taken many strong-holds from the enemy, I have not time to regale myself too long over this. However much I may have done, yet remain much, very much to be done. That portion of my journey which is yet before me, is just as beset by dangers, as that over which I have passed. Past successes will not guarantee future successes. My future success as the past, depends wholly on my faithfulness, my energy, my perseverance, therefore I will fight the past and pass over it as unworthy of my attention; I will press onward to new conquests and new achievements.

I press towards the mark for the prize of the high calling of God in Christ Jesus." The apostle here evidently alludes to the ancient games, which were instituted by the nations of antiquity in honor of their gods. In these games persons of the highest rank reckoned it glorious to share and meritorious to carry away the prize. In the passage above quoted, L'Enfant thinks the apostle alludes to those who stood at the elevated place at the end of the course, calling the runners by their names, and encouraging them by holding out the crown, to exert themselves with vigor. If so, the allusion is most grand. The apostle had in his eye Christ standing at the end of the race course, holding out to him his glittering crown, and encouraging him to energy and perseverance. But the athlete were bound to contend for the prize within the measured and determinable limits of the stadium. If they deviated ever so little from the appointed course, they forfeited their prize, without hope or recovery. The spiritual contest, has also its rules and regulations, devised and enacted by infinite wisdom and goodness. These rules require implicit and exact submission, which yield neither to times nor circumstances. In all ages, in all climes, these rules must be adhered to. The combatant who violates these rules, will certainly forfeit the prize. Oh how solemn is this thought! especially when we consider that thousands who are running on this heavenly race-course, are violating many of the plain and obvious rules laid down by the great Judge, or Awarder of prizes.

Again, the victors in these games, were crowned with a wreath of laurel, which was the stephanos, or victor's crown, not the diadem or despot's crown. So Christ's gracious and encouraging language to the Christian combatant is, "Be thou faithful unto death, and I will give thee a crown of life." If thou wilt persevere, and run successfully thy heavenly race; I will place upon thy head the stephanos, or victor's crown, I will encircle thy brow with a wreath of immortals.

Those victors returned to their native city, not through the gate, or common place of ingress, but through a breach in the walls which were broken down to give them admission. The seer of Patmos saw a door, or an opening through the walls of the celestial city, and through that opening he saw the successful Christian competitors, in all the glory of their triumph. He saw them with the victor's crown, and the victor's palm, arrayed and radiant in their celestial glory.

The successful combatants in the Grecian games, were celebrated, praised or extolled in the rapturous effusion of their poets. John heard in heaven the eulogiums of the Christian victors. "These are they which came out of great tribulation, and have washed their robes

and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple."

FRUITS OF REPENTANCE.

BY F. P. SAYLER.

"BRING forth therefore fruits meet for repentance" (Matt. 3: 8). Much has been said by some, at Annual Meetings, in reference to a *change*; how, when, and where it should be given to applicants for baptism. "Bring forth therefore fruits meet for repentance" is the change John gave to those who came to him for baptism. And this change surely was part and parcel of his preaching. And the same change Peter at a subsequent time gave to those who asked what they must do, to be saved is implied. With him it, too, seems to be part of his preaching.

When, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark 1: 4) it seems the idea took hold of the people, that under this new system all that was required to obtain the remission of sins was to go to John and be baptized; *inasmuch, by him is the river of Jordan*. This was new, and good news to them; the law had it. The soul that sineth it shall die. But when John saw many of the Pharisees and Sadducees come to his baptism, he calls them a generation of vipers, and asked them who had warned them to flee from the wrath to come. He questioned them what their objects and motives were for coming to him for baptism. And right here let us note, John did not go among the people to coax, beg and persuade them to come to his baptism, but he preached repentance and baptism for the remission of sins; and when the multitude came (Luke 3: 7) he demanded of them the fruits of repentance as a prerequisite of baptism. Upon this point let us call to mind that all who were not baptized; for while the people who heard him, and the publicans justified God, and being baptized with the baptism of John,

But the Pharisees and the lawyers rejected the counsel of God against themselves, being not baptized of him (Luke 20: 30). No doubt these all would have been baptized if John had baptized them without any fruits of repentance (Luke 3: 7). It appears that the charge to bring forth fruit meet for repentance was not only given to the Pharisees and Sadducees, but to all the people. "Thou shalt be to the multitude that came forth to be baptized of him, O generation of vipers, who had warned you to flee from the wrath to come! Bring forth therefore fruits worthy of repentance." Then the people (the common people) asked him saying, (what shall we do then? We profess repentance, but what must we do for the fruit of it. He told them, (read it). Then came some publicans (the revenue collectors) to be baptized, and said unto him, Master what shall we do? He told these, and the soldiers likewise demanded of him, saying, and what shall we do? And he told them. All these different grades of applicants must bring forth fruit of repentance appropriate to their occupation in life. I sometimes wonder whether we, in our hurried way of baptizing, do not sometimes take profession of repentance instead of fruits of it.

When we talk of our ancient brethren, the voices, not of the turtle, but of old fogies &c., is heard in the land; but nevertheless our fathers built the church in America on a sound basis; and they

handed her down to us, built on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. We would frequently detail applicants for baptism a month or more. This under ordinary circumstances perhaps longer than necessary. When the person, and manner of life is known, delay may not be proper. The apostle sometimes did quick work. But some things the apostles did, we cannot do; and others may not always be expedient for us to do. I know that to baptize all with undue haste, is not always proper. John will have fruit meet for repentance before he will baptize his applicants.

Repentance as defined by Webster, is: 1. To feel pain, sorrow, or regret, for what one has done, or omitted to do. 2. To change the mind or course of conduct on account of regret or dissatisfaction with what has occurred. 3. To be sorry for sin as morally evil, and to seek forgiveness, to renounce the love and practice of sin.

Repentance, is the renunciation of any practice from the conviction that it has offended God. Sorrow, fear, and anxiety are properly not fruits, but adjuncts of repentance, yet they are too closely connected with it to be easily separated.

As defined by Paul. It is the grace of God which teaches to deny ungodliness, and worldly loves, and to live soberly, righteously, and godly in this present world. And as defined by the prophets. Wash you, make you clean, put away the evil of your doings from before men's eyes; cease to do evil; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together (Is. 1: 16, 17). And "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord" (Is. 55: 7). When all these evidences or fruits of repentance are considered; we conclude that persons are sometimes baptized who have not produced them in the lives they lived before. The theory that we teach them in the church, to bring it forth is anti-Scriptural. The fruits of repentance must precede as a prerequisite to baptism. So the Savior taught, and so the apostles preached.

Repentance is a personal work, every one for themselves must bring forth the fruits of it; we cannot plead a religious parentage in lieu of it. For as the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." Dear reader, pause, and ponder well; I dare not follow the subject further. I have already gone beyond the limits of a short article.

ARE WE LAYING UP TREASURES ON EARTH, OR IN HEAVEN?

BY CHARLOTTE L. BOON.

THIS is a question we should constantly keep before us. Are we laying up treasures in heaven or on earth? It is impossible to do both at the same time. We are commanded not to lay up our treasures on earth, where moth and rust doth corrupt; but to lay them up in heaven where they are not corrupted, nor thieves do not break through or steal. Reader, do you daily consider where you are laying up your treasures? Wherever the treasure is there will be the heart, and as God requires the whole heart, it is impossible to live near God with our minds constantly engaged in earthly affairs.

Our Savior says, labor not for meat

which perisheth, but for that meat which endureth unto everlasting life. Hence when we spend our time laying up that which we have no need, we are living in open disobedience to the express command of our Divine Redeemer. Nature itself rebels against the sweetmeats and rich dainties we very often spend time to prepare. Plain, nourishing food is much better for the health and strengthening of the body. If the stomach is full of indigestible food, the mind is obscured and clouded, and we are in no condition to learn the mysterious truths that are in the Scriptures. These things are of more importance to us than all of the world. Besides, should we not keep ourselves in a condition that all of our mental powers can have free action? We are our Master's stewards, and woe to us if we waste our Lord's substance in riotous living. Like-wise we are commanded to be temperate in all things. Now we contemplate all things to mean drinking, eating, and talking together with everything that pertains to the comforts of this life; and riotous living means extravagance and waste.

If anything should happen, which is often the case, that we should lose our goods or property, we are commanded to take joyfully the spoiling of our goods; knowing in ourselves that we have in heaven a better and more enduring substance. But when we do, we instead of rejoicing, fret, worry, and grieve over these matters; and never use them, our thoughts, our life is a vapor, that soon passes away, the little that is required to sustain this mortal existence, is all we really need; and as we bring nothing in this world we can take nothing out of it when we go. Therefore, having food and raiment, let us be contented, and raise our thoughts to heaven where our treasure is; and by daily practicing good works continue to enlarge our treasure there. We should also bring to mind the strait gate and narrow way that the true follow of our Lord and Master must travel; we must strive to enter in at the strait gate, for many will seek to enter in and shall not be able.

We naturally suppose that those who have gathered for themselves great earthly treasures, would find it difficult to travel this narrow way, or pass through the strait gate; but if the treasure is laid up beyond the gate, the possessor can easily pass through to his possession, and we are told that it is so glorious and sublime a character, that eye hath not seen or our hath not heard, neither hath it entered into the heart of man to conceive what it will be. A small sacrifice to give up the insignificant treasures of earth, for such a reward, — treasures that only bring sorrow and trouble for the glories promised in the heavenly kingdom.

Let us consider the character by whom these promises were made. He to whom all power was given in heaven and earth. He is not only able to give us all He promised, but has shown Himself willing by sacrificing His own life for us. Why will we grieve after earthly treasures, when we can raise our thoughts to such glorious anticipations, if we are just faithful to lay up our treasures above? At times we feel that irreplaceable longing for something, earth, with all its treasures, cannot give the cravings of an immortal spirit for eternal rest. A secret dread of coming judgment will haunt us at times when our treacherous hearts turn toward the beguiling elements of earth, and begin to lay plans for accumulating earthly treasures.

Let us flee the tempter, listen not to his insinuating words; stand true to our immortal Being; love God with all the heart, trusting in all His promises, for they are sure and steadfast, our treasures are safe in His hands until He calls us home to inherit them, and then all mysteries will be made clear, all doubts and conflicts will cease. It has long been given up by man, that the ways of God are past finding out; but we believe when we enter the eternal world, all these mysteries will be revealed to us, and that our inheritance will be all that has been promised, and that our faculties of enjoyment can be exalted to a degree equal to the inheritance.

Our heavenly treasure is a free gift; we are only to accept it and live in humble submission to His will. He will do all the rest for us in spirit. He will go with us, directing our path; all we have to do is to heed the gentle Monitor. What is earth and all its treasures, when we contemplate the joys of a vast eternity? Why worry over the little trivial affairs of earth that will pass away like a shadow? A few more days or years at most we will pass away and soon be forgotten by the inhabitants of earth, our places will be supplied by new forms. But the question arises, where will we be? Lay up very great importance to us. Lay up your treasures in heaven where moth or rust cannot corrupt nor thieves break through and steal. If our treasure is there, we will be called home to inherit, not for a day or year, but through a vast eternity.

—*Leeman, Ohio.*

COME AND PREACH.

BY J. H. POON.

LOOKING over our perillous from time to time I am often moved by the urgent and multiplied appeal "Come and preach for us." It must be apparent to every thinking brother and sister that there are hundreds if not thousands of places empty in our own country (to say nothing about foreign countries), where the everlasting Gospel is un-understand and believe it is unknown. Besides this there are many places where one, or a few members are isolated from organized churches, deprived of the pleasure of attending God's house, and opposing their hungering and thirsting souls, with the bread and water of life; and seeing their friends and neighbors around them rushing headlong down the broad road that leadeth to destruction, unvaried, unmerciful, unyielded; then it is no wonder that they cry "Come and preach for us."

The question arises, will God hold us guiltless for thus neglecting His cause? Will He say to that minister who never goes out of his district to preach, and never preaches in it, "Well done thou good and faithful servant, enter thou into the joy of thy Lord?" There is no reason why all these calls and many more should not be responded to; and as the church has the means available to do this, and that without the expense of a dollar, I don't believe she will be excused for this palpable neglect of her duty.

But how can it be done? As before intimated there are a number of do-nothing preachers in nearly every large congregation, who scarcely ever preach because they can't, or don't want to, or are afraid to, because there are so many better preachers in the same congregation. These should be urged to go where good preachers are less numerous and where they would have a chance to make them-

selves useful, and, by practice and perseverance develop their talents and thus become good preachers themselves.

Again there are plenty of lay members that might make just as able and efficient exhorters of the cross, as those already in the field; but not being needed in the districts where they reside, they are never called out, and so the cry ever continue, come and preach for us, come and preach for us, but no one goes. Now I propose that every district elect a minister occasionally, even though it is not needed in the district; he may be needed elsewhere; but says one, will they go? I don't think all would, of course not; but it could do no particular harm to have several ministers in each congregation in case none would move away; but I feel safe to say that many would not feel satisfied to remain inactive, and would therefore move to places where they would be of service in the Master's cause, and thus many calls would be filled, many able ministers scattered over the land, many churches built up, and much good accomplished in the name of the Lord. I submit these thoughts to the further consideration of other minds.

—*Leeman, Ill.*

READ AND BE FAITHFUL.

BY ARNOLD BOLLINGER.

I HAVE labored in searching man's eye the BROTHERS AT WORK, for I do think it, in connection with the Scriptures, is a great help to us in traveling that narrow road which we read in Matt. 7: 13, 14. "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction; and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

O dear brethren and sisters, let us see that we are traveling on that narrow way, that when we cross the dark river of death we may be so happy as to hear it said, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." On the other hand if we do not do our duty to our God and fellow-men, it will be said, "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels." Sinner, read Matt. 23, and reflect upon the banishment of the wicked from the presence of God into everlasting punishment. Take Jesus for the man of counsel and obey Him in all things, then you have the promise of rest beyond the grave.

Let it be the time to serve the Lord. Then we should labor earnestly in our Master's cause with all our strength so that when we make that solemn change for eternity, that it will be for a home in heaven; where there is no sickness, sorrow, pain or death, and parting unanxious there to sing, praises to the Father, Son and Holy Spirit in a world without end.

Men know how thunder and lightning come from the clouds in Summer, and they want to thunder and lightning sometimes themselves; but it is better that the contents of the clouds should drop down in gentle rains, and make something grow, than that there should be flashing and re-sounding in the heaven, and that the oak should be crushed to pieces which has been growing for a hundred years; and it is better, not that men should produce a great racket in the world, and work destruction round about them, but that they should create happiness among their fellow-men.

The Brethren at Work.

PUBLISHED WEEKLY.

J. B. HODGE,
N. B. BASHOR, EDITORS.
H. M. KESSELMAN, BUREAU.

The BUREAU of WORK will be sent post-paid, to any address in the United States or Canada, for \$1.50 per year in advance. There is no charge for the first year. We will also send an extra copy free of charge. For all other countries, the price will be \$3.00 per year. For each copy sent to a foreign country, which amount can be deducted from the subscription price. All orders must be accompanied by a registered letter, which may be sent on our risk. They should be made payable to Messrs. Hodge & Bashor, and all correspondence should be sent to the address of the publishers, who will be glad to have any business matter connected with the paper brought to their attention.

MOORE, BASHOR & KESSELMAN,
Lansark, Pa., U. S. A.

LANSARK, Pa., MARCH 15, 1878.

The following dispatch just received (from of 18th) explains itself:

New York, March 16, 1878.

Dear Brethren—

Landed at night—

ENOCH EBY.

Bro. John Nicholson held a series of meetings, from Feb. 10 to 24, inst., with the brethren at Delta, Ohio, resulting in ten additional baptisms and two re-baptisms.

"The aid of the Lord is still moving on slowly here. Two more have come out on the Lord's side, and will be ready to walk in the shoes of His Father," says Bro. Alonzo Wolf of Washington, Va.

On the third of March three persons were received into the Guide Rock (Pa.) church, by baptism. May they continue to walk in the shoes of life, ever looking to Him who is full of wisdom and strength.

Services are held to be completely broken down in a health, and have failed to abandon ministerial labor. He has said many good things in his time, and is noted for his depth of thought and boldness in preaching.

The home of brother Jonathan Kimmel of Somerset Co., Pa., was burnt with nearly all of its contents, on the night of the 6th inst. His loss in value between twelve and fifteen hundred dollars. God bless him in this his severe trial.

The brethren and sisters comprising the Massachusetts church, in, recently held a series of meetings at Baldwin, assisted by Rev. Solomon Stancy, and they reported to see several persons sent to Jesus, seeking fellowship with the children of God.

He is holy; for I am holy, says our Master. He gives an excellent reason why we should be holy—because He is holy. Jesus always gives good reasons. "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet." Here He gives the reason again, and the man who says, "not I," is not to be holy.

On the 8th inst., a terrible snow storm visited the Western part of Nebraska and Wyoming Territory. The Union Pacific railroad was blocked for a distance of 300 miles and it required a large force of workers several days to clear the track. The weather was very cold, a number of persons perished, and in many places cattle and sheep froze to death.

Bro. Bashor writes that his health in general failing. He will return to Lansark the 23rd inst., hence his correspondents will note this in writing him. His meetings at Elletts, Ohio, resulted in six additions to the church by baptism, one formerly a United Brethren minister. As the benefit is their, may God be glorified, and the children of God everywhere encouraged.

EPISTEMIC complications continue to exist. Russia maintains a firm attitude, being disposed not to submit to any Congress, the articles of peace, while England insists that all of them should be submitted for discussion. In the meantime active war preparations are being made in England and Austria, and Russia is strengthening her positions. The prospects for peace are not very encouraging.

In every community, in every society there are men who do not, neither do they give, as to make men to be Congress men, the articles of peace, while England insists that all of them should be submitted for discussion. In the meantime active war preparations are being made in England and Austria, and Russia is strengthening her positions. The prospects for peace are not very encouraging.

is always wanting. They are afraid of sunshine, hence later in the shade. Their display on the streets indicates nations. The facts at home show they are beggar-poor, because too lazy to work. Such do give into the pit which Satan has dug for them. You may want to help them to keep out, but they will go in. That seems to be their place.

The weather in this part of the country is beautiful. At this writing, (19th) the roads are rapidly getting into good condition, farmers and gardeners are busy putting in seed, all do not have faith and hope that they shall reap. Children of Jesus were careful to plant God's seed—the Word of Life—in our hearts day by day? Plant and ye shall reap, and that abundantly.

In the city of Peking, in China there are 10,000 temples dedicated to idols. Here millions of Chinese worship, and men in this country letter themselves to Christianize those heathens, but it is a sad commentary on popular religion, that the Christians in this country, the location of this land is carried to China by missionaries and moved with their teaching, "Preach the Word," and let other things die as they should.

There are many Jews in Russia. During the war just closed, they looked most of the responsibility of poisoning Russian troops, and they did it so well that the Czar has granted them the right to form a nation, and to give Russia for the purpose of trading, permission to become members of the first society. This places them on the same footing with the Russian Jews. This is significant of the rise of the Messiah.

On the night of the 10th inst. W. Irving Bishop, successfully exposed modern spiritualism before a large audience in Chicago. He showed how close to the door, his hands could be held to the fire and not be burned, how his eyes could creep out of a tick condition and all other shows that go about under the name of Spiritualism. The Spiritualists seem to be deceived and deluded. Thus one after the other of the huge superstitions of this world have been discovered. God help them to put on Christ, and walk after the Spirit.

Brothers, sister, do you not see one some struggling in the snare? Yes, here it is, poor sinners, who are held in a net, by the feet on the Rock? Go, help to lift him up; do him good; pray with him; turn his thoughts to God and show him the riches of God's grace. Treat him kindly; for he will like it, and is that way least willing for the Word of Truth. — Tell him to repent, bear fruit, put on Christ, follow Him, seek for glory, honor, immortality, eternal life. Tell him this. It will do you good. O, be not idle, let work, work, that sinners may enjoy God's blessings as you enjoy them.

The Lutheran Conference of the Synod of New Orleans, met on the 14th inst., commencing the 12th and continuing until the evening of the 14th. Among the topics discussed were, "How to hear the Word," "How to assist the Pastor," "What the church owes the community," "The agreement between nature and revelation," "The position of the Methodist in church work," "The Women's Home and Foreign Missions," and the manner of managing church finances were also discussed. Harmony of action and zeal for their faith and progress were the order of the meeting. Their last session was devoted to church work, which was addressed in words of kindness by a number of the delegates.

A new church has been formed in Brooklyn, N. Y., and named "The Church." There are already two congregations in existence. Their declaration of principles is: 1. One faith, and this essentially on the death and resurrection of Christ. 2. Condition of membership, profound belief upon the essence of Jesus Christ, alone by salvation. 3. No article of faith but the Holy Scriptures (without note or comment) and ordination of ministers without human interposition or discrimination of sex. 4. The members shall be noted for their godliness, to be charged with the finances. 5. The members to be fixed by Christ's authority and example typical of His death, resurrection and coming again, to be celebrated on the first Sunday in April each year. 6. No other ceremonies to be observed. No creating or selling of pews, by

which the rich are held in greater esteem than the poor, it to be allowed. All contributions for church purposes to be voluntary and delinquent subscribers not to be held as debtors.

APOSTOLIC MISSIONARY WORK.

HAD Jesus chosen men called apostles? Yes, He had chosen them. Did His apostles obey Him? Yes, they obeyed Him. Did they do missionary work? "go into all the world and preach the Gospel to every creature?" They did; for they went forth and preached everywhere, the Lord working with them" (Mark 16: 20).

Did God ever cease saying to His ministers, "Go and preach?" Never; for the finale to the apostles is still Guide us on. About this there can be no saying unless men are unbelievers, of whom God says they "shall have their part in the lake of fire and brimstone" (Rev. 21: 8).

God, for wise reasons, has withheld from men the power to dictate to His ministers when, where and what to preach. "In season and out of season," is the plan. "In all the world" is the where. "All the commandments of God"—which truth is the what. Any other arrangement amounts to nothing; has not as in the seal of the Lord, nor the smiles of Jehovah. God is the best Planner; not only the best, but the only true One. Since God's method is the best and only true one, it would be folly for any man, or number of men to try to make one like it or modify it, or to make it their own. The best that man can be made better, and to make one possibly like it would be vain also. Our only resource, then, is to fall back on God's plan, where and what. These are definite and need no defining.

We look with admiration upon the apostles' missionary work. They went forth with the force of God in their hearts, the words of Truth in their mouths. Their primary objects were the salvation of souls, and their own eternal welfare. What they should not and were not of so little importance to them that they halted not to consider it. In fact all the disciples were taught to see impartially one towards another and to give not grudgingly, so that all were abundantly supplied. But in James' time some had become rich and their riches "corrupted" them. Those who thus allowed themselves to become entangled, were told to "weep and howl for their miseries that should come upon them" (James 5: 3). Distributing to the necessities of the saints, minister or no minister, was one of their peculiarities; and "having food and raiment" they tried to be "content."

Paul stripped some churches that he might do service in others, but is quite silent about stripping churches to preach to the heathen. In fact his faith and zeal forbade him to wait until some person or persons had him to go. God had told him to GO, and no man could do more. The apostolic method of spreading the Truth was free from all webs, intricacies and partialities. No Conference could tell them where and when to go. God had already said that. No body of men could send Paul to Spain, Peter to Rome, Thomas to Babylon, Mark to Egypt. God had already said that. No man could be sent. God sent him, and keeps up a standing GO so that no minister can say, "I am not sent." And here is another point in our apostolic lesson. They made no noise about their intentions, but like men of God, went. When the word was done, an apostle could say of a certain church: "From you sounded out the word of the Gospel, and from here it has been preached in all the world, and from this church it is spread abroad" (1 Thes. 1: 8). Here Paul planted a church and from this church the word of the Lord sounded out, not only in Macedonia and Achaia, but in every place their faith toward God spread abroad. The church at Thessalonica was a real life church—a missionary church; and the facts show that the thought

not the help of others, but with strong faith in God sounded out the word of the Lord.

"Well," says one, "what kind of a plan do you favor?" What kind of a plan? There are no kind of plan, but to plus—the old apostolic plan. Any other is not worth thinking about, much less talking and writing about. I am for the plan that has an Adam upon it, the plan that is more than eighteen hundred years old, the plan that makes every brother and sister a true worker, makes them powerful instruments in the hands of God, for the spread of His Word. This apostolic plan tells each man to go, where they shall go, when to preach and what to preach. More than this no man can say; and to say less is availing the less. I see nothing but simplicity in the apostolic plan. I see no long lines of written rules, in which, through a minister must pass to reach the sinner. I see every minister as the apostolic order after brother. I see no dress, there. I see none getting fat on the food of others. I see none getting lean through the balminess of others. I don't see some running after Peter's plan, another after Paul's and a third after James'; for these had no such rules in their code. If you do not like it, we do not accept that. But that plan, we accept something else, and if we accept something else we let go the apostolic order of things, and then we are woefully entangled. God grant grace to avoid the entanglement.

But I again turn my eyes toward Jerusalem and see no concern on the part of the government to get all the world, or even to get all the neck and humble children, the eagle body look up to God and He provided a way for successful work. I see no congress machinery, no expensive forms among the early Christians to spread the Gospel. I look over into the apostolic order and see no man, no number of men spending a penny to get a factory for missionary work in the world, nor see to get just such work going on. I look back again over eighteen hundred years and fail to see the notes of widows appropriated to clothe the naked men in "costly array," and to adorn their houses. I see no minister standing to be told to go with his goblets of silver or tubs of gold; but I see the whole and the saints everywhere administering to their wants. If there were any law, the more able were commanded not to be not grudgingly, or of necessity, but cheerfully. I see none burdened and others eased, but I see "equality" (2 Cor. 8: 14). I do not see the minister billing and larding, leaving the whole behind, but I see equality. I do not see the apostles first laying a money foundation and working according to this. I do not see them under the necessity of telling the saints to be content with the minister they had; but I see equality all along the apostolic route, hence fail to see any occasion for want or concern about money. These only come in where there is inequality; and the best medicine for inequality is large doses of the only true Gospel. Now reader, by this time you are ready to say that you are in full accord with the apostolic plan of work, and you are ready to say that you are the oldest, purest, best and most successful. Others may be newly as good, but the nearly-as-good are never equal to the best. M. X. C.

EDITORIAL CORRESPONDENCE.

Dear Paper—
Our meetings at Eagle Creek, near Denmark (U) continued several days and though the roads were the worst we ever saw during any series of meetings yet the attendance was good. Those who could, came on horseback and in baggage, others came each time foot. The Brethren-Union people were present in a large number and a half dozen, while the Methodists were conducting sessions within two miles, making it rather a competition religiously, yet our meetings as before stated were well attended. During its progress several united with the church, among them a man called a moralist who had by his influence been a hindrance to the work of the Brethren-Union, and another who still exerted a greater influence than either, which, being connected with, and a preacher in the Methodist church; had formerly been only an exhorter, but at the time of his baptism was a regular licensed minister among them. His brothers seemed much surprised and depressed at his change, and ours as much lifted up and rejoiced.

On Thursday 8th we set about to the lecture and passed from Lenoir to Fayette, where Bro. Miller met and conveyed us to the church near Gallows, where we were to hold meetings for some days. Bro. Wm. Workman preceded us several days and preached, but owing to the rain and our meetings were very small at first, but increased until, at last, and at the close of the meetings we had the pleasure of seeing a number willing to confess Christ and change their church relations, as nearly all were from other churches. Among the number of these was a minister of the United Brethren church, making a pleasing among God's people. It was a stranger among the Brethren in part, having just lately moved in the district. It is a man of intelligence, and we had pleasure in seeing an instrument for good in the church.

March 5th, we separated from our brethren and towards home came to this place (Fayette) where we will remain for a few days and then return home, as we need rest and by the advice of physicians will labor in the ministry no more for an indefinite period, but at least not till after A. M. and probably not then unless our nervous system should be restored to its former state. When we look back over our labors in the past we see many acts of insensibility which may, to a certain extent, be the prime cause of present wear down health. Among these, preaching at night and changing beds after taking several miles through the cold or rain instead of sleeping in the same bed each night, and sleeping under the stars. Enduring every trial without reference to the laws of health, and incessant talking out of the pulpit. I used to think that God would not wear out preaching, but I had taken care of no man who wastes an established law; above all, that of the laws of health.

During our stay at Dunkirk we met Bro. Howard Miller and heard him preach his beautiful expression of the work which will be done in the future and the cause of the church. As a people we have had too little of the spirit of masses and now that our brotherhood is awakening to its duty on the subject, we feel that the utmost care should be used in furthering it, an injudicious move at present would result in injury, and no doubt, retard the progress of the church. Trust, however, that salvation may be given to the members of the church and spread her wings over forenoon and evening until thousands attend the ship of peace and go to the other shore, arising before God in the full triumph of redeeming love.

With kind regards to all God's people everywhere, and a prayer for those who seek what we did not find in their prayers, we close our present letter, promising to give a full report of objects and incidents of interest when we arrive at home. A. M. W.

THE NEWTONIA DEBATE.

WHEN I last wrote, I was in St. Louis, spent the most of the afternoon writing, for when traveling every spare moment must be devoted to our business. Left St. Louis at 9:30 and traveled all that night and did not rest. Reached, our stopping place at Newtonia, Mo., on which day the discussion was to have commenced.

After leaving St. Louis I saw but little country that I admired till after passing Springfield. In fact, Springfield is located in an excellent portion of the State, and the condition of the farms show that it is capable of much productivity, and will eventually rank among the best portions of the West.

At Richley I was met by Bro. Peter Fahrney and conveyed by him direct to Newtonia, some four miles distant. This is a neat little village of some 600 inhabitants and situated in the midst of an excellent farming country. The church here is yet young, but is a healthy and growing church with excellent prospects before it.

It was about three o'clock when I entered the house where the discussion was being held. Bro. Wm. was then on the floor near the close of his speech. He is a man about forty-eight years old, heavy set, coarse features and quite bold in appearance and action. He is the most stormy man in speaking I ever saw on the floor, and it would be impossible, in print, to represent his words as he expresses them while talking. At times he speaks so loud that it is impossible for many to distinctly hear and his

articulation, and hence I could not get all his arguments, and therefore, cannot report them as I would wish. He is a man of great debating talent—of good ability—and has been debating for twenty years—in an old debate, having had in discussion some of the best critics of the land, and therefore comes into the debate with all the experience that any man could have. He is a man of great energy, fully qualified to do all for the Baptist cause that could possibly be done by any one. In fact he is recognized as the ablest debater in the West, having held not less than thirty public discussions. He ranks very high in the literary circles as a Baptist historian, having written several works and among them a book of nearly 500 pages on Baptism, which has been repeatedly published. He is also editor of the *Baptist Bell-Blow*, a weekly paper published at St. Louis, Mo.

Brother J. W. Stein is thirty-six years of age. He was born in Boone Co. Va., and descends from a respectable line of Baptist families on his mother's side, his grand-father having been a member of the church. His father was from Berlin, Prussia, he came to Va. on an early day. The present Bro. Stein finished his regular college course, though he has since applied himself very diligently and thus acquired a good stock of knowledge. He was ordained to the Baptist ministry when twenty-five years of age and continued to preach for the Baptist church for many years, when he came to the Brethren, and is now pretty well known among our people.

He enters this discussion without any experience as a debater, though well prepared for the work. Some of the Brethren were fearful that Mr. Ray's great experience as a debater would prove too much for Bro. Stein, but he proved himself equal to the task. He takes things coolly and deliberately, not once becoming unduly excited. During the entire discussion he was equally right in all the points of good scholarship. Bro. Stein was far in advance of Ray, and entered departments where his opponent dared not follow. For instance, when Bro. Stein took up the communion and analyzed it according to the rules of language, showing that it unquestionably taught the three-fold immersion, Ray just bit himself down and positively refused to engage me in the matter. When the congregation rose him to do so, they put confidence in his ability to refute Bro. Stein's conclusions thus drawn from the communion.

It is well known that the Baptists lay great claims to organic succession, claiming that the Baptist churches can be traced by an unbroken line to the apostles. This position was taken by Ray as one of his strongest arguments, and it placed much reliance. Bro. Stein repeatedly went to such the apostles, and by the aid of his father's line church, before the tenth century. This he refused to do though challenged several times, then Bro. Stein took up the Baptist history, which Ray had written, and showed conclusively, by the best Baptist historians in the world, that the very class of people through which Ray was tracing the Baptist church were just like the Brethren. It showed that they were not the same body of people, but were, just the holy kiss, anointing the sick with oil, non-swearing and were opposed to war and took no part in it. This was simply overwhelming. He simply cut 1200 years off the other end of the Baptist church, thus proving, that if so far as organic succession was concerned, the Baptist church before 1200 years of being old ought to reach the apostles. As we really were made to refute this argument. Bro. Stein demonstrated that the Baptist histories, instead of proving the Baptist claims, actually sustained the Brethren's doctrine.

On Baptist history Ray wandered to the wall, and at the end of the fourth day's discussion declared that he would not give a further of the evidence of such historians as Orchard, Judson and Robinson.

This discussion has been in contemplation for some time, and therefore the parties were well prepared for it. Mr. Ray affirmed that "The Baptist churches possess Bible characteristics entitling them to be regarded as churches of Jesus Christ." Bro. Stein denied. The discussion commenced at 11 o'clock on Wednesday, March 6th, each party making four half-hour speeches each day. Mr. Ray occupied three days affirming his proposition. It was clear to

all that he failed to sustain his proposition, for one of the strongest proofs he had to rely on was organic succession and that was taken away from him, leaving a gap of 1200 years between his church and the churches of Jesus Christ. He made a great deal over the fifty million Baptist members who suffered for the cause of Christ. Bro. Stein wanted him to tell who some of the best men were, but he refused to name one, for if he had Bro. Stein would have proven that they were like the Brethren and not like the Baptists. His eagery over the church in the wilderness, its sufferings and trials was grand indeed, but judge of the astonishment when it was proven that all these churches be referred to practiced true immersion, and were opposed to outward war, but he refused to name one. On Saturday morning, Bro. Stein commenced offering the following proposition: "The Brethren (or Dunkard) churches possess Bible characteristics entitling them to be regarded as churches of Christ," and spent the most of his time on true immersion up to Monday evening at which time I finish up and send off the report.

Up to the present time Mr. Ray has positively refused to engage with Bro. Stein's analysis of the communion. Bro. Stein produced not less than five ancient Greek scholars who say the ancient teaches true immersion, and offered to give them all up if his opponent would produce just one ancient Greek scholar saying it taught single immersion. Ray refused to take the question. Bro. Stein showed that the communion taught true immersion so plainly that it took five hundred years before a man could be found having audacity enough to claim that it taught single immersion, and that that man was a pope, belonging to the mother of heretics too at that, and then challenged Ray to produce one single, under five 500 years after Christ, saying to the contrary. Ray would not take this question.

Bro. Stein carried Bro. Ray completely on one thing. Ray in his book on Baptist succession said that true immersion originated with the Catholics after the rise of the Anan controversy. This would place the origin of true immersion over the beginning of the fourth century. But Ray was down to admit that true immersion was practiced as early as the second century, but Bro. Stein proved that good Baptist historians that there was no change made in the manner of administering baptism till after the close of the third century, thus showing that true immersion was the universal mode during the first three centuries of Christianity, and then asked Ray to find just one case of single immersion during that time. The great Baptist historian, Hulse, said that he could find it. The discussion will last two days yet. I am feeling quite well, and enjoy myself with the members here. They are a zealous and wide awake body of members. I have been preaching every night, with one exception, since here. The weather is delightful and Spring coming in beautifully. The Brethren here are a fine body here. More soon. A. M. W.

QUERIES AND ANSWERS.

1. Please give your views on Genesis 1:26. To whom was God speaking when He said: "Let us make man in our own image and after our own likeness." S. FARR.

Genesis was first written in Hebrew, and in this language we read it thus: "In the beginning God created the heaven and the earth." In the original it is Elthim, meaning more or less, once, hence plural; and being plural, we can readily perceive the use of Elthim, said, and we make man. So far as I have inquired, we have revealed to us Father, Son and Holy Spirit—all of whom have the title God. I understand therefore that the Father said I and Holy Spirit, "Let us make man."

2. Will you please tell us through the columns of this issue, the meaning of the term "Stalk" which occurs so frequently in the Psalm? EUGENIA.

The Septuagint always translates *stomachus* as "stomach." The Chaldee sometimes gives it the meaning, *forever*. The other versions leave it unaltered. By some commentators it is said to have the signification of *anna*—so he it; mark well. But it seems to come from *Na*, to raise the voice, or *Nahab* to scatter or spread out, meaning that the subject should be attentively considered. The most reasonable view is, that it is a direction to the musician,

something like, *Prælo, Prælo, Allegro*—play brisk and belliger; let sense and sound go together. This I regard as the most probable meaning of the term.

3. In case of us to us to follow commentators on the Bible, or should we take the Word alone for our guide and ask wisdom of God to understand it? EUGENIA.

It is not safe to follow commentators in all things. In whatever matter they are perhaps correct, but in many instances, and especially where they often show the mark. In matters of doctrine, commentators generally follow their early religious training, hence their work is more or less a reflection of the faith and practice of the society to which they belong. Hence then it would not be safe to follow their reasoning, but in dates and events they are not influenced by society, training, hence generally reliable. It is safe to follow the Word alone. It is not hard to understand, and if you seek wisdom, let him ask of God who giveth liberally. But there is only one way of asking for wisdom. We are taught to "study" and search the Scriptures, and ask for the influence of the Holy Spirit that wisdom may mark off of our thoughts and views. A man may have great talents, but he is not wise, have no wisdom. Wisdom is a man, will manifest itself in the matter of judgment, discretion and skill. So we are taught to study God's Word, and then ask God's influence to apply that knowledge in a wise manner.

But there is an error about that it would be well to guard against. It is claimed that if we should, and all we were doing, have no wisdom, our health, and all we were doing, have no wisdom. Before the Word was written, before it was put into *form*, God directly inspired men and gave them a *form* to utter, but since the words of God were put into *form* that all men can see, read and obey, God does not send words some other way. The words of the Holy Ghost must be put in our mind by our own effort, and then we have a perfect right to pray for wisdom—that is, good judgment, skill and discretion to apply them, to use them. It is lay to apply wisdom, words that we should seek the Lord, and not the wisdom-wise themselves. These are always with us if we learn them.

4. Please give an explanation on 1 Peter 4:6. Were they persons of character spoken of, dead physically or spiritually? A. M. W. B. YARR.

The Scripture alluded to by those brethren reads thus: "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." This means that Jesus is ready to judge the dead, physically and dead. Note therefore, first: the Gospel was preached to those that were dead, physically. Second: This was necessary for two purposes. 1. That those dead persons might be judged according to men in the flesh. 2. That they might live according to God in the Spirit.

They were dead physically, because I nowhere find in the Book of God, that the spirit of man dies. We read of a slumbering spirit (Rom. 11: 9), of a foul spirit (Rev. 18: 3) and of many other kinds of spirits, but nothing of a dead spirit. Dead in sin, is not a dead spirit, but a spirit in a sinful state. If there were such a spirit as a dead spirit, or a person dead spiritually, it would appear then that a man could be without a spirit, which is not according to Divine arrangements. The apostle first addressed five men, and next told them something about dead men. We should understand by *dead men*, such who are physically able to know, see, move etc. Then we understand by *dead men*, such whose breath of life has departed. Look at it now, will the apostle mean to allude to those who were dead, physically. A. M. W.

BROTHER, if you would be happy, let God's sunshine into your heart. Do not be under the shadow of the world, nor try to get others under. Let the peace of releasing love rule in your heart, and let it be known that a man is happy that you are not preparing carnal weapons for war. Often on your knees in secret, will help you to resist sinners to others. Do not be in your eyes by the corruptible things of the world, but feed them with grace divine.

MAINTAIN purity by yielding up nothing that is God's; maintain peace by yielding up all that is your own.

CORRESPONDENCE.

FROM DENMARK.

(The following come too late to appear in regular order, and so there may be found in the notes, we now send it on its mission.—Eps.)

Dear Brethren—

LOOKING out of your first window, my eyes rest on the most beautiful scenery that I ever saw in a vision on the wall; the first window of iron lattice and iron grate, the other 160, the other 160, and yet seemingly as firm as when built.

And while thus viewing them, it caused my mind to run in this way:—How can I be content to struggle with Denmark here, and think how many sermons have been preached on the one to 11 years, and in the other for 28 years? I thank of the many prayers offered, the hymns sung, the many dothies spent piously in the service of God, and how I have examined the light of the Gospel, it bears no resemblance to sermons introduced by the Spirit and uttered by His apostles; I have not in a service of their way; and the Savior would say:—“The people then that is to say, the church, and with their lips they do profess, but their heart is far from Him; so many they do worship me, touching for doctrine the commandments of men.”

It is less lamentable that there are many who live in the same fellowship, who at this age of the world, is a fact that is admitted by every honest Bible student; and that diabolical doctrine were correct (which is so prevalent at the present day), that it don't matter, why so we are sincere and not contented; but when the Savior himself says, that of the blind lead the blind, both shall fall into the ditch; and many will come to me so that they say, Lord open mine eyes, but I will profess you, I am blind as well as they. They shall begin to plead the merits of their false religion; and say: We have cast out devils in your name, and have done many wonderful works; but all to no avail. As you yourself into revelations and prophecies, and visions, and angels, but for me, that it may well be the doctrine of devils and follow his ministers, in preference to the humble doctrine of Christ—taught by His ministers, they necessarily must slant the same doctrine, and go on with false revelations and prophecies; their blind zeal into the false which burneth with fire and lightning) will be the antithesis point from the lips of Jehovah, equal to the thundering voice. Mount Sinai, against all such falsehoods, cross-dressings, heart-dressings, devil-dressings, God-pretending sermons, and any allowance for good-meaning ignorance and pure motives, and honest hearts, in this enlightened age and country of America—especially, where willful ignorance and honesty are the only things that will lead a man to be, and he preached for truth; where the creature is worshipped more than the Creator, who is blessed forevermore.

The above thought with all its eternal consequences is starting up our beloved brethren to greater efforts in opening the eyes of the blind, and turning them from darkness to light, and thereby making saints and angels rejoice and devils tremble. But although the brotherhood has brimmed Satan under its feet in the apostasy, and has renounced the devil, it cannot be content with that; when he loses power in one place, he will try it in another; and so the Brethren in their great missionary spirit and zeal which at this time is animating itself throughout almost the entire brotherhood, are not extremely cautious in adopting plans and measures to carry out the mis-directed end, the salvation of souls, they will leave some work or avenue open by and through which Satan will get the advantage of us; or we are not to be separated, and thus we do not desire to corrupt the Word, he may nevertheless corrupt the church in many ways, but no way can be more successful than through the ministers.

But if the Brethren adhere strictly to the second clause of the duties of the excommunicated appointments and disobedience, as set forth in the report of the Meyersdale convention, there will be little danger, which reads:—“This convention shall exclude every such unapproved preachers, missionaries or laborers in the church field, as shall represent the teachings, faith and general order of the Brethren church.”

I would add to the above:—Look for precept and example, for the Brethren in Christ-brethren among us who are able especially of the Gospel and order of the church in dress as well as non-resistance and other things, in precept; but in example, where are they? You could not tell to what church they belonged, but the

Brethren's would be the last one, the mind would appreciate.

For instance, since we are in Europe, we went one Sunday to a loan preach and one day of his own will, he got up with a humility, and he said it would be the same time he had a gold ring on one of his fingers, in his ear did not look much like a Nazarene and his fair-haired suit would have suited a clown better than a minister of the Gospel; but such preaching as that, the next morning, and I thought it will corrupt the church. True, you may say, the Savior and we shall do as they tell us, and do not alter their works; for they say and do not. But actions speak louder than words. True, and we have a noble woman and her wife with a fashionable dress, and though he may speak with the tongues of men and angels, you will soon see a corrupt, fashionable church as the result of his preaching. What I say is, you, I say, my dear brethren.

This will be our last communication from Denmark, and perhaps you may say, it is a pretty rough one. Well, it is not true, throw it over your waist-board. My object is, by no means to stir up the whole, but to give a timely warning, prompted by a love to the cause and desire for the purity in the church. When the time comes, I might be to the more careful and careful to keep it on the ground. No, in writing and sending you the lesson I have to write, I have been written to, but you my opinion of the missionary movement, and whether I think it will work well, hence the above, but I think. The Lord wails the Gospel preached among all nations, before we will see it, and we only do it right, he will be pleased.

In conclusion let me remark, do not plough with an ox that you have sent to sea, or your labor will be in vain.

For instance, if the Lord will, we leave here for London, and we will visit, we are to be sent by rail; but from there by water across the North or German Sea. Have purchased tickets from Hamburg to New York via London, with the privilege of stopping there as long as we please. We will spend a few days in New York we wish; but from Hamburg to London we must take a smaller class of boats running between these two points.

Our mind now is, not to stop more than about two weeks, so as to cross the ocean before the equinox, and not to stop more than a week, and to work with a good deal of expense, as it will not justify to commence keeping house for so short a time, and cannot expect to do much good, unless we could stay all Summer, and that we could only according to the nature of our mission, and the friends at home, as all our dear brethren and sisters in Northern Ohio. We will and must however be controlled by circumstances, and are willing to say: As the Lord will and not we.

We receive your noble welcome letter yesterday, and we are long desired and longed for, hence have sufficient means to take us on our way. We rejoice in the thought that the length of time we spent in Denmark, was not altogether in vain, and that there is now a little active church planted, as its first love, that it may never lose it (that which no doubt will be tried by Satan, that he may split time is which, but brethren pray that their faith fail not, but that it may be like the grain that grows and bears fruit; and that when the Jews of the air (the sinners), may come and lodge in the branches thereof, and that the Lord may get to Himself a great name, not only in Denmark, but also in all the other continents.

Our separation from the church here, has associated with it, as usually is the case under such and similar circumstances, a degree of sorrow, mingled with joy. The ties of Christian fellowship are strong, and create a desire to associate with each other in some form of separation, especially when we can use the language of the apostle, that many of you among whom we have gone, shall see our face no more. This consequently often causes weeping, filling around the neck and kissing, and giving up the hope of seeing each other again, and hence wail; but that thought that Christians will meet each other in a glorified and immortal state, gives joys irrepressible. If we part were the crown of thorns, we shall wear it; if we are separated, we shall be separated, mingled with gall, we shall drink of the waters of life in the midst of the paradise of God, O, what joy!

If this reaches you in due time, dear brethren and sisters, will you strive with us in your

prayers to God in our behalf, that we may have a safe voyage across the great deep, and be permitted once more to meet many loved ones in America? Amen and Amen.

ESORN EV.

Hjording, Denmark, February 11, 1858.

From Anderson, Indiana.

Dear Brethren—

ACCORDING to previous arrangements, Bro. A William Dieter came to us, to commence a series of meetings, which took place on the 23rd of February, and continued until the 23rd of March. Bro. Dieter has preached about twelve sermons. Bro. Dieter is not ashamed to preach in the cause of his Master, knowing that it is his duty to persuade both men and women to come to Christ.

Seven souls in their wants known, came out on the Lord's side and were baptized. Others said they would come soon. Not only were sinners won of the earth, but saints were conducted and made to rejoice. Our meetings were well attended, and the heart of our friends was gladdened. We met daily, and finally bring us home, where we may have the welcome words: “Come ye blessed of my Father.” O yes, brethren and sisters, let us strive, that we may be among the redeemed ones around the great white throne.

G. W. FARMER.

Progress of Education Among the Brethren.

THE idea of a Brethren's school originated about the same time as that of a Brethren's paper, and with much the same object in view, to do good. May the good Lord bless it, and finally bring us home, where we may have the welcome words: “Come ye blessed of my Father.” O yes, brethren and sisters, let us strive, that we may be among the redeemed ones around the great white throne.

The papers are generally disappointed all. Though making some mistakes, and shifting about from place to place, were more for want, and now they enjoy the confidence of the brotherhood at large and are making their weekly visits to many thousand families, from ocean to ocean, from Canada to Texas, dispensing the word of life to the hearts of men that have turned away from God.

In 1851, the year in which the first number of the *Gospel Teacher* appeared, Brethren also lent their aid in establishing high schools; but to Ed. James Quarter belong the credit of attempting to establish a school under the entire control of Brethren in South-western Ohio; but the work of the Brethren not having been previously prepared for such an enterprise, the patronage was insufficient and the lesson too great to be borne by one man alone, leaving the school to go into the hands of others. The foundation however, was laid, and the attention of our church called to the necessity of providing facilities for the education of our own children by members of our own fraternity. Impelled by these considerations, the Northern Indiana, favorable to such a move, held a convention which resulted in the purchase of Salem College. The situation being fully chosen with reference to health, and no provision being made for a school, the Brethren of the cause were involved in debt, and had to be abandoned.

The movement, however, was of great value to the cause, as it was clearly demonstrated that, if a school were located in a healthy situation, the Brethren would contribute, and be a grand success. One of the instructors informed us that five hundred students could have been secured at that college, if the necessary accommodations could have been had.

Scarcely had the project been abandoned in the minds of the Brethren, when the Pennsylvania, favorable to such a move, held a convention which resulted in the purchase of Salem College. The situation being fully chosen with reference to health, and no provision being made for a school, the Brethren of the cause were involved in debt, and had to be abandoned. The movement, however, was of great value to the cause, as it was clearly demonstrated that, if a school were located in a healthy situation, the Brethren would contribute, and be a grand success. One of the instructors informed us that five hundred students could have been secured at that college, if the necessary accommodations could have been had. Scarcely had the project been abandoned in the minds of the Brethren, when the Pennsylvania, favorable to such a move, held a convention which resulted in the purchase of Salem College. The situation being fully chosen with reference to health, and no provision being made for a school, the Brethren of the cause were involved in debt, and had to be abandoned.

school to any railroad presented a consummation of their plans.

No sooner was it certain that Mrs. Kiser's school could not be chartered and endowed, than the Brethren in North-eastern Ohio concerted their efforts in establishing a school in that section and opened a correspondence with the writer, soliciting his aid and influence, which were then forthcoming.

About the same time the Editors of the *Philadelphia* to establish a school for Brethren's children at Hatterburg, Pa., and called Bro. J. M. Zuck to take charge of it. He applied himself to the task under circumstances that would have discouraged most ordinary efforts. In establishing a school in that measure to the good of others, and with the help of his devoted assistants, dispelled much of the prejudice still existing and gradually increased the number of his pupils, and the confidence of the Brethren in his school.

The Brethren in Ohio repeating their solicitations, the writer was induced to give thorough care a careful consideration, and found more elements of success than had been existing at any previous place or at any previous time. After examining the situation, as suitable places for locating the school, and consulting with many brethren, ministers and elders, personally and by letter, in the States of Pennsylvania, Ohio, Indiana and Illinois, it was thought expedient to call a convention in August, to be held at Breck's Grove church, Wayne Co., Ohio, when it was decided to locate the school at Ashland, and trustees were appointed who worked up the matter with great care and ability, taking pains to obtain the views of our dear brethren, who did not understand the movement, or who could not see the propriety of it.

On the 19th of February last, another meeting, large and harmonious, was held at Maple Grove meeting-house, where the subject was given full attention. The friends of the school, who did not understand the movement, or who could not see the propriety of it.

The charter was obtained on the 20th, and just two weeks later appointed we control the school. These trustees are, mostly ministers and elders, to whom is entrusted the care of churches, while a few private members among them were selected for their piety and wisdom in conducting business.

The school, which will be open, do all to the glory of God. The Ashland College is presented to the brotherhood for the united prayers of all his children, that God would add His blessings and make it a asylum where the children of the brotherhood may secure from the stores of a school world where they may learn to walk in the “old paths” as they are learning wisdom's ways.

S. Z. SHAR.

From Vreden, Illinois.

Dear Brethren—

WE arrived safely home from Texas. After all learning all we could we may say during the time we were there, we came home, regarding Northern Texas, to be the whole as favorable for brethren to locate, to build up houses and churches.

The soil in many places is very rich, lays in the nature of—Wheat, corn, wheat, and so on, and seems to be well adapted to growing wheat, oats, barley, cotton, &c., and especially to stock-raising of its mild climate. We saw numbers of cattle that had not seen this Winter in any other part of the country, and many localities in Northern Texas there is plenty of timber in easy reach for fuel, fencing and building purposes. Unimproved land is remarkably cheap, ranging from one to ten dollars per acre, according to quality and location. It would be a good way to locate in Texas:

1. Ten or more families to form themselves into a colony, and agree to emigrate at one time.
2. Let the ten colonists meet at some specified time and place.
3. Let the organizers themselves into a colony by electing a President, Secretary and Treasurer.
4. Let each of the ten colonists pay into the colony, say 200 dollars to purchase land.
5. Let two of their number be elected by vote to locate and purchase a tract of say six to ten acres of land, and procure all the necessary arrangements for transporting and settling families on their new homes to the best advantage; the colony paying both the time and expenses of the two sent out for this purpose.

6. Lot which is surveyed into 160 acre tracts, sixty feet wide along all section lines being reserved for roads, and a school-house to be built by the colony near the center of tract for a place for school and worship.

In order to have a thickly-settled neighborhood, each one of the colonists should, soon after arrival of colony, be required to select and occupy as his own home, a tract not exceeding 200 acres; the remainder of land to be kept for sale by colony to actual settlers only in tracts not exceeding 320 acres to ten persons.

The advantages gained in this colonizing would be:

1. Saving of expenses in locating land and transporting goods and families at reduced rates.

2. Having churches and school facilities and acquaintances for neighbors at the start.

3. It would form a nucleus around which there would be inducements for others to settle, and help to build up the church and country.

I have expressed to the Brethren a willingness to go with ten or more prospective persons and aid them in erecting the standard of Emmanuel in Northern Texas on the above plan, and am now only waiting further arrangements.

DANIEL VANMAN.

A Father's Fullness of Heart.

Dear Brother J. H. Moore—

NOTICE IN NAR OF BROTHERLY WORK.—I propose in your editorial notes, you say we have neglected personal correspondence, and address papers. We will not neglect to answer, while you are engaged in so noble a cause. You say on Friday at 1 P. M. not again, "went down to the water side, went down into the water and baptised three young men." One of them recently from North Missouri.

This is my beloved son in whom I am well pleased. Dear brethren, I cannot refrain from writing you, being made to rejoice in the God of my salvation on hearing of any one [H. C.] that has seriously seeking the Kingdom of God in Christ in his youthful days by baptism into the church of the living God.

Brethren, I love him as an earthly parent should; hence the following direction to God: "O God thy and heavenly Father, Thou hast protected me from my own infancy until now, Thy hands have guarded of all dangers and shielded him from the great sorceries of the world, I loved and magnify Thy holy name for all that good Thou hast done unto him; yes for his creation, preservation, and all the blessings of this life; especially for his redemption, which has been wrought by thy Son, Jesus Christ, and for thy heavenly grace, which has taught him to use the wisdom teachings of Thy Law. O merciful God! I beseech Thee that the grace has now, shed by him through the shields of sobriety of mortal life; do not withdraw Thy fatherly protection from him.

Lead, guide and direct him in the paths that worship thee his God. Yes, he is almost to enter the world of the world. He is a youth, and full of the wisdom and temptations that are in it, and give him courage and resolution to overcome all its difficulties, teach him Thy Law, and great that, and all his worldly occupations, he may never forget Thee! Yes, increase in him true religion, nourish him with all the graces of Thy great mercy keep him in the same, that may continue Thine forever, and daily increase in thy Holy Spirit more and more, till he come to Thine everlast Kingdom, and I beseech thee Lord to extend thy goodness to all the brethren in the world, about us look and elsewhere the wide world over. Protect them from all harm, implant in them new desires, and thy Holy Spirit which they must and do that which is pleasing in Thy sight.

Yes, we have at length got to see a few like all mankind. Yes, Lead, lead and direct him in the way that would lead us on. Great that we may be one flock under one Shepherd, thy son Jesus Christ, our Lord, to whom, with Thee Father, thy Holy Ghost, be all glory and in the world without end.—Amen.

Should the contents of the foregoing find to readers, so hope that it may induce the readers rightly to think, act and PRAY.

Is S. T. BROTHERMAN.

North Macedonia, Ind.

From Winfield, Kansas.

Dear Brethren—

THOSE some time I have been thinking of writing you, but we have been keeping it off until now. We have been here ever since two years, and have been trying to find some of the Brethren, but cannot find any in this county. I do not belong to the church, having put it off until a more convenient season. Now there is no church here but only the home of the Lord of the ministering brethren were to come here, there could be quite a church started here.

We read your paper and like it very much.—Some of our neighbors read it that never heard of the Brethren before, but like the paper, and would subscribe if the times were not so hard.—Now, if you know of any brethren living in Cowley Co., please write them through your valuable paper. We are living about fourteen miles North-East of Winfield.

L. OWBY.

[We know of no members living in Cowley Co.—Eds.]

From Duncanville, Pa.

Dear Brethren—

THE Brethren and sisters of the Duncanville congregation had their church council on Saturday morning, Feb. 22. Bro. Joseph Seeger, from near Williamsburg, Pa., was present. After various prayers for many years, it was finally granted that the brethren and sisters of this congregation would organize a Sabbath School during coming Spring.

We were much rejoiced, for we have always felt that the Sabbath-school is the greatest reality the church could have. "Train up a child in the way he should go," and we feel invested into God's Word, which will not depart from the religious training in declining age.

In connection with the church council, Bro. Seeger delivered three able sermons. On Saturday evening he spoke from the words found recorded in Heb. 10: "I have remitted their sins a rest to the people of God." He beautifully portrayed to our minds that glorious, never-ending rest that awaits us away yonder in God's glorious kingdom. The meeting closed with remarks by Bro. L. S. Hill. He did not leave the subject of Sabbath-school, but intimated that it was good. On Sabbath evening he spoke from Exodus 32: 29, "Who is on the Lord's side?" Related historical facts from the Bible of several who were on the Lord's side, and what favors they enjoyed on the Lord's side. Spoke of the positions of Joseph and of the unfaithfulness of his brethren towards him, and what favor he found in the eyes of God. Here he spoke especially to the young hearers of his audience. Concluded his able remarks by Bro. S. Hill. We felt like Peter, that "It was good to be there," and sorry that Bro. Seeger would not remain with us any longer. This was his first meeting with the Brethren of this place, and we felt sad, at the close of the evening service to have him stand as the parting guest. Hope it may be but his visit to the Duncanville brethren, and may the words spoken by him and Bro. Sell, sink deeply into the hearts of those who do but think the sound of the evening service, may the good seed sink deeply into well-watered soil, spring upward and bear fruit a hundred fold.

Ministering brethren, in your travels forget not the brethren at this place, for Satan holds out his snares before us as well as elsewhere. But dear brethren and sisters, do not let Satan deceive you, shall stand a crown of life and a seat of God's right hand.

Your Sister in Gospel Faith,
E. H. STEWELL.

From Oregon.

Dear Brethren—

WHERE well, and health is good in this part of the country. The climate of our country is pleasant, have good water and beautiful springs. The water is soft and clear as crystal. We have beautiful timber and an abundance of it.—Our hills are almost all gone, such as you can lease. The ground is very productive, will grow everything but corn, and that will grow in places.

We have had an abundance of rain this Winter, Spring is not so farward this season as it was. We have not had any snow here to amount to anything.

Brethren David Broger and Isaac Hoffman, were here to see us, in November 11th last. We, Oh, we were so glad to see them, it seems as if our good will to see some of the Brethren. It would be so kind of you to write me from time to time and have any meetings, the result being as good, I have not been to meeting since we came here, but are going to leave tonight so soon as we may get a convenient place to hold them in. Can get the good Lord help us, in my prayers.

M. L. WORKMAN.

From A. W. Austin.

Dear Brethren—

ALOW me to make a little explanation through your paper. You published a short piece from me a short time ago, that caused so many to write, and so many inquiries that I can't answer all, but you know that there is more caught up for all the Brethren than you to come. We—

Honestness can be had for two to five kind dollars. Chances are good for cheap loans. There are thirty numbers of the Brethren church here. We have meeting every Sabbath in the West, except one; but to accommodate all, the West, please write through your valuable paper. We are living about fourteen miles North-East of Winfield.

L. OWBY.

From Vinton, Wisconsin.

Dear Brethren—

THERE are six members living at this place and as preacher our dear brother living here. Bro. Engle was here sometime ago, as had a social meeting appointed and met yesterday at Sister Brone's house, five families from here. Good attendance from other districts. The numbers appointed for the service and appointed to charge of the meeting. We opened the meeting by singing and prayer, then read the fourth chapter of the Lord's Gospel as recorded by St. John. We gave an explanation of the chapter as our devotion. We tried to explain the duty of one in order to enter in at the strait gate, and walk on that narrow way that leads to life, first repentance, then baptism, then the holy kiss, then foot-washing, then the Lord's Supper and Communion.—Our devotion was given to the words spoken, after which an old man nearly seventy years old, belonging to the denomination of Friends or Quakers, rose to his feet and said he would like to say a few words. He said, "I was glad to hear and feel, that this was the first time he had ever heard that part of the Scriptures explained. He said, he was going to attend the next meeting, which will be in two weeks at my home."

We pray the Lord that the Word spoken may take effect on some other poor heart. The meeting closed with prayer and song. The Brethren were glad to hear of your health.

J. E. D. SMITH.

More About Texas.

Dear Brethren—

IARRIVED at Denison, Texas, February 25th. News here had, and a cold North wind was blowing. It is generally windy here, and subject to drought and trying up of all waters, except over-watering wells and springs. Timber along the sides bluffs of the water, and plenty for fencing. Gray and black counties are the best I know. I saw one of our Brethren, and he told me that he had sold a pair of white and red clay and one hundred in many places. Can raise wheat, corn, turkey and sweet potatoes. Poultry, a good crop. Not so good for corn and potatoes. Can raise flour, clover, apples, cherries and all kinds of small fruit. Can raise five to eight cows per hundred for Kansas cars, and twenty-five cents for Kansas butter.

Here is a lot of ground for Western Texas, for the grain is cheap, and cattle cannot live in the above country. Some cattle may be raised here for want of food; but hay and grain are very scarce.

Land sells from \$25.00 up to \$250.00 per acre.—About four months free school in a year. The schools are kept up nearly by expropriation. The acreage carries a heavy stock of goods, mostly on credit, and some are failing to pay.

Texas has been misrepresented in many things. Some are rich, others are poor. About one half that go to Texas, say, that all have good homes had better send a letter one before selling and moving here. I was in Dallas, Fort Worth, Sherman and Declan counties. Was also at Belton, Va. Found four members, held five meetings. Had poor attendance, good attention was paid to the Word of God. Was also near Nash to Bro. P. B. Wert's. Found two members and held four meetings in the Crow school-house. Had good attention. We believe there could be much good done in Texas. We learned that the Methodist people were in bondage in the water. He said, he wished to God he had time their conference met; they would do as well with baptizing.

I am now in Fort Scott at Bro. J. Zanetti's. Found four members and held six meetings here. Small congregation on account of rainy weather and bad roads. We believe that many were sincere, but they will become true followers of Jesus, the meek and lowly Jesus.

To my knowledge I found the best country for

farmers between Fort Scott and Kansas City.—Also in Missouri about the Kansas river. My best thanks to the Brethren for their kindness. Arrived at home March 25th. Found all well. This is the best place I have found yet.

E. E. SVEND.

Mo. Valley, Ia.

Educational Notice.

As announced in No. 10 of your paper, the Trustees of the Ashland College near Morley, Mo. have been present or represented by letter. The Board was organized by electing the following officers: President, Vice President, Secretary, Treasurer, Auditor and Registrar of scholarships. A few By-Laws were adopted after which three committees were appointed: An Executive Committee, a Financial Committee and a Building Committee.

These committees are interested to consider such questions as come in their line of duty, and to report to report when called upon by the Trustees. A meeting will be held in the afternoon present on all positions of vital importance, and a general view expressed that the time is not far distant when the work of building should be undertaken; but we would say, brethren do not grow too impatient for enthusiasm in the wrong direction. We are not to be deceived, but when we are not engaged in by promise will terminate in our brethren. We desire to greatly enlarge the school of our institution, but deem it prudent to exercise great care in this important enterprise.

The next meeting of Trustees will be held in Ashland, March 25th at 1 P. M. More particulars by order of Trustees.

J. D. FALKNER.

GLEANNING.

From Thomas McCarty.—Dear said: "I know you not. You dwelt me on earth. I pray you not; depart from me." How beautifully our Father is glorified. We can do nothing, but when we are in God, we may be ready. Will we refuse His kind invitations to be ever ready to meet Him when He comes. Let us keep our lamps filled with oil, so that we may be prepared to meet Him, and go with Him into the mansions of eternal life.

Grassville, Ill.

From Daniel Whitmer.—Health in this section of country is good, has been so all Winter. The weather also is very mild, for which, like for all other blessings, we have cause to thank God. Our church, for a few years has not increased in number as we desired it should. I am notwithstanding the cordial through which we have passed, a few have come out from the Lord's side, we still trust in the Lord for His goodness and mercy.

South Beach, Ind., March—

From Clara E. Bair.—There are only four members of the Brethren here, one brother and one sister. We do not get to the Brethren preach very often. I am always glad to hear the Truth preached. May the dear Lord bless the good works of the Brethren everywhere, that many precious souls may be saved; and let us pray to God that He will keep the dear brethren and sisters who stand in Denmark, safely secure the deep waters to their home in His State.

Florida, Ill.

ANNOUNCEMENTS.

Notes of Love-meets, Brethren Meetings, etc., desired to be printed, either on paper or boards.

From other papers.

LOVE-MEETS.

At Beaver Dam congregation, Kewanee Co., Ill., June 9th, 1878.

BY-WHITE MEETINGS.

Northern District of Iowa in English Parish, May 5th.

Southern District of Iowa, Monroe Co., Friday, April 12, 1878, at 4 o'clock, P. M.

Swedish and Scandinavian Brethren with new work, April 21, at 8 o'clock, A. M.

W. U. R. R. Time Table.

Day passenger train goes west leaves Lenox at 12:25 P. M., and arrives in Bardsley at 5:14 P. M. Day passenger train goes east, leaves Bardsley at 9:15 A. M., and arrives at Lake Island at 5:06 P. M.

Day passenger train goes west, leaves Lake Island at 2:15 A. M., and arrives in Bardsley at 9:50 P. M., and at Fort Island at 5:00 A. M.

Freight and Accommodation trains with new work, at 12:30 A. M., 1:00 P. M., and 11:00 A. M.

Notes are sent for above trains only. Passenger tickets close collection at Western Union Station.

G. A. GERR, Agent.

THE BROTHER AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

Vol. III.

Lanark, Ill., March 28, 1878.

No. 13.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

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VAIN GLORY.

BY GEORGE H. PALMER.

SOME persons cover wealth,
As if the hill of fame,
And all their vital powers exert,
To circulate their names;

They laud of their attainments,
And mad what they have done,
How many were converted,
By this or that great one.

They say their church was formal,
And very dull and slow,
Ere they assumed their stations,
Their trumpets bore to blow;

But soon great power is won,
And thousands are converted;
Since they have gained the way,
The world is much revived.

They try to keep a record
Of all the new born throng;
"So many are that man's,"
But the list is not long.

They keep their names more accurate
Than their dear old brother Paul;
For he was understood,
And could not name them all.

So now they sit in judgment,
And their cases they decide;
May be their eyes are darkened,
And they only see one side;

But at the Lord's tribunal bar,
We'll gather by and by,
When all our work must pass beneath
God's scrutinizing eye.

Then He will tell us who is great,
And who has done the most,
And we will plainly understand
That we have no room to boast;

Perhaps some poor as spirit,
And still formal and proud,
Will find stand in the forward ranks,
And win the highest prize.

We have many precious brethren,
Who are doing much for God;
Who do not tell what'er they do,
To raise their fame abroad;

And God knows all their labors,
And will keep his accounts;
They may not all their converts know;
He has the full account.

A monarch, who was world-renowned—
An egotist of years,
Who claimed a famous city,
Was built by his own power.

His pride had reached its climax,
As angels spoke his doom,
"Descend O lofty monarch,
From thy exalted throne."

Not he who deth himself commend
Will always stand approved,
But he whom Jesus honors His Friend
Will of the Lord be loved;

That of us church members,
And heaven's great reward,
We'll glory in the Lord.

DUTIES.

BY P. A. BOGGS.

WE will endeavor to give your readers a few lined remarks, pertaining to the duties we owe to ourselves, to our fellow-men and to

God. The subject we have chosen to write upon, is one of great importance, for it not only implies self, but our neighbor and our God.

The duties we owe to ourselves are these: we should live and act, so that others will respect and honor us. We do not wish to infer that we should pride ourselves upon the fact (even if ever true) that we are better than our fellow-beings, for that would not only be contrary to nature, but also to the laws of our Creator. We should have a level principle within, that will ever mark and guide our pathway through life, one that will lead us to respect self and keep us from evil associates. We should have respect enough to keep well dressed, well read, not only in literature and science, but also in the respect of Him who hath created and taught us to respect self. These are but a part of the many duties we owe to ourselves.

The duties we owe to our neighbor, are vast. We should in all our actions endeavor to promote their interests. We should love and respect them as ourselves, and especially reverence the spirit for that is more degrading than to see them ridiculed and dishonored by the press. We should strive to make them happy, and to shed their plights on earth as pleasant as possible. If we do this, in one word the law will be fulfilled, which is, "Love thy neighbor as thyself."

God being our Creator and Redeemer, we owe all we have to Him. The first duty we owe to Him, is to give Him our hearts, and devote our lives to His service. We should in all places and company, strive to build up His kingdom, and work for the cause of Christ. We have more encouragement to work for God, than either for our neighbor or ourselves; for we know that if we live and work for Him, that He will love and honor us. It is our duty, as well as our privilege, to love, honor, and obey Him, for He has commanded us to do so, for He says, "If ye love me, keep my commandments."

—Mt. Sidney, Pa.

THE DOUBLE BROTHERHOOD OF THE CROSS, TO MAN AS MAN, AND TO MAN IN CHRIST.

BY C. H. BALDWIN.

To Brother David Elder, minister in the Big Brothers Church, Dayton, O. Pa.—

WHAT am I in the world for? Is it not that you and others may have an opportunity to glorify God in fulfilling Mark 14: 7? All the bread and milk and eggs and potatoes which you send to Corinth, will be counted up to Matt. 25: 40. To be God's raven is no mean office. We never lethfully bounty you until after we take the witness, you sell at a profit price; not ten dollars, on the hundred, but thousands to beget on the penny. To lead to the Lord is to beget on the Lord's belt. Truly "it is more blessed to give than to receive," because it establishes a community with Christ which puts us in joint-heirship with Him. Paid understander, very well who will are the obligations which the Cross requires. He says, "I am a debtor both to the Greek, and to the Barbarian; both to the wise and to the unwise." (Rom. 1: 14) This is the very reason why he says in the 16th verse that he is "not ashamed of the Gospel of Christ." If Christ was not ashamed to die for the Greek and Barbarian and unwise, neither would Paul be ashamed to preach the glad tidings of the Kingdom to the Hebrews. Bear this in mind. It would have been a great scandal to have renounced his high position in the Jewish church, and proclaim the crucifixion of a Nazarene Carpenter, unless he could furnish the credentials that there was that in the Press which rendered his death necessary to the human sin and misery. The 14th verse tells us how the Crucified One addresses all mankind; and at the same time elucidates

the 16th verse. I am a debtor to you and you to me, and both are debtors to every sinner we can reach by our influence, whether it be a crowned monarch, or poor, weary, ragged, lousy, some wanderer on the highway. We are as truly and responsibly debtors to the Barbarian as was Paul, and yet how we twist and evade and evade to mitigate the missionary character of the church. "Thy will be done on earth as it is in heaven." The angels fly so readily to escort the useless dog-ditch, Lazarus to glory, as to burst out of the sky over Bethlehem to attend the incarnation of Deity.

When a letter comes to stay all night, we are to see in him a soul for whom Christ shed His blood. We should consider well how we may best please our kind souls. If we are silly and disagreeable, or infatuated with woman, our first term must be on water and such a wash and comb. A good text in such a case is, "Be wash and be clean." When he leaves your door, invite him to come again, so that you may see whether the Gospel of Sileam has taken effect.

This is one of the obligations to Barbarian, which the Gospel imposes. To recover cannibals and dirt-eaters from their bestiality, is a good beginning in the illumination that takes in the latter meanings of life both in its mundane and eternal aspects. We are apt to forget what we owe, for Christ's sake, to beggars and tramps, harlots and social pests. Christ's relation to them in the assumption of their nature, and crucifixion for their sins, demands both our sympathy and our care for their participation in the great salvation. Let us show everywhere and on all occasions that we are not ashamed of the Gospel of Christ. There is only one way of proving our fidelity, and that is by doing the little book we John did, and then going forth to "people by house by many people, and nations, and tongues, and Kings" (Rev. 10: 9, 11).

Our life must be God's. "In Him was life, and the life was the light of men." Here is Christ's own philosophy of redemption. Christ is the heart of God, and our life must be the heart of Christ, or the God-pled will be to the power of God to deeper damnation. How manifold and yet how single and central is the Christian life. Not merely personal, and yet how imperatively relational. "None of us liveth unto himself, and no man dieth to himself" (Rom. 14: 7) "We live and die to the Lord," and He liveth and dieth for us.

This brings us round again to the Cross, which leads us to eternal life on earth in the presentation of the Gospel, even as it bound Christ to the same extent in effecting the Death. The manner and object of His atonement make us debtors to Greeks and Barbarians in all latitudes and longitudes. It is in JESUS. This makes it easy to visit the sick, to feed the hungry, to clothe the naked, carry the Cross over oceans and continents, unto sacrifices for enemies, glory in our necessities, and suffer loss of all things, and count it but dung," for "the excellency of the knowledge of Christ Jesus our Lord." Is our Arm ready for these necessities of a God-accepted life? "LORD, WHO HATH DELIVERED OUR SERVICE? AND TO WHOM HATH THE ARM OF THE LORD BEEN REVEALED?" O ye blessed few, "BE NOT THYSELF IN WILL STRIFE, BE STRIFELESS, UNMOVABLE, ALWAYS ABUNDANT IN THE WORK OF THE LORD, FORSAKING AS WE LAUREL THAT RECK LABOR IS NOT IN VAIN IN THE LORD."

PENCIL MUSINGS.

BY A. C. BARBER.

NUMBER VI.

THE battle with self, if overcome, is one of the greatest victories ever achieved by man. The sooner self is brought to an unconditional surrender, the sooner we become new creatures, or regenerated. This is reform. The

is a matter with self. The axe is hid at the root of the tree, and the sword of justice is in the hands of mercy must strike the blood-fatal to self, sin, world-loving, and mortal-blooding.

"Born again." Transplanted from the kingdom of darkness," new subjects, new creatures—all attained to by self. "Purging our conscience from dead works, which were against the soul." To be new creatures, old things must pass away, a new life begun, it is not an old book republished of some illustrations bearing the same old authors name. O, not a new book brought, with the authors name, John Christ, preached by the Holy Ghost, and bound by the grace of God. Every chapter is full of love. The first chapter is a cross, the last a crown. The index points downwards, where there will be a new edition, upon whose pages will be written "eternal life." Jesupaid it all. New and blessed Book. Thy pages are my life. Thy engravings are they in my heart? May the index of our lives be written on the pages of eternal life.

A new Book written, should be our life. Erase from it pages, all hatred and strife. Engravings should be humility and love. When done writing, may the index point above. Longmont, Colo.

THE VALUE OF WORDS.

BY CHARLOTTE Z. BOND.

NO one can tell the worth of a word fifty spoken. One strong decisive word spoken at the right time, may change the course of a whole lifetime, and mouse new energies that were thought to be entirely dormant. Many a poor depending one, just on the verge of despair, has been raised by a few kind generous words of encouragement.

The human heart is so sensitive, that one word may crush all hopes, and another may fill with new life and noble purposes, which if carried out will bring happiness upon many, and send an offering of sweet incense on high. What talent is more to be desired than to be able to send forth words of truth and love to every one that we meet on our journey through life, words that will carry peace to every troubled heart, words that can stay and quiet the conduct of human passion? Such words can be spoken on very common occasions, and by very humble lips. We need not suppose because we do not belong to that class of persons that are distinguished for their knowledge of the various sciences of the world, that our words are of no value, for truth is mighty and will prevail.

We may form some idea of the words spoken, of the condition of the heart, from whence they came; as we read, "From the abundance of the heart the mouth speaketh." If the words are always candid, truthful and pure, we may rest assured they proceed from a truthful, honest heart; but if they are light-speaking falsehoods, mingling in all sorts of foolish judging, we fully decide the fountain is impure. Our own words will either justify or condemn us. We may send blessings upon others by our words, and bring happiness upon ourselves. Kind words will bring their reward as they are always appreciated. The most savage dispositions have been tamed and humbled by words of kindness. Feeling and knowing the value of words fully spoken, dear reader, let us never in our intercourse with fellow-men, endeavor to use the right words in the right place. Let no harsh words mar the good we might do here. It is better not to speak at all, than to use words that will wound the feelings and destroy our influence for good.

A person, who does not anything that he not had trouble. You cannot subdue selfishness without a struggle.

THE SHINING ONES.

Far away in the land of the pure and bright,
In the city of God with its golden light,
Oh there is our home and we ever shall stand
Mid the cheering ones of that better land

CHORUS:

Oh beautiful home! Oh beautiful home
Where heavenly saints surround the white
throne,
How I long to be there and forever tarry
Mid the shining ones of that better land.

That beautiful home, we are nearing now,
Where arcs of bright glory encircle each
throne.

Where the tree of life grows on that beautiful
shore,
Whose flowers shall freshen to fade no more.

With palms and halleluems and psalms of light
We shall roam the bow fields with eternal delight,
We shall join in the songs of the purified land,
Mid the shining ones of that better land.

Then come hither pilgrim, let love freely flow,
As on to that beautiful home we shall go,
For Jesus has said we must go hand in hand,
If ever we enter that beautiful land.

Oh my soul is now away of feeling below,
To the home of the purified saints would I go,
And there with my Service forever to stand,
Mid the shining ones of that better land.

LET THEM SLIP.

BY J. P. FINE.

32 VERMONT.

WHEREFORE ought we to give the more earnest heed to the things which we have heard, lest at any time we should be left them slip? (Heb. 2: 1). The language of our text as it stands, dislocated or disjointed from the Scriptures to which it sustains its relationship, implies an imperative command in the affirmative, which is the position frequently occupied by the veteraries of popular Christianity, particularly in this age of scientists and manifestations of wisdom. Notwithstanding this position is antagonistic to the Word of inspiration, as declared by Paul, and sustains the same relationship to the truth that darkness does to light; yet it is cherished and practically adhered to as tenaciously as though it were one of the fundamental principles of the plan of salvation.

But Paul to the Hebrews says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should be left them slip." Giving a word of caution to the Hebrew brethren, that there is danger of sustaining losses, if the slip is suffered to be made. But we wish to make a few practical remarks on the subject as it stands in the heading of this article.

The sense or meaning of words or phrases, (as every school boy knows) depends upon and is grounded by the words and phrases to which they sustain their relationship. Hence the displacement of words and phrases in sentences destroys the true sense of the composition, in the same relation that the animals would be rendered unfit for service with its limbs dislocated. In this article I shall endeavor to show, that to reject a part of the Scriptures, will wrest from the Word its power of salvation, and it will prove unto you "a savor of death unto death." Jesus said, "Man shall not live by bread alone, but by every word of God" (Luke 4: 4). When we look around as over the world, we see that man in relation, to his duties which he owes to his Creator and to his fellow-man, is practically prone to "let them slip." It has become the pass-word of man in every station or condition in life; every department of business or industrial pursuit, equally suffers from its withering and blasting effects, which like the echo returns and has its final rest upon the instigator who invariably

is the loser, mechanically, physically, morally, or religiously. All of Adam's race in all ages of the world have been branded more or less with it; but the present state of Christendom seems to manifest the *slipping spirit* more predominant than possible (in view of the introduction of every considerable means and arrangement to facilitate duty and make it easy) than the anti-delivians.

God has held forth every inducement to man that His Divine attribute of justice could allow, that man being without excuse could promptly act in the discharge of his duties. But it is a heart-rending fact, which observation long since has taught us, that to "let them slip," is one of the principal constituents of popular religion; and figures largely in the pre-sbytery as well as the laity. Of the awful ponderous soul-destroying meaning of the phrase, "let them slip," it is the real of the bottomless pit; the key to hell; the inlet to the lake that burneth with fire and brimstone! Nevertheless, it is cherished and practiced from the pulpit, and practiced by the laity. Yes we hear the minister, with outstretched arms and uplifted hands, and eyes directed heavenward, in tones like those of thundering cry, we have no need of baptism for the remission of sins, the people are all holy "let them slip, let them slip!" The laity responds, Amen. Again, he cries, we must wash one another's feet, if Jesus did say we should, we don't believe He meant us high Christians. He meant primitive Christians, we will "let them slip." Again you hear a sweet and solemn Amen. And again you hear him raise his voice to a somewhat higher key, and say, we will dispense with this Supper, it is the Jewish Passover, "This is not to eat the Lord's Supper, for in eating every one taketh before another his own supper; and one is hungry, and another is drunken." We will therefore "let it slip," and to-morrow about noon we will eat a morsel of bread and drink a sap of wine, or we may eat the wafer and I will drink the wine, and the Lord will bless it, and we will make a supper out of it. O yes, by all means we will "let it slip," for the apostle disannulled the Supper, Amen, say the congregation.

He elevates his brow, and lowers his glasses (which by the way he inherited from his grandfather), and reads to the congregation, "Ye my followers of me, even as I am of Christ. Now praise you brethren that ye remember me in all things and keep the ordinances as I delivered them to you." His eyes all the while bent upon the sacred pages; and if perchance he "lets them slip" and fall upon 1st Cor. "11th chapter 3th verse, he suddenly "lets them slip," to the last clause of the 15th verse, and remarks with emphasis "for his hair is given to her for a covering." In Paul's days when the women came to worship God without any hair on their heads they would shear or shave them; but in these days of light and wisdom, the sisters wear hats and chignons, hence we will "let them slip." Amen, is the answer. And if by accident he should read to the congregation the fifth chapter of Paul's first letter to the Thessalonians and the sixth verse, He will almost invariably spiritualize the inspired language or charge the apostles with being the propagandist of nonsense, and say I will not enjoin the holy kiss upon you. Know ye not that Julius rendered it unholily by betraying the blessed Master with a kiss; only give me the thirty pieces of silver, or more if you possibly can, the more the better; the Lord lov-

eth a cheerful giver, (and Judas has sanctified the silver), give to your pastor, give freely and it will be all right with you; and as for the holy kiss or kiss of charity we'll "let them slip." The congregation with smiling faces, and hearts filled with admiration and applause hovers forth with, Amens, and God bless the pastor, for making the ways of the Lord so congenial to our feelings.

We need not give the more earnest heed to these little things, they are all non-essentials, now-a-days; we need not care for the poor, the county may do that; that belongs to the world, we will "let them slip," and we will about and pray, and pray and shout and praise God for His loving-kindness, and thus show our love to Him. The pastor joins with the congregation in declaring that they will be peaceable in time of peace, and in time of war they will enlist in the service of their country, and under that banner they will fight on their whole arm of the world, and fight the good fight of destruction, he hold on eternal death; the weapons of our warfare are carnal, they are mighty through the world, to the pulling down of houses, and even cities, and governments, making desolate the habitation of widows and orphans, and the raising up of imaginations and every low thing that humbly itself before God. If my enemy hunger I will let him starve, if he thirst, I will let him famish, and so heap coals of fire on his head, and bring him to terms. If any man sue me at the law and take away my coat, I will shoot his ox also, or if he sue me on the one cheek, I will turn to him my first also, I believe God gave me these hands to defend myself with. And as for healing the sick, we will send for the doctor, that is his business; he will dose him with colic and salivate him, and if his constitution is strong enough to endure the effects of the medicine and wear out the disease, perhaps or probably he will raise him up. And if there be any other thing, such as visiting the sick, the fatherless and the widows in their affliction; feeding the hungry, clothing the naked, &c., we will just "let them slip." I have no time to attend to such trifles; and besides all this, it causes such queer feelings to come over me, and such a heavy distressing pressure on my heart to go to the house of mourning, I don't like it one bit. I will just let neighbor Newman attend to these things, he is such a singular man anyhow. He thinks he must "give unto them that asketh him," no matter how hard he has worked for what he has, and then he believes in non-conformity to the world, pulling the beam out of his own eye, in charity, in going forward when he goes to war, and all such little things; and even he believes in all Jesus taught and did. He believes that Jesus meant what He said; but I can't see it in that light; but neighbor Newman if you think you ought to observe all these things, "according to your faith be it unto you." But I prefer the theatre, the opera, the circus, the festivals, the celebrations, the picnics, the Christmas tree, the ball room. I love them all.

I love the fascinating dramas. Then there are their dances, so charming and bewitching. I love to bask my soul in those elysian fields of bliss, and drink in those enchanting pleasures to my heart's content. O! how I love the ball room with its enticing allurments; how delightful to dance to the sound of the fiddle until one is worn out by the ostentatious exercises; and then to lie

down to repose ones throbbing, aching head in the lap of Delilah and think musingly over the ordeal of pleasures which you have happily participated in. Poor, weak, blind, deluded soul, would to God, that you could hear the warning voice of the Lord saying unto you, "awake thou that sleepest and arise from the dead, and Christ will give thee light." You are yet dead in sins and in trespasses; your heart is far from the Lord. You have been letting the commandments of the Lord slip, until they have slipped beyond the power of your vision. Or perhaps if you would take the advice of Paul to the Corinthians, "But let us man examine himself;" very likely you would find that it was you that was slipping all this time, and that too broad the broad road until you have got the world between you and the Son of Righteousness, and you have lost sight of the true light.

If you would have come to the light and walked in the light, as children of the light, then you could see. Did you ever see a man that could see in the dark as well as in the light? It is true it is said that "man love darkness rather than light." Tell us why? "Because their deeds are evil." Jesus says, "The light of the body is the eye; therefore if thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness; therefore if the light that is in thee be darkness, how great is that darkness?" Now we have come to the end. The whole secret is revealed. Standing arraigned as a criminal before the bar, thy conscience is fallen, thy face sheweth guilt, thy knees knock together; thy heart speaketh with fear, and thy voice quivereth, as thy mouth speaketh truth in broken accents, declaring the awful solemn fact that "if the blind lead the blind they shall both fall into the ditch." Yes, you have been blinded with the unrepented mortal, by those who are trying to get to themselves a great name, or to empty your purse and fill their pockets, who cry out, "Non-essentials! Non-essentials! Virtually saying, that God is the author and Christ the instigator of nonsense."

Oh! what hypocrisy! what foolishness! What the commensurateness of God slip, until you lie head to slip into perdition; and in hell hit up your eyes being in torment. It is now too late. You have let time also slip and you have slipped into an endless eternity.

May God help us all to think of these things.

Ripon, Cal.

SAVE ME OR I PERISH.

BY KATE BENDER.

WHEN Peter stepped over the side of the water, he walked to Jesus upon the water, he slipped so small enough while he kept his eyes on the Divine Master, but when he looked at the wild waves, and thought of the danger surrounding him he began to sink; and if he had not had faith enough left to cry "Lord save me," he would have sunk to rise no more.

Many in this our day try to walk on the treacherous waves of a worldly life, at the bidding of the prince of the power of the air; they step forth cautiously at first, not meaning to go far into danger; but they give themselves gradually to mirth and pleasure; to pride and the accumulation of wealth; to care and ambition, or appetite and selfishness; they go further and further from the old safeguard of prayer and watchfulness, the Bible and the sanctuary. Christian

company and Christian influences, and are all the while sinking deeper and deeper in the treacherous ways of a sin that they are trying to walk upon; they are becoming more worldly, more absorbed in the things that can never satisfy the soul. By and by they become alarmed, for causes upon them, they find that they are sinking, they cry for help for they see they have exposed themselves to a storm that no mortal can face; they are in danger of being overtaken by a night that is the blackness of darkness; yet even then if they only cry as Peter did, "Lord save me or I perish," they will find the hand of Jesus near and strong; He will lift them out of the stormy sea and set their feet on the solid shore.

But alas! too many will not look to Jesus in the hour of great peril and sorrow, but look to the world for pleasure, and grow more unhappy; they look to the world for light, and become deeper involved in darkness; they look to the world for hope and are answered by groups of despair.

Oh I have often thought how many of us have great need to offer the prayer—some offered by the sinking disciple, "Lord save me from sinking." Save me from sinking in this sea of worldliness; save me from disowning Christ and denying the Rock of my salvation; save me from giving up my heart, my life, my soul, to the unsatisfying, and perishable things of earth; save me from living a stranger to peace and pardon, and from sinking at last in the deep waters of death and destruction, with a hope that is an anchor to the soul, both sure and steadfast.

Cuba, Iowa.

THE LORD'S SUPPER

BY MISS FORNEY.

NUMBER I.

IN the supper or passover Christ ate with His disciples the passover of the Law? And if so, did Christ and the Apostles eat it at the day and hour appointed by the Law (Ex. 12: 1-15)? I say no; this cannot be the case according to the record of the four evangelists.

We see that the Jews themselves agreed that they would not take Him on the feast day, lest there be an uproar among the people (Matt. 26: 4; Mark 14: 2). Again, the four books of the Gospel showing plainly that it was on the preparation day, when Jesus sent one of His disciples to prepare, that they might eat the passover (Matt. 26: 17; Mark 14: 12).

Then came the day of unleavened bread when the passover must be killed, and He sent Peter and John saying, go and prepare us the passover that we may eat (Luke 22: 7, 8). Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father (John 13: 1). He riseth from supper. Here John tells us in plain words, that Jesus ate His supper before the feast of the passover. Now no man at the table knew for what intent He spake this unto him, for some of them thought because Judas had the bag that Jesus said unto him, Buy those things that we have need of against the feast (verses 28, 29). Here it is again plain and beyond all dispute, that the disciples did not think at the time they had ate it, when Judas went out to gather the band of men and officers to take Jesus. But they well knew it was only the beginning of the preparation day, which was always the fourteenth day of the first month; and the day began in

the evening, as soon as the twelve hours of the thirtieth day were full. And that was the time the disciples came to Jesus and said, "Where wilt thou that we shall prepare for thee to eat the passover?" This was at least twenty hours before the time to kill the Lamb as appointed by the Law. Jesus ate His passover (or supper) as near as we can learn from the Scriptures, twenty hours before the time appointed by the Law. For the preparation day in which the lamb was to be killed, was never called the feast of the passover, but the (successful) killing of the lamb at the going down of the sun. (or between two evenings) which was the ninth hour, or what we would call the middle of the afternoon; the very hour Christ died upon the cross. And it was to be eaten that night, which was the beginning of the fifteenth day, called the day of holy convocation unto the Lord.

And in this passover feast was no provision made in the Law to eat it one day earlier, or one day later, but for those that were unclean or on a journey from home, they were to wait until the fourteenth day of the second month, and then they were to prepare it according to the Law, and were to eat it that night after the manner of the Law. And every soul that would not keep that feast according to Law, was to be cut off from among His people (Num. 9: 14). And no man was to go out of his house until the morning (Ex. 12: 22). But Christ did not only send one man out, but they all went out when they had sung a hymn into the Mount of Olives (Mark 14: 26). The Jews also were in an uproar, and came to Jesus in the garden and took Him up into the high priest's palace; and there they mocked Him the remainder of the night; but early in the morning they gave him over to Pilate. Now the Jews did not so much as go into the judgment hall, lest they should be defiled, but that they might eat the passover (John 18: 28).

Here we have another witness that Christ ate not yet eaten the passover; but that he ate His in the evening, and now it was morning. They had Jesus before Pilate to have Him condemned, to put Him to death (Matt. 27: 1-3). Now when Pilate was set down in the judgment seat in a place that is called the pavement; and it was the preparation of the passover, and about the sixth hour (John 19: 13, 14). When Jesus therefore had received the vinegar, He said it is finished; and He bowed His head and gave up the ghost. It was still the preparation, as we see in verse thirty and thirty-one, and in verse forty-two we see it still was the Jew's preparation day, when Joseph had laid Jesus in the sepulchre. To this all the evangelists bear witness, that Jesus was taken from the cross on the preparation day, that is the day before the Sabbath (Matt. 27: 42; Mark 15: 42; Luke 23: 54). And John tells us, that the Jews, because it was the preparation day, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), brought Pilate that their legs might be broken, and that they might be taken away.

Hence we have a clear case here that Jesus ate a passover (supper) of which He could say to His disciples, "With desire I have desired to eat this passover with you before I suffer; For I say unto you I will not any more eat thereof until it be fulfilled in the kingdom of God." In my next I will give the design of Christ's passover.

FREEDOM.

BY J. W. BOTTHERWOOD.

IF the Son therefore make you free then are ye free indeed" (John 8: 36).

After the death of Joseph and his contemporary king, the Egyptians began to treat the Israelites very cruelly, loading heavy burdens upon them; requiring them to labor in various ways, some making brick of mortar and straw. So great was their bondage that their cries reached high heaven, and God sent Moses to free them. When Moses began to show favor to the Israelites, the Egyptians then began the more rigorous, requiring them to make the same tale of brick and find their own straw; and they had to gather stubbles from the fields, and labor very hard, that, too, under very rigorous task masters.

At last the time arrived for Moses to begin his work; and it was only after he, through the mighty power of God, had performed many miracles and brought many sons and grievous plagues upon Pharaoh and all Egypt, that he succeeded in setting them free. But when they were free, it was only freedom from Egyptian bondage. They were not free indeed. Why? because the Son had not made them free. If the Son had made them free, then would they have been free indeed.

When sin entered the world it fell upon all; and so all were under the bondage of sin. Then as much more sore and grievous was our bondage, as Satan's power exceeds that of Pharaoh. It is indeed the worst bondage in which mortal man can be bound. This, like Egyptian bondage, cannot God to send a deliverer. But He did not send Moses and Aaron. No. There was not need of an eternal freedom; a freedom not of the body only, but of the soul; a freedom from every variety of sin and woe. Who is able to free this people? Who does God send to make us free? We read that "God sent His only begotten Son." Why did He send His Son? Because He wanted us free indeed. "If the Son therefore make you free, then are ye free indeed."

Jesus, in now come to deliver us from the bondage of sin, and He is willing and able to lead us safely through the wilderness of this world to that heavenly Canaan, and there give us an eternal freedom.

Brother, do you not want the Son to make us free indeed? Do we not want to gain that blessed favor, and rest eternally on that day? "I will send you free, and you shall be no longer and ever." If we do, let us follow Jesus, for He says, "I am the way." Then let us follow Him in all His precepts, not trying to reason away from His commands, but take Him at His word; whatever He tells us to do, let us do it without murmuring as Israel did; but let us press toward the mark for the prize of the high calling of God in Christ Jesus.

Then when our punishment on earth is brought to a close, we shall with our deliverer dwell eternally in those bright mansions He has gone to prepare for us. Sister, do you not want to be made free indeed? Do you not want to be delivered from the sins and woes of this world? Do you not want to enter the sun-bright climes of eternal glory, and bask in the pardoning love of a crucified Redeemer? Then let me point you to the Lamb of God that taketh away the

sins of the world. If you will humble yourself under His mighty hand, by obeying all His commands without doubt or murmuring, and cast all your care on Him, He will exalt you in due time, and save you with His everlasting salvation.

Lincolnton, Watauga Co. Ind.

A PLACE FOR YOU.

BY A. SHARPS.

"I GO to prepare a place for you" (John 14: 2). Our Father in heaven has a place for all His children; then of course we must become His children. And it has been decreed by His Son Jesus that none shall inherit that place without being born again. For that reason Jesus left the shining courts of heaven and came down to this lower world, to speak words of eternal life unto the people, and as never man spake, the glad tidings of great joy, which shall be to all people. The good tidings was the fulfilling of the promise Moses gave to the children of Israel; that a prophet the Lord your God would raise up from among your brethren like unto me, him shall you hear. So the first news concerning the new Kingdom was, "Repent ye and believe the Gospel," that it might be fulfilled which was spoken by the prophet Esaias, "The people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up;" (Matt. 4: 16).

So after impressing upon their minds the necessity of regeneration and admission into the sheep-fold, He said it was expedient for Him to go to the Father, for the express purpose of preparing a place for them; and to comfort His disciples He said to them, "Let not your heart be troubled, ye believe in God, believe also in me, in my Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you." Before He could go to prepare a place for us, He had to fall into the hands of sinners, and spill His precious blood, "For without the shedding of blood there is no remission of sins," thus fulfilling His own prophecy, "Except a corn of wheat fall into the ground and die, it abideth alone, so He had to fall into the hands of sinners and die, or He would be alone with the Father, but by submitting to the will of the Father to make a full atonement He was lifted up from the earth, not to be alone, but to "draw all men unto Him, that where I am raised up, I may be near to all that believe in me." (John 12: 32). "I have many mansions." "Ye may have like His dwelling, and lastly the knocking at the door of their hearts (Rev. 3: 20), and have opened and let Him in. Then He has an inviting place in each one, "many mansions" until this earthly house be dissolved." If we have opened the door and let Him in, He has a mansion in our hearts, and He will dwell in them and abide in them, and He will be their God, and they shall be by people (2 Cor. 6: 16). How glad it is to know that Jesus has an inviting place in our hearts, this earthly tabernacle, and that we are adopted children of Him, and as David says, "I will dwell in the house of the Lord forever" (Ps. 23: 6). That is to say, as His laws and of His will, in which time, all shall be dissolved, we shall be admitted into that place (not many places) or building of God made a (lost) heads eternally in the heavens, and shall go out no more forever.

Sheelton, Ont.

A promise should be given with caution and kept with a truth. A promise should be made with the heart, and remembered with the head. A promise is the offering of the intention, and should be sustained by resolution. A promise and its performance should be like a true balance, always even, as long as the law and of His will, in which time, all shall be dissolved, we shall be admitted into that place (not many places) or building of God made a (lost) heads eternally in the heavens, and shall go out no more forever.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,) EDITORS.
M. M. ESHELMAN,)

Bro. S. B. BROWN is fully authorized, by us as our traveling correspondents and agent for the Brethren at Work, to receive subscriptions for this paper, and to register all names appearing in this paper for our Brethren. He will be the same in all respects as ourselves.

The Brethren at Work will be prepared to receive orders for the United States and Canada, and will send you an extra copy free of charge. For all other countries, the price will be \$1.00 per copy. For each additional copy, we will send you a discount from the regular price. All orders should be sent to our office, and all remittances should be made in full. The price of the paper is \$1.00 per copy. For all other countries, the price will be \$1.00 per copy. For each additional copy, we will send you a discount from the regular price. All orders should be sent to our office, and all remittances should be made in full. The price of the paper is \$1.00 per copy.

MOORE & ESHELMAN,
Lansing, Genl. Co. Ill.

LANSING, ILL., MARCH 20, 1878.

REPORT OF THE DEBATE.

WE have on hand a sufficient amount, taken down when of the discussion, to make out a pretty fair report of the arguments presented during the debate. It is in the interests of a written discussion through our paper, to compile to send a few weeks. If Mr. Roy will stand to the challenge he made when of the Newtonia debate, and agree to discuss, in an informal form, the difference between the Baptists and the Brethren, our readers can expect to have the pleasure of reading the arguments in full. We will know more as we go along, whether the written debate will come off.

VALEDDICTORY.

AS changed in another column of this week, a change takes place in the control and management of the editorial of this paper, giving the entire interests of the office into the hands of brethren Moore and Eselman. Our reasons for disposing of our interest in the publication of the paper are:

First, That our mind might be entirely free of business cares, and thus be fully qualified for the labors of the ministry, being that business cares, and especially the vexations of a law office, take up too much of our time for evangelic work. When a minister is very laborious in his duties to Christ, and the difficulties of conducting a paper come up, he is stifled in mind and incapable of prosecuting a system with a mind open to Jesus.

Second, I desire to devote my entire life to the work of an evangelist and wish to be free from every other care so that when worn out it can be at liberty to rest and study, without any of the vexations of business and when rest will be at liberty to go at will.

Third, I wish to escape the slams and abuses heaped upon editors, which renders their lives unpleasant and labors disagreeable; and if it would not be thought of as a place, let us not have our names used, not to be abusive in their notes to publishers. Encourage them if you can, and fill your letters with kind words. This will please them and show you to be a gentleman or a lady, and more than that, possessed of a Christian heart. This I wish to escape, and my life will not be harassed with those troubles, and thus I feel that I can labor more to the glory of God.

Fourth, I feel that under the management of brethren Moore and Eselman the paper will meet the wants of our fraternity and be as ably edited as it is with my assistance.

Now I have given some of the reasons I have for a change in my public life. Hope they will be satisfactory to all those who are promised to still write for the paper, giving the result of my labors in the course from time to time as circumstances will require and admit. I leave the office with kindly feelings all connected with it. My associations, socially with the members of the firm have been pleasant, and in future years I shall recall the part as pleasant to me. I wish the paper success and trust the blessing of our heavenly Father will attend it in time to come. I am worn down in body and mind, but hope that the rest I propose to take from Bro. M. M. will renew my strength so that I will be able to fill my present engagements.

I wish to be remembered that I shall labor only for the union of the church and the success of the cause of Christ. More union is what we want and we feel it will be sought for by the Brethren at Work this bond labor over.

May God bless all and in his own time to each a reward that will look like the eternal age to Him who loved us, died and redeemed us, be glory now and forever amen.

S. H. BAXTON.

THAT WRITTEN DISCUSSION.

FROM the Baptist Bell-Frog, of March 20th, we clip the following:

As Mr. Stein spoke of a paper discussion, we propose to do so. We will refer to the Newtonia, Mo., March 23rd 1878. To the Brethren of that we are a perfectly correct statement, as detailed in Newtonia, Mo., in your column next page. Respectfully,

D. B. RAY.

The impression has already gone out that the Democrats will never again fight the discussion. They do not know better.

To those who were at the Newtonia discussion, and heard all the speeches, the above will send a curious reaction of the facts in the case. It should be remembered that it was written by Mr. Ray himself, and how he ever got the admission that he was not a member of the Newtonia is a little mystery. The other side was written, not by Stein, but by the Baptist Bell-Frog. Bro. Stein was the first of the disputants to speak of a newspaper discussion, when at last Mr. Ray himself knew that it was not just the other way. Mr. Ray was the first man to say one word about the matter. We will now make the thing as clear as day.

Mr. Ray, at his last newspaper speech, on the 18th day of the discussion, gave an address for a written debate, saying that the columns of his paper would be open to a full discussion of the claims of both churches. The next morning Bro. Stein read the following, and then handed it to the Moderator for safe keeping:

NEWTONIA, MO., MARCH 12th 1878.

Mr. Moderator: I have for years desired an opportunity to discuss the doctrinal differences between the Baptists and Brethren before the people. I have been asked to do so in the Baptist papers; but as my friend D. B. Ray, in his last newspaper speech, has invited me to do so in the Newtonia, I have accepted the offer for a written debate. I have no objection to the Newtonia, as the paper is published by the Brethren. At the close of the present discussion, I will be prepared to receive any arguments regarding the said written discussion.

J. W. STEIN.

Mr. Ray made no move toward accepting the proposal, but tried to turn it off by saying that he must see, and not Bro. Stein. Then the next day he was his proposal to our paper, regarding a newspaper discussion. Now this is the way the whole matter came up. Mr. Ray being the first one to mention the idea of having a written debate and Bro. Stein took him up.

At the close of the discussion we informed the audience that we were not in any way involved in the discussion, and did not think it according to the rules of debate for Mr. Ray to challenge us, especially so since Bro. Stein had taken him up at his own offer, and that we therefore, would not accept his challenge, as it would enable him to start a written debate with Bro. Stein.

This is just the way the matter stands, and we therefore give it to the public. Mr. Ray made a proposal for a written debate and Bro. Stein took him up, and he must now either do it or else back down from his own proposal. Let it be borne in mind that Mr. Ray was the first one to say one word about a written discussion, and we will now see if he will stand up to his own proposal.

One person we well pleased with the result of the Newtonia discussion, and feel much concerned in the strength of their position, but since an opportunity for getting the matter fully discussed before the Baptist readers of America has been offered, they are anxious that the opportunity be as open as possible, and therefore it is proposed that the Bell-Frog will say if Mr. Ray will stand up to his own offer for a written debate the public will see whether we are afraid to defend our position before the reading people of America.

That the discussion may be fair on both sides, it is necessary that the points of difference between the two churches be discussed separately, allowing each disputant the same number of articles of equal length on each proposition, and the discussion be published in the BAPTIST AT WORK and Baptist Bell-Frog. If Mr. Ray is ready for this he will please say so. Bro. Stein is prepared to answer the propositions with him.

D. B. M.

THE NEWTONIA DEBATE.

OUR first communication regarding the discussion took place on Wednesday evening, March 21st, at which time the debate was proposed, and the interest becoming very intense. Many of the brethren were in earnest, seeking for the truth that they might embrace it. There were several present from a distance and had a great anxiety to learn of the old points and walk therein.

What rendered the debate of great interest was that quite a number of ladies in attendance had left the platform, and united with the Brethren, and as you read the new laws, arguments would arise there. We are glad to say that they were most confirmed in their faith, and quite, and now I am confident that they occupy the old position of the platform. We had the pleasure of seeing a number of our Brethren and found them well pleased with the doctrine of the Bible. Hope others will follow the example before it is too late.

Mr. Ray did by his act make the Brethren's hearts much calmer, and first of all, our Brethren's hearts. When Bro. Stein was presenting his arguments in defense of the proposed discussion, they did not follow him very closely, but spent much of his time trying to find fault with his reasoning, the Baptist's paper, and his own reasoning. It was so that he could not wait till they were brought up, but must bring them up himself, and hence did not take the time to answer the arguments presented as a favor of true persuasion as was desired that he should.

Bro. Stein made a true point against the Baptists in favor of the formal notice in baptism, by showing that the Baptist church believed in the formal notice so strongly that they actually sang it in their hymns, and then read quite a number of extracts from the Baptist Hymn Book, showing that they believed in the formal notice before the hands of the Baptist. They will have to either change their manner of baptizing or else revise their Hymn Book. People ought not to sing a thing they do not believe in.

The discussion closed on Wednesday evening, having lasted seven days in all. Things generally passed off very quietly, and all the numbers left good over Bro. Stein's debt, not one of them regretting that the discussion was held. Taken altogether it was an instructive interview, and a most profitable one to both parties, and we are confident had added much to the credit of the Brethren in and around Newtonia, as well as greatly confirmed them in their faith. The two disputants parted on good friendly terms, in that a good feeling seemed to prevail the minds of nearly all. Of course the future must develop the result, and time alone will tell the effect of truth, when once planted in the hearts of those seeking after it.

Bro. Samuel S. Mohler of Jefferson Co., Mo., was the first to stand up and Mr. H. H. Horse, of Warsaw, Mo., the Baptists, and Judge M. H. Ritchey was the presiding Moderator. He discharged his duty with impartial ability, and showed himself fully qualified to preside in public before. He is a man of excellent standing, and of great moral and social worth, and is highly respected by all. Owing to the busy season of the year the attendance was not so large as was expected, but the interest was excellent and the order good. The Brethren kept up their night meetings and at the last one held a most interesting and profitable session.

The Brethren at this place are erecting a commodious meeting-house which they expect to have completed at an early day. It is located near the edge of the town, and will be quite a grand new place for holding a most comfortable and profitable session. We are confident that I feel some of the love with the country around Newtonia and believe it to be an excellent place to live. It certainly must be healthy, and affords fruit and good water in abundance. Members desiring a suitable location in the West, call on Mr. H. H. Horse, of Warsaw, Mo., desiring information should address Ed. C. Harsh, Newtonia, Newton Co., Mo. We made our home in his family during our stay, and found it a pleasant lodging place. Many thanks for the kind attention and services rendered our paper at Newtonia, acting as our regular agent in that part of the country.

On Thursday morning, in company with Bro. S. S. Mohler, we started by private conveyance to Carthage where we arrived in the afternoon in time for the evening train. I made several trips to pass out into the country one mile and visit Bro. Wampler, but had not time to do so. In order to reach Carthage, I had to go to Newtonia, as he was compelled to go as far West as Osceola, having departed from his Mohler at Columbus. Reached Kansas City the next day, and from there made my way to Louisville, Ky. Co., Mo., for my next return, which I had not seen for seven years. Our meeting was a pleasant one, though unexpected to them.

They are getting well along in years and becoming much more down. They speak the language of the old times, and they are much of the time in the trouble line, having undergone many hardships and privations. My the Lord bless and reward them for their labors on the earth. While here we held three meetings: one at the Brethren's meeting-house and the other two in Louisville. On Sunday night we had the most crowded house I have preached to in a long time. Bro. Addison Harper is the Elder of the congregation here. He is a man of good standing, and is known as an interesting speaker. The Brethren here are very much interested in the cause of the Lord, and are doing much to go up and preserve the land.

I left on the 19th and reached home on the morning of the 21st, found all well and glad to see me. I have not seen any of our Brethren since I went to Louisville. I have many thanks to the members for our kind treatment while traveling among them.

D. B. M.

SHALL WE HAVE REFORM?

THIS is the time of the year, when much of our brethren are in the habit of attending to the work pertaining to law-firms, so that of the District Conference. It is about the preparatory work for the latter that I desire to note here more particularly. Will it be labor to keep at little matter before our District Meetings as possible?

If a church is in love, peace, prosperity, it is hardly necessary to appoint a committee to "think up" some queries for the District Meeting, simply to have a query or two. The elder who called a special meeting in order to get a few queries for D. M. had an eye to work, whether profitable or unprofitable. Now, this is not the way to come to "unity of action," or success of mind. When I find delegates standing that their church "wants no query, let us have and peace," or make no think of good, all times when query-making was put upon us when the Brethren love so highly together, studied the Word so carefully and diligently that the queries of policy and action were never raised, or if raised, at one settled by the Oracles of God. The question, the standing question with us thus, should be, How little can we bring to D. M.?

When queries are presented to the church, would it not be well to get down the New Testament, the "perfect law of liberty," and search it diligently for an answer? Better do it if it takes two or three days, than send them to D. M.

God is good and wise. He gave us a book containing all the rules of action necessary. — "Alas" says one, "how those who are busy (slabbers) high-minded and walk not worthy of the vocation wherunto they have been called." How about such? Do not stand up and say, "I am not a slave, am I, sincerely?" And then again, if they will not labor, will continue to be slabbers, continue to be high-minded, does not the apostle command to withdraw from such? Does this not settle that question? Thus question after question may be disposed of by the Word of God, saving much time, labor and feelings at District Meetings. Study the Word of God more, and the world, and all right matters will always meet the right queries. If every church would send out right queries to those who are called up and seek vain-glory, the praise of men more than the praise of God, there would be no occasion for long debates over queries at D. M. — And if there are those who are busy when queries on the doctrine of non-conformity, or general deportment, on the actions of life are given up, will they not give themselves to the simplicity of the Gospel, the queries will not "go up."

But there is occasion for queries at times. — Men of perverse minds arise and draw after them a multitude. By smooth words (Hate-

CORRESPONDENCE.

From A. S. Leer.

FEW days ago, I was called away from this world to answer a sick sister who lived about twenty-two miles North of us, and while there, obtained three subscribers for your paper from the beginning of His, Saviour's debut to the end of the year.

She attended our services while there, and had the privilege of baptizing three persons, two brethren and one sister, one of the former being the husband of the sick sister who was ministered. Also had the privilege of baptizing two persons delivered by a Daniel Brethren minister, about twenty years ago, from the bondage of the Saviour, found in the eighth verse of the fifth chapter of Matthew. His

name was Parity of Hepler and Sanctification His. As to the latter consists a part of the first sermon on the mountain, delivered by the Saviour. That all men are not pure in heart, one decides. Man as he came from God is pure, but shortly after he had fallen is wicked that the thought of his heart is unclean. But that we do not get all the ministry upon the sinner, it is said by one of the sacred writers, that wickedness is wrapped up in the child's heart. The natural condition of the human heart is impure; but after all there is yet a promise from God that if we are diligent, we will bring him from a sinner, so that he will finally become a child of God. If by infinite mercy is sent, who is it that we have our government laws and institutions for reform?

It is to that we should have a disposition to do that which is good? It is not because the heart of man is impure? Has in the measure of it be changed to a pure heart? It is done through the efficacy of the blood of Christ, which is sufficient to cleanse from all sin. It is not because we are acquainted with his condition. Before you put on a physician, you are not to know that you are sick, and that you are in need of a physician. After finding that you are not a physician, not sending for one, you are to make use of the remedy prescribed by him.

Leprosy is spoken of in the Scriptures as a representative of sin. People afflicted with this disease, make use of the means ordained by God, but they do not take the child to heart, and they will not be healed. There is a report being put upon a pile by Moses. He occupied it with the language of the apostle: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

In due time he will come and with His sufferings and death also. And now we are not pained by the work of the Lord, but the apostle says: "Therefore let us walk by faith, not by sight." The apostle says: "It is faith, by which all things were created." The apostle says: "Salvation is found to all that worketh not, but believeth." Justification is a work done by us, regeneration is not.

Sometimes we are inclined to call this religion; but it is not correct, — it is a salvation that we must go through, and that is the beginning of sanctification. We sometimes hear people say, "I am trying to serve the Lord in my weakness." That is a very poor way to serve Him; that demands a holy life of His people. We are to be holy, and if we are not, therefore, perfect as your Father, which is to be in heaven is perfect." Paul thanked God, that he had been freed or delivered from bondage — "The blood of Jesus cleanseth from all sin." He that is free from sin, is free of the world. If we cannot sin, we are of the devil, and we exclude Christ from the heart.

Now sanctification claims that we do each a state of purity just before death. Well if we reach that point just one moment before death, we are free from sin, and keep that time for one hour before, why not two, etc. We cannot sanctify ourselves, that is the work of the Holy Spirit. Here some one may ask: "Do you expect to attain to the holiness of Adam or after?"

In answer to this, the speaker gave his own experience. He said, that while wrestling with God for holiness or purity of heart for some days, and spending sleepless nights, but all in vain, he remembered that some one had told him that he was often the best way to get sanctified with that process. He knew that was impossible, because of the great distance. So he finally concluded that he would bring that to the Lord and ask the Lord to do it for him. He went to the altar with all his heart, and there he received the great blessing. The result of all that, is that which we shall see God, etc.

After it being to the young man for about

an hour and a half, I was made to think, how did that fit from the preaching of Jesus, who was led by God's Holy Spirit, and spoke as he was moved by His Holy Spirit, and said: "So saying ye have purified your hearts, obeying the truth through the Spirit, with unfeigned love of the brethren, so that ye love one another with a pure heart fervently, being born again out of incorruptible seed, but of incorruptible by the Word of God which liveth and abideth forever." Also the language of the Saviour, in the prayer for His disciples, when he says: "Sanctify them through thy truth, thy Word is Truth." We may pray, and wrestle with God all our life for holiness, but unless we make use of the means ordained of God to make us holy, it will all be in vain.

John says: "Why call ye me Lord, Lord, and doest not the things which I say?" And again: "But that ye love me, keep my commandments, he is that I love him me. Again, "He that saith, he knoweth me, or loveth me, and keepeth not my commandments as a law, and the Father is not in him." Again, "He that loveth me, shall keep my words, that he may abide in me, and my Father shall love him, and we will come unto him, and make our abode with him." Let this mind be in you, which was also in Christ Jesus.

Merrimack, Ill.

From Norway, Oregon.

WE live on the Willamette slope of the mountains, about fifteen miles from the coast. Ray had a small winter, which looks well and possesses good yield. The health is generally good, but there is no one afflicted with lung disease, except a few who are getting better. I would especially say possessing brethren who have aimed toward that thing, in procuring the glad tidings of salvation, to come here, to visit their brethren, and this could be done by the Word of God, and the Saviour's grace. We need ministerial aid as well as evangelists; though we have 445 members in this valley, there are many calls where there are none. We do not scatter our forces very much, hoping that we may well cover the land with the two or three identified. We do not increase in numbers very rapidly, but do so gradually, by baptism last summer, and a few by letter.

We hold it that God's grace empowers visiting Christians next Summer. We would be much glad to hear how you are getting on, but need of us more in this world's needs, and not able to contribute much toward defraying his expenses, and what may prevent his coming here, we will do so. Paul did in 2nd Cor. II, 8.

I am in haste in my solitary house, but I will do my best to put up a statement, to show our progress. I believe the plan given by Christ and His body apostle is simply sufficient to meet every case. Let us therefore humble our diligence and all labor together as one body, in the same mind, in the same way, as the apostle Jesus Christ Himself being the chief Corner Stone, using the name that God has given us, and we will be able to send out many faithful laborers into the Lord's vineyard, who will not shy to undertake the whole course of work. May the Lord prosper all your efforts.

Yours in love,

DAVID BARKER.

From Brush Creek Church, Ohio.

DEAR BROTHERS:—Our pastor, A. Robinson, on the 20th of January, 1858, commenced his first sermon at the Brush Creek, and closed on the fourth of February. Eight precious souls made the good confession, and were received into the church of the living God (1 Tim. 3: 10), by Christian baptism, and rose to walk in newness of life.

From home we went to Fairview, Adams Co., held a few meetings, and some four or five made application to join the church. Next to Marble Furnace, held a few meetings. The few members at that place were much encouraged and were good prospects made. Hence to Pleasant Grove, held a few meetings, where also some precious souls made application for baptism. On the 22nd of February those of Pleasant Grove were received into the church, some by water and some by letter. We then went to Brush Creek, held a few meetings, four made application, and on the first day of March were received by Christian Baptism. We are not yet settled, and are not at the edge of the water by addition with a few meetings, when all the twenty-seven added to the church, during Bro. Robinson's stay with us.

Bro. Jones closed his series of meetings with us at Brush Creek, the first day of March, and in the evening came to our place, Strat Creek Valley, giving in a warm and affectionate farewell address.

J. H. GAINMAN.

Slaking Springs, O.

From Sugar Creek Church, O.

DEAR BROTHERS:—
WHEN I think back a few years ago, and see the pleasures then enjoyed and the pleasure I am now permitted to enjoy with the children of the Heavenly King, what a great change! A few years ago I was in the habit of going to the worldly amusements, such as shows, dances, picnics, political meetings, and so, forget all things that I could get to, and in fact that we all enjoyed ourselves very much. Then afterwards I was living in a town some twelve or fifteen miles from Sugar Creek Church, and I have begun to take more interest in my spiritual welfare. On going from one to the other's amusements, and hearing so many different doctrines preached, and all aiming at the same end, I was so perplexed to be so confused. But thank to the Holy Spirit of heaven and earth, that I did not. The Friends for so-called Quakers) I had not in all things but baptism at that time. But on reading the New Testament, I saw that there was something more to be done than baptism. I was so perplexed.

On April first of last year, I came to this country and labored in Linn for some time, when I got a chance to go to the country to help point on persons seeking-hope. I got some help from my brethren, and I have since covered some with him upon the subject, and was enabled to attend a Love-feast which was to be held.

Upon that occasion, I witnessed something that I have never forgotten, and which led me to my apprehension to the better. Although I was out in the world, I could not help but think that my heart was filled, (as it were) with a Gospel love. There was Feet-washing, the Lord's Supper, the communion, the Holy Spirit, and the baptism of the Holy Spirit, and I was so convinced, but which was according to the law of our heavenly Father.

Since then, in July last, I came out from the world, and enlisted in the army of the Lord. I have not only had the gift of a Love-feast, and then, and not till then did I fully realize the above lines of the poet.

Perhaps some would like to know why I enlisted with the Brethren, and not with some other religious church. My reason for this, first I remember in such darkness, second the Brethren baptize according to my mind; third, they observe the ordinances preached by the Saviour upon earth; fourth and last, they have no other religious creed of confidence than the New Testament, and practice what it commands them to.

Perhaps I am becoming somewhat tedious. I will bring my letter to a close by asking you and the brethren to remember me in your prayers, that I may not go back into the world as I was once, but go onward and upward in the work which I have undertaken, in serving the Lord as best I can.

In conclusion would like to say, our congregation is so small, and the brethren so kindly, sometimes you will see me, I will endeavor to write often and better hereafter.

Your humble brother in the Lord,
Wm. BROWN.

From Longmont, Colorado.

ON the evening of Feb. 18, we were made glad by a visit from Bro. M. B. Bachler of Paluska, Colo. He remained with the Brethren until the 30th. Preached in all four sessions, on the subject of the Holy Spirit and sinners. His visit, we would like to be far more. By visiting our part of Colorado, Bro. B. has more favorable impressions as regards the country, people, etc. than I, think, some probability of his moving to Boulder Co.

Bro. B. is a very interesting and interesting man, with much in his head, forbids him to preach, but with a firm trust in God, and a proper use of the word of the Spirit, he made friends of such. He has had a hard time of it in the village of his birth, and he has been troubled with a sick companion which needed his care and attention, and besides all this, the grasshopper plague and other misfortunes have deprived our brother of the opportunity of doing much. May he be remembered in the prayers of God's children.

Our infant church, though small in number, is yielding a powerful influence, which we hope

will not only be felt to the conversion of sinners here, but elsewhere. We hope that the Brethren will lead the many calls of "Come over and help us," for there is a great field open here. Our short stay in Colorado, thanks to the Lord, has not been altogether in vain. May the seed we have sown here, when the harvest is come, be gathered, precious fruit to be stored in heaven.

Fraternally,
S. C. BROWN.

From the Maple Grove Church, Iowa.

DEAR BROTHERS:—
THE work of the Lord still moves slowly and steadily on. Bro. J. H. Fillmore of Shelby Co., Iowa, came to us on Jan. 30th, commenced meeting some eight, continued for two weeks. Then he went to Eureka, Adams Co., some congregation and preached one week. — Then he went to Chicago, Plover Co., and preached nearly two weeks. Then back to Colfax, Adams Co., where he remained for two weeks. Then he went to Eureka, Adams Co., and preached one week. This called him back to the Maple Grove church. Result of his labor were thirteen blood-bought souls, indicated by baptism into the family of God.

These meetings were all well attended, and the work of the Lord was very fruitful. Bro. Fillmore labors apparently with much aid.

Yours fraternally,
N. C. WORKMAN.

Shelby, Iowa.

GLEANINGS.

FROM A. Taylor.—Our church here contains about thirty-five members, all in love and united as far as I know. But we are suffered on a large territory and have only two ministers. Have four regular appointments, which give us here only one meeting every four weeks. Our ministerial force is too small, and it is often hard for John Newberry to cover fifty miles, and in my weakness I cannot go so far. We wish some ministers to come and help us. The field is large and prospects good. God grant us more laborers.

Wyandott, Neb.

FROM E. F. BURROW.—Your valuable paper has been received by me irregularly since January 1st, 1858, and I have not read it since. I have had my mind made up since last October to join the Brethren. I think they are the nearest right of any church I know of, and as there are no members here, I don't know how I could get a chance to join them. I would be glad to hear from you or some of the brethren on the subject. I am trying to have a Christian life without baptism, and I think a person ought to be baptized. I wish some of the brethren to send me some of the papers, and then I can see and give up joining them as long as I can see and prosper of doing so. Clifton Hill, St. Louis, Kansas City or Northern R. R.

Clifton Hill, Mo.

FROM H. Hamilton.—At this time our health is tolerably good, and we have more reason to be thankful. We hope that you, too, are enjoying health and prosperity. Your paper is still a welcome visitor. When Bro. Ely gets home, please tell him to give us all the news.

Evton, Ind.

FROM D. A. WORKMAN.—I think if all the churches in the brotherhood would consider the question: "How shall the poor be supplied with the Word of God?" and then they should be glad to help raise a little money, there would be a great many more reading and learning the way of the Lord, as well as a poor soul is not permitted to hear the Word preached, and in sending out the paper they can learn the plan of salvation.

I received those tracts all right; they are worth twice the price. I think I can sell some as the Brethren who have seen them, like them very much. My opinion is that if the Brethren would spend a little more money for such books and not so much for unnecessary things, there could be a vast amount of good done, and preachers would not have to talk so much.

Columbia City, Ind.

FROM C. H. HALSBACH.—O what dignity and glory and blessedness in being children and heirs of God. In the Christian life there is nothing superficial, or selfish, or heeding, to feel Christ, or to be found in Him, is to rise to an attitude, and swell into magnitude, in Deific proportions. There are so many stunted, and weak, and feeble, and the work is so hard, it is difficult to make out whether is anything like Christ in them. Where the great heart

DIED.

Obituary should be brief, written on but one side of the paper, and signed from all other persons.

STOFFER.—In the Sunday church, Columbus Co., Ohio, sister Mary L. Stoffer, aged 34 years, 7 months and 17 days. Died February 26, 1878. L. GLASS.

KELNER.—In the Yellow Creek church, Stephenson Co., Ill., March 6th, 1878, Malinda Kelner, aged 3 years, 7 months and 3 days.

KELNER.—In the same congregation March 9th, 1878, Elna May Kelner, aged 5 years, 7 months and 10 days. M. H. FOWLER.

STOFFER.—Near Waynesboro on the 20th of February, Susan, infant daughter of John F. and Ella Stoffer, aged 4 years and 26 days. E. STOFFER.

COTNER.—In Eagle Creek church, Hancock Co., Ohio, March 14th, 1878, Mary J., daughter of Bro. J. A. and sister Mary Cotner, aged 2 years, 1 month and 27 days. Funeral services by the writer from Feb. 17. T. ROSEMAN.

LESH.—Near Georgetown, Dark Co., Ohio, Jan. 29th, 1878, Joel Lesh, aged 61 years, 10 months and 4 days. L. A. C.

BEAL.—In the Mayevale congregation, Somerset Co., Pa., March 11th, 1878, Milner Allen Beal, son of Bro. Andrew O. and sister Barbara Beal, aged one year, eleven months and seven days. J. W. BAKER.

ALBAUGH.—In the Babylon's East church, Carroll Co., Ind., March 6th, 1878, sister Rebecca Albaugh, aged 76 years, 6 months and 17 days.

FLOBA.—In the same church, March 9th, 1878, Susan Floba, aged 30 years, 7 months and 7 days. H. LANGER.

BAUER.—Sister Mary, wife of Bro. Stephen G. Bauer and sister to Elder John G. Glick of Augsburg Mill, Huntington Co., Pa., was born Dec. 30th, 1810 in Hohrecht, kingdom of Wuertemberg, Germany; was married Feb. 2, 1835, and came to America in August 1835; she and her husband were baptized by brother Yeat in 1839 at the time of the A. M. in Augsburg P. S., the writer being an eye-witness; moved to Stephenson Co., Ill. She was confined to her bed 11 weeks; died March 16th, 1878, aged 67 years, 2 months and 5 days. She had six children; four preceded her to the grave, leaving a sorrowful husband and two sons (all brothers) and grandchildren and many friends to mourn her departure. Funeral services by the writer, Feb. 1—5, (the sister's selection) by the writer, A. H. Lutz, W. M. Moore and D. Ely to a large audience. ALLEN BOWEN (P. C., please copy).

LAMMEDEE.—In South Beth, Indiana, Dec. 30th, 1877, Charles L. Lammeede, aged 6 years, 8 months and 13 days. D. WATKIN.

INTERESTING ITEMS.

WIKS writing an article for the press. Whether you are versed in Greek. To utter your thoughts in the face of man. And let them be crisp and spry. And when it is finished, and you suppose It is done exactly known, Just look to over again, and then—

Mrs. Lucy Shiers, a recently-converted Jewess, was received into membership in the Baptist Church in Brooklyn last week, and baptized under the name of Ruth. The Rev. J. Schwall, Jewish rabbi referring to the case, says, he knew that another daughter had left home and married a Christian a few years ago, but he had never seen any of Mrs. Shiers's family, so he could not attend the synagogue. So he said to him frankly, "I am afraid, my friend, you are the fault of this. If your child had been properly trained she would not have run. But since neither you nor your wife ever attend our meetings you have no right to blame the child for going up with loose ideas of our religion."

A STRANGE CASE.—An interesting case has just closed in the Court of Common Pleas of this county at Bryant, Ohio. The case involved the question of a divorce. One of the parties, John L. Liberty brought suit against John Holmwood, as parties in \$100.00 damages for enticing his wife to elude him from marital relations to him. It appears from the evidences that all the parties were members of the Wesleyan Methodist Church in May, of 1864, a branch of the Manassas. In May,

1870, the church of which John Liberty and his wife were members, for diverse reasons not shown in court, excommunicated him and placed him under the ban termed "avoidance." This meant that remaining members shall shun and avoid the erring or excommunicated brother until he repent, and is again received into the church. It is stated that he was the being a member, to not eat at the same table with her husband; not talk with him, under penalty of being expelled from the church and being forever lost for sinfulness. She could, however, keep house for him, and have children, which consisted of four children. This she did for a year, he in the meantime, patiently and kindly trying to induce her to act but wisely part with him. But on different occasions when he had nearly succeeded in causing her to leave him, those priests or teachers would step in and warn her that she could not take such a step without the consent of the church, and if she did, her soul would be forever lost. He then rented his farm and moved away, to be from under the influence, thinking his wife would go with him, but the influence was brought to bear upon her, and she would not leave the society.

Thus did these men on the one hand side upon the strongest chord of the human heart, religion and duty, which consisted of four children. That they might, on the other hand grasp the cords of human affection and lead to make a man love to the clench in which he did not worship. They were willing to break up a family which had been maintained in peace so long faithfully together, to compel them to go to their hiding, they made their own defense in court, not believing in lawyers. The Bible was their law book, from which they read in parts from Numbers and Revelations. Simon Menon of Holland, who was the pastor of the church, was the moderator. By the Bible they sought to justify their course, and, under the plea of religious tolerance, guaranteed by the constitution, claimed a verdict in their favor.

It is perhaps safe to say that such a people and such a defense were never before seen or heard of in the courts of this country. It was the sixteenth and nineteenth century face to face. The testimony being all in, and the arguments having been made, the case went to the jury, who soon handed a verdict, giving \$200.00 damages to the plaintiff. The case has excited much interest.

DISCOURAGING TO SMOKERS.—Dr. Lawson, late Surgeon General of the United States, and once also observed that when the volutes and buzzards came upon the battle field to devour the slain, they would not disturb the bodies of those who had fallen. He said that he had seen and had examined all the others among them. And yet there are thousands of presumptuous, young officers and smokers, who expect that raised young bodies will be willing to leave and cherish all the lives of their own comrades, until they have consumed all the others among them. And yet there are thousands of presumptuous, young officers and smokers, who expect that raised young bodies will be willing to leave and cherish all the lives of their own comrades, until they have consumed all the others among them. And yet there are thousands of presumptuous, young officers and smokers, who expect that raised young bodies will be willing to leave and cherish all the lives of their own comrades, until they have consumed all the others among them. —Selected by W. M. Moore.

LAUDABLE EFFORT.—Cigar stubs are now utilized in Berlin, Prussia. There is a society there that collects all the pieces of cigars and sells them. The proceeds are devoted to the clothing of poor children. Last Christmas thirty children were clothed by this society, each child being provided with a shirt, a pair of good leather boots, a warm dress, a pair of stockings and a pocket handkerchief. Altogether more than two hundred children have been clothed by this society. It is a very noble and praiseworthy effort. The proceeds received from the sale of cigar stubs. This however does not give the right of boys to learn to smoke, but simply shows the good sense of turning the effects of an evil into something useful. There is a lesson in this worthy display of industry.

MOTHER SHIPTON.—We clip the following from the Weekly Liberty Ocean for the benefit of those who have taken considerable stock in "Mother Shipton." The deceivers are not all dead yet!

"The so-called prophecy of Mother Shipton is one of the clever frauds perpetrated a few years ago. In 1862 Charles Hilday, of Brighton, England, published what he said was a reprint of an old edition of Mother Shipton's pieces, but he secretly acknowledged that the wonderful prophecies were not his own, but were copied from him at that time. This prophecy, which originally was claimed to have been written in 1488, and republished in 1641, was first brought out of the brain of Mr. Hilday in 1862. Who Mother Shipton was, it is not known. It is only known that such a woman lived about 1488, but nothing her tradition is known of her. The prophecy is not worth reprinting, as it was the circuit of the press every year or two.

JERUSALEM.—The Hebrews shall min be fallen in such quantities in the Holy Land, that the oldest Israelites will be obliged to abandon it. The streets were flooded in several places,

and some loss of life resulted from the overflow, results are in a very bad condition, and emigration is frequently stopped between the villages and the city. Notwithstanding the rainfall, the price of provisions is steadily increasing.

MUCH READING.—During the past year, 545,000 pages have been printed at the Baptist Mission Press in Japan, including books, Gospels, Epistles, Psalms, Prayers, Catechisms, Testimonials, parts of Genesis, exhortations, etc.

WEEKY DOWNS.—The poor souls of Mr. Beecher's church saw this \$10,000 less than those of the last year. Whether this is attributable to the decline of his singular man's influence, or to the prevailing financial panic, we cannot determine, but are inclined to think it should be charged to the latter.

PAPER ESSAY.—The International Conference, for the observance of the Christian Sabbath, has offered a prize of 2,000 francs for the best essay on "The Revival of Sunday Rest." The work may be in English, French, German or Italian, and may be sent to the Secretary of the Conference at Geneva, Switzerland, by the 10th of December, 1878.

ANNOUNCEMENTS.

NOTICE OF WRITINGS, BIRTH Meetings, etc., should be brief, and avoid a paper separate from other notices.

LOVE FEARS.—At Beaver Dam congregation, Keweenaw Co., Ind., June 6th, 1878.

There will be a Communion meeting at the meeting-house in South Waterloo, four miles South of Waterloo City, on Wednesday, June 5, 1878, commencing at 10 A. M. An invitation is extended to all the members in surrounding congregations.

By Order, J. WISE.

DISTRICT MEETINGS.—Northern District of Indiana in English Prairie church, May 9th.

Southern District of Iowa, Maumee Co., Friday, April 21, 1878, at 10 o'clock, A. M.

Northern District of Illinois at Shabason, May 21, at 8 o'clock, A. M.

The Annual Conference of the North-western District of Ohio will be held in the Tabernacle church, Mansfield Co., Ohio, May 29th, 1878, commencing at 9 o'clock A. M. The meeting will be held at 2 o'clock A. M. of the town of Columbus. Delegates coming on the T. F. W. & C. R. will address Stanton, Helling, Columbus, O., or A. W. Longenecker, East Lewisburg, Mansfield Co., O., and they will be met the day before the meeting at Columbus Station. Those coming on the A. & G. W. R. K. will address J. W. Korte, Poland, O., and they will be met the day before the meeting at Strubler's Station, if the notice is given.

NOAH LONGENECKER, Clerk.

REPORT OF FUNDS.

[THE following sums were received for building the Bethel's meeting-house in Montgomery County, Iowa.]

C. Workman and family	..... \$1.00
Hickley Grove Church, Illinois, by Jesse Y. Hickley	..... 1.00
Massachusetts Church, Ill., by D. Vanman	..... 1.31
Joseph Hall, Pa., collected by G. Beaudin	..... 2.00
Wesleyville, by E. G. Fisher	..... 2.25
Monteville, Ill., by J. J. Carl	..... .35
Patricer Creek Church, Ill., by J. B. Tabor	..... 1.15
W. Bechler, Waterloo, Ill.	..... 2.60
Green Mountain, Va., by B. Miller	..... 3.50

TOTAL: \$12.12
SILAS MORTON,
N. K. WORKMAN.

Sole, Iowa, March 15, 1878.
(P. C., please copy.)

W. U. R. TIME TABLE.

Day passenger train going out leaves Lank at 10:25 P. M., and arrives in Boston at 6:31 P. M. Passenger train going out leaves Lank at 11:45 P. M., and arrives in Boston at 7:55 P. M. Night passenger train, going out and back, most and slow leaves Lank at 2:15 A. M., arriving in Boston at 10:00 A. M., and at Lank Boston at 10:00 A. M. Freight and Accommodation Train will run on at 12:10 A. M.; 10:30 A. M., and out at 12:10 A. M., and 4:45 P. M. The above schedule is subject to change without notice. For more full and complete information see Western Union Gazette.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 3: 10.

Vol. III.

Lanark, Ill., April 4, 1878.

No. 14.

The Brethren at Work

EDITED AND PUBLISHED WEEKLY

—12—

J. H. MOORE & M. E. SHELMAN.

—10—

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WE SHALL BE LIKE HIM

WE shall be like Him! O beautiful thought, we shall be like Him and like Him we'll talk after the sorrow, the we and the tears. We shall be like Him when He calls upon us.

After the conflict in peace to us open,
After the race to be met with the crown,
After the deed and the evil by the way,
With him call and like him forever to stay.

Never again shall the thrilling head break,
Never again shall the beating back break,
Never the feet drop from wearying hands,
Nor the first ever fail in the brightest of hands.

Never shall we with the trail of his shame,
Shed lowly's anguish, nor chill so clear flame,
Pavior, art grown in the house of thy trials,
Never will we know life at earth's frail life trials.

Death! this dear thought do away with thy sting,
As thou bring us to meet thee and sing,
"Glory to God," when the bells are rung,
We shall go home and be like him at last.

Master, alas, we've often died!
When the world scorned, we have shrunk from
Thy side,
Yet blood of Jesus, Thou knowest Thy love,
Pardon and help us with grace from above.

Will Thou appear, O righteous thought!
When my soul to capture art wrought,
We shall be like Him when this life is o'er,
We shall Thee, O God, Thy Army Thee to meet!

Selected by IMA KINGMAN.

CHURCH ORDER

Bishops Bishop.
MANY of the brethren who have heard you present the rules of the church to those being received into the church, have a desire that you publish the formula in the columns of the BRETHREN AT WORK. Will you do so, as we think it might be of benefit to others?
Fraduamly,
D. L. MILLER.

The above was presented to our notice some time ago, but as time and other duties forbade the subject has long neglected until now. And even now the matter is rather tedious to place before our readers; but as it is of general interest, we feel that it will at least command the attention of many. We have no regular formula, though use the same each time, and to all. After talking those who are to be immersed forward on the front seat, before the entire congregation, we begin by reading the rules of the Gospel as follows:

You are here to-day desiring admission into the body of Christ, and as there are requisitions in the Gospel with which you will be expected to comply, we deem it prudent to fully acquaint you with them now, that in the event of your unwillingness to bow in submission to the full law of grace, you can withdraw said such time as you can accept the Lord in all things; humbly and meekly bowing to His Divine will. Then, as servants of the Lord you are to give and take counsel, under all circumstances according to the Gospel.

We learn from the Gospel that it is not to wear, neither by basket for it is God's throne, nor by the earth for it is His footstool; nor by our beds for we can neither make one hair white or black, but we are to let our conversa-

tion be joy and nay, for more than this will. What others do we wish to do, only to follow our great Teacher in all things, under all circumstances. Showing all odds before coming to us of justice or in private. When as it sometimes occurs we are called before the tribunal to testify, instead of swearing we simply affirm, which God hath placed in the hands of our rulers to allow. If we cannot speak the truth without swearing, we should not talk at all. You will find the law recorded in Matt. 5: 34, 35, James 5: 12.

Again we hear the Master say, concerning the hammer of the Belial, "My kingdom is not of this world, if it were, then would my servants fight." And "if a man smite you on one cheek, turn the other also." And again, "If any man smite you on the cheek, do not resist him; for whosoever will fight, will be injured in warfare. I have often thought if two confiding sinners, come together to battle, all claiming to be Christians, and each know God, pray to God fervently, and seek prepare for action, and at the moment of proceeding action, the voice of Jehovah would sound as of old in every ear, saying, "Brethren be one another." What would be done? Would they go on and slay one another, or drop their guns and chop hands, pleading for forgiveness? Don't you think the latter would be the nearest right? This we try to do, serve God and kill our enemies with love instead of the sword.

Again we hear the Master say, "In secret have I said nothing, and what's your hour is that I declare from the house-top, and we are to be suspected from the world.

In doing this, we, as a people, do not belong to, nor encourage secret societies of any kind, from the fact that all the good found in any secret order is contained in the church. And we hold it to be wrong, and inconsistent to go out of the church for good that we have here. Suppose a number of professing Christians come together in the Lodge-room and initiate a member into the rituals of Masonry, he'd Christian too. Then ringing through the hall would come the command area, all of "SWEAR NOT AT ALL. WHAT IS HEAR IN SECRET, THAT IS HARK FROM THE MASTERS?" What would the result be? Masonry will be exposed or Christ disobeyed. This then is God's Law, and whatever man may say and think, it still stands unchanged, and will till time is no more.

And again, we learn from Romans 12, that we are not to be conformed to the world, but transformed by the renewing of our minds. To do this, our entire life must be changed. We will not talk as the world does, or swear, or blaspheme, or speak vain words, or engage in following the fashions of the world at all. Following the apostle, and instead of ornamenting the body with gold and costly array, we ornament the character with holiness and good works. The characteristics of the church are plainness and non-conformity in all things. Christians cannot dress like the world in fashionable and please God, neither can they appear filthy and unclean. His grace, but dress modest, comfortable, and neat, that our appearance will be a light and encouragement to the world to love and serve God.

Again, we read in first Corinthians, chapter eleventh, the head of the man is Christ, and the head of Christ is God. Every man praying with his head covered dishonors his head, that is dishonors God, and every woman who prays or prophesies with her head uncovered dishonors her head, or man, and indirectly dishonors God. The act that man does in honor to God in worship, is to uncover his head. The act that woman does is to cover her head. When man uncovers his head to pray the woman is to do the reverse, either cover the head or leave the hair down. But every woman who covers her hair is covering. Then every time man prays he is to have his hair shaved off, and the woman is to have her hair down, but Paul says, "If she is not covered, let her also be shaved, that is, if she will not cover her head let her finish her disfigurement and signify by being shorn, for the hair is that it is just as much shame in God's sight for a woman to pray to God uncovered, as it is in the sight of man to be shorn or shaved. But he bids that nature teaches the hair to be covering, therefore, forbidding arguments of the liberty the Gospel gave to women in that day, and appeared before men unveiled, and as an argument justifying their act, said, "That nature teaches that the hair is given for a covering." Paul shows that nature teaches the hair to be a covering, but adds if any man is conscientious about what nature teaches, the church of God has no such prayer.

The practice of the church of God, is that the hair is not the covering that is enjoined on women to wear in time of worship, especially in a people of Christ, we practice the same. The sisters, when you come before God in prayer, let it be at noon-time, morning or evening, in the public assembly, or among the family altar, follow the instructions of the man of God by covering the head in honor to God and Him alone, the brethren the opposite; and this is why we sometimes speak against professing Christians coming into God's house with their hats on. The house was dedicated to the service of the Lord, and, as such should be treated with reverence. Then when you enter the house of the Lord, respectfully uncover your head at the door, and keep it so till you leave the place; this looks more manly if not Christian-like.

One more thought, and then we submit all to your consideration. We do not go to law with one another before the courts of the unjust, as some did in the early church, but according to the instruction of the apostle, when difficulties exist, we arrange them in the church, knowing it to be a house for brethren, to go to law one with another. Now then the teachings are before you, what have you to say, are you willing when you become members of the body of Christ, to follow them out as far as you are able and find them consistent with the Word of God? (Each reply in the affirmative.) You each so doubt feel to-day that life is brighter before you, that you are strong in the faith of the Gospel, and a holy life will be easy to live. But I want to tell you that for as you see, there are great difficulties ahead; storms and trials that will be hard to overcome, troubles await you in future life that you do not dream of now. A life of righteousness is not all flowers or peace; here it takes continual walking and praying; but beyond all these trials, are great joys, blessings of the Father sent upon you, the grace of the Son atoned you, and the comforting presence of the Spirit be with you now and in all life to come. To-day we meet in the congregation of God's people on earth forming this covenant, and it is my humble prayer that it may be followed faithfully till death, and then when our crosses are over us, we will meet in the union of our most abiding Father.

Now to the church we turn and say, take this, I give them to you to-day, not as my converts, but the Lord's, for they are His. Treat them kindly and gently, and at last fathers, when you are gone, they will remember you with tender drawings and labor on till the welcome will come to them: Servant, it is enough, come my helper.

My God bless all, and administer to us as entrance into the silent land in peace, and at the resurrection more a home in the mansions of love, among the redeemed and sanctified when all toil and care will end, and vanities cease, free from a world of sin and sorrow, we come Father Son and Holy Spirit forever and ever, Amen.
S. H. BASCOM.

Waterloo, Iowa.

EFFECTS OF EDUCATION.

BY S. S. SHARP.

EDUCATION does not enable the free minister of God to preach a new father doctrine, it only enables him to present that doctrine in a clearer light or in a more forcible manner. If the Word of God be the "seed of the spirit," then education gives skill to the hand that sows it, and makes the stubble more effective. This fact is recognized by our church, for solemnly in a young man of considerable literary ability received into the church, and the members advised that he is counted in the faith, when he is almost invariably called to the ministry, and yet the cry is everywhere, "Send us ministers." "Send us ministers!"

When our talk is equalled by our example, we strap lead on our back, educated ministers to defend us in public debate, even if we have to wear seven or hundred miles.

When our men avail us through the press, then his productions are sent to our eldest brethren to be reviewed; thus showing that we mind have educated men among us. Our cause suffers without these.

Education does not create new powers, but it makes those who have more available, no matter whether we grade the plain, show the sea, cure the sick or preach the Gospel. It takes the mustard makes the most of his seed.

COMMENDATORY.

BY E. J. HODGKIN.

I AM glad that there are still some who strive to give an altar and have courage enough to meet that treacherous foe on the open field in a manly manner. Oh! how very true it is that the church and the world look not so much alike, that from all the evidence we can gather, it is simply impossible to distinguish that a good many being, of both sexes. In some localities it even looks as if the church and the world had effected a compromise, saying to each other if you will let me alone I will let you have your way, while the Scriptures say, "Come out from among them and be ye separate." Some so-called church members are so completely swallowed up by the world and ever changing fashions of the world, that if kindly told about these inconsistencies, will say, if I would exchange my clothes for those of worldly style, would that make me any better? but that? would it not be just as I now? In answer to such we say, let them lay off inconsistencies and wear only becoming apparel and study their Bible diligently, and above all obey the law David did, "Lord create in us a clean heart, and renew a right spirit within us," and they will soon experience such a change of heart as will bring about a disgust for the world and superficiality of the world.

How very true that remark made by a brother a few years ago to the State of Colorado, it is much easier to see that the outward is significant of that which is within. Beholden on the walls of Zion stand firm.

You cannot easily restrain pride without a conflict. You cannot expect to go through life without bearing burdens. But you are going to have help under the circumstances that will release you from three things. You are going to experience more victories than defeats. Your suffering will only be here and there—little spots in a whole field of peace and joy.

Wounds are little things, but they strike hard. We utter them so easily, that we are apt to forget their hidden power. Folly spoken, they act like the scabious, the dew and the withering rain, but when sudden, like the frost, the hail, and devastating tempests.

BOOKS OF THE BIBLE.

OLD TESTAMENT.

In *Genesis* the world was made by God's creative hand;
In *Exodus* the Hebrews marched to gain the promised land;
Leviticus contains the law, holy and just and
clear;
Numbers recounts the tribes enrolled, all sons of
Abraham's blood.

Moses in *Deuteronomy* proclaims God's mighty
deeds;
Heve Joshua into Canaan's land the host of
Israel led;
In *Judg.* a tyrant rebellion oft provokes the Lord
to smite;

But *Dab.* reveals the faith of one's soul plan-
ning in his sight;
In *Eth.* and *Sermon* Samuel of Israel's son
is told;

Ten titles in *First and Second Kings* revealed
to Israel's king;
In *Ezra* and *Second Chronicles* see Jewish cap-
tivity and exile;

But *Ezra* leads a returned back through princes
by Cyrus' aid;
The city walls of *Nehemiah* build again;
While *Ezra*'s *Sermon* saves his people from plots of
evil men.

In *Job* we note how faith will live, beneath af-
fliction's veil.
And *Daniel*'s *Prayer* was precious sound for
every child of God.

The *Psalmist* lays a godly strain of choicest
melody; again;
Ecclesiast's doctrine man how vain are all things
here.

The mystic *Songs* of Solomon exalts sweet
Sharon's flow;
And *Song*, the *Savior* and the King, the rap-
turous love shows.

The warning *Lamentations* apoplate Israel's doom,
His pliancy *Jeremiah* through their wail down-
fall mourns.

Ezekiel tells in wondrous words of dazzling
mythology;
And *King*, and *Empire*, yet to *Isaiah* is
vision given.

Of judgment and of mercy *Hosea* love to tell;
Isaiah describes the blessed days when God with
man shall dwell.

Among *Ezekiel's* *Visions*, *Isaiah*'s *Revelation*,
And *Old* and *New* prophecies of *Ezra*'s millennial
Jehovah endures a wondrous type of Christ our
true Lord;

Moses pronounces *Joshua* lost, in Christ to be
restored;
Nathan declares on *Nirvan* his judgment shall be
shown;

A view of *Chabriel's* coming doom *Habakkuk's*
vision gives;
And *Zephaniah* warns the Jews to turn, repent
and live.

Haggai writes in those who awe the temple
build again;
And *Zerubbabel*'s prophesied of Christ's triumph-
ant reign.

Malachi was the last who touched the high
prophetic chord;
His final notes sublimely show the coming of
the Lord.

NEW TESTAMENT.

Matthew and *Mark* and *Luke* and *John* the bo-
dy of *Gospel* write;
Describing how the *Savior* died, His life and all
He taught;

Acts show how God the Apostles' owned with
signs in every place;
St. Paul in *Romans* teaches us how near is
our day of grace.

The Apostle in *Corinthians* instructs, exhorts,
reproves;
Galatians shows that faith in Christ above the
Father loves;

Ephesians and *Philippians* tell what Christians
ought to be;
Colossians bids us live to God, and for eternity.
In *Thestralians* we are taught the Lord will
come from heaven;

In *Timothy* and *Titus* a bishop's rule is given.
Philemon marks a Christian's love, which only a
Christ can know;

Hebrews reveals the *Gospel*, professed by the
law.
James teaches without hollow, faith is but
vain and dead;

And *Peter* points the narrow way in which the
souls are led.
John is his three Epistles on love delights to
dwell;

And *John* gives awful warning of judgment,
wrath and hell.
The *Revelations* prophesies of that tremendous
day.

When Christ, and Christ alone, shall be the
teaching master's stay. —Selected.

THE CHRISTIAN HOME.

BY S. S. MORRIS.

IN my Father's house are many
mansions; if it were not so, I
would have told you. I go to prepare
a place for you" (John 14: 2).

The above words of our Savior are
full of comfort and consolation. Christ
had been with His disciples about three
years, teaching them the way of life
and salvation; but the time of His de-
parture drew near. He told His disci-
ples that it was expedient for them that
He should go away; this filled their
hearts with sorrow; They wanted to go
with Christ right away; could not
embrace the thought of being separated
from Him whom they dearly
loved. Christ, in order to comfort
them, used the cheering words of our
text. While the above words were
speaking to the disciples, they are
also speaking to us.

Our condition in life is such, that we
have no real home. We have places
we call our homes, but we cannot enjoy
them long. Our homes on earth may be
adorned with everything that is pleas-
ing to the eye, and our tables may be
crowded with the choicest blessings of
earth, and like the rich man, we may be
"clothed in the linen and purple, and we
eat sumptuously every day." But we
must leave these courts of earth and
pass away. In the above words Christ
promises us a home that is

UNCLIPPING.

A home that we can enjoy forever. "A
home that we cannot move" (Heb-
12: 28). "To an inheritance incorrupt-
ible, undefiled, and that fadeth not away"
(1 Peter 1: 4). "And God shall wipe
away all tears from their eyes; and there
shall be no more death, neither sorrow,
nor crying, neither shall there be any
more pain: for the former things have
passed away" (Rev. 21: 4).

To obtain a mansion in this life, is
more than most people are able to do.
A great many persons are too poor to
obtain even an ordinary home. But not
so with this heavenly mansion. The
poorest man or woman on God's foot-
stool can have one of those mansions
as well as the rich. In fact the riches
of the wealthy will do no good in ob-
taining this heavenly mansion, but are
rather in the way. "How hardly shall
they that have riches, enter the kingdom
of heaven," says Christ, from the fact
that their hearts and affections are upon
things that are earthly, to the almost ut-
ter neglect of the true riches. In this
life the poor are generally neglected by
a proud, fashionable world, as well as
a popular Christianity, as unworthy
their notice or association. It matters
not how virtuous the character of the
poor may be; the simple fact of being
poor is enough to disgrace them in the
eyes of an unregenerated people. In
consequence of this, they are often de-
prived of the conveniences of life; and
sometimes of its actual necessities. But
while the poor are often neglected, if
they are obedient to the precepts of Je-
sus, they stand higher in favor with God,
and one day will be vastly richer than
the proudest monarch that ever reigned
on earth. "They shall shine like the
sun in the kingdom of their Father."
"All things shall be their's, and they
Christ's, and Christ God's." When the
poor beggar was in Abraham's bosom he
was ten thousand times richer than the
rich man, at whose gate he lay, ever was
in this life. "We shall be heirs of God

and joint heirs with the Lord Jesus
Christ."

Naturally when persons intend pur-
chasing a home, especially a mansion
they are very particular to examine

THE TITLE.

to see whether there might not be some
incumbrance on it; and if so, to have
it removed. This applies well spiri-
tually. We should carefully examine our
title to this heavenly mansion. For it
is only by complying with certain im-
portant conditions given by Christ that
we obtain a good title. "Blessed are
they that do His commandments that
they may have a right to the tree of life
and may enter in through the gates into
the city" (Rev. 21: 14). Again, "teach-
ing them to observe all things whatsoever
I have commanded you" (Matt. 28: 20).
Again, "And hereby we do know that
we know Him if we keep His command-
ments" (1 John 2: 3). "Not every one
that saith unto me, Lord, Lord, shall en-
ter the kingdom of heaven; but he that
doeth the will of my Father which is in
heaven" (Matt. 7: 21). A willful neg-
lect, or disobedience to any of the
precepts of Jesus, seriously affects our title.
Peter tried this once in a precept that
thousands of professors of to-day are too
distant to observe, and he came near los-
ing his title (John 13: 8). As soon as Pe-
ter saw that he would lose he was obedi-
ent at once. Would to God that all
professors when they find themselves in-
discreet, would manifest at the ready ob-
edience of Peter; we would have less schism
and division than we now have. It is
only when we render a ready obedience
to the commandments of Christ that

"We can see our title clear,
To the mansion in the skies.
And bid farewell to every fear,
And wipe our weeping eyes."

Naturally when persons cannot pay
in full for their homes they sometimes
give

A DEED OF TRUST.

as security for future payment. This
may do naturally, but it will not do
spiritually. When a professor of religion
furnishes the saloon or gaming table,
he is giving the devil a deed of trust
on his heavenly mansion. Or if he swears
or uses filthy language, because no mem-
bers of the church are present, he is giv-
ing the devil a deed of trust. Or if he
neglects prayer, or his attendance at
church, or indulges in unholiness, though
he is simply giving the devil a deed of
trust, and unless he redeems his character
soon, the devil will

SELL HIM OUT.

for he is a cruel, unmerciful tyrant, and
will not give one hour's grace,—like a
raving lion seeking whom he may de-
vour. Judas sold Christ secretly, but
the devil sold Judas out. And Ananias
and his wife sinned secretly, but the de-
vil sold them out; as well as many thou-
sands of other since that time. It has
been said, "Give the devil his dues,"
but be careful, there ain't much due him.
It is only by constant vigilance that we
can keep our title free from the devil's
claim. "Resist the devil and he will flee
from you" (James 4: 7). "What I say
unto you, I say unto all watch" (Mark
13: 37). "Above all, taking the shield
of faith wherewith ye may be able to
quench all the fiery darts of the wicked"
(Eph. 6: 16). "Bringing into captivity
every thought unto the obedience of
Christ" (2 Cor. 10: 5). By a constant
use of the weapons of our holy war-
fare, we may become more than conquerors
through Him that loved us and gave
Himself for us.

Again it is customary for all the mem-

bers of a family to meet occasionally at
the old homestead, to have a

FAMILY REUNION.

a good social time, when the best, fresh,
new dishes of earth crown the board,
and all present enjoy themselves much
in each other's society. We are some-
times in fancy carried back to the days
of our childhood, and imagine we see the

OLD HOMESTEAD.

with all its surroundings—the orchard,
the meadow, the spring; the rippling
stream, the family mansion, its doors, its
windows, its rooms—the family circle,
as they gather about the family altar,
our kind parents reading from the sac-
red pages of inspiration; the rich treas-
ures of God's Word.

How peacefully pleasing the fond recollection
of youthful connection and innocent joy.
When blessed with parental advice and admoni-
tion surrounded with peace from an bright
I still saw the cheer of my father and mother,
And those of throbbing rapture on each hand
And that relief of looks which exalts every
other.

The family life that lay on the strand.

But alas! those happy scenes of child-
hood have passed away, never to return.
The family circle is broken. Some of
its members have passed over Jordan's
distant shore; others are in a far distant
land. One by one its members are
passing away. How appropriate the
following lines:

You scenes of tranquility, long since have we
gazed,
Whose hopes alone gave, and my parents' no more,
In sorrow, and sadness, I live broken-hearted,
And wander alone, on a far distant shore.

In sorrow we turn away from our
earthly home. We think of the cheer-
ing words of Christ, "In my Father's
house are many mansions." We think
of that

HEAVENLY BRUNION.

when all the members of God's family
will be reunited. In fancy we also pic-
ture in our minds our future home—
our heavenly mansion, the holy city, the
new Jerusalem, with its beautiful fon-
tains and walls adorned with all man-
ner of precious stones; its peerly gates,
its golden streets, its beautiful river, that
maketh glad the city of God. Its stately
tree of life that stands in the midst of the
paradise of God, its beautiful scenery
adorned with Sharon's lovely rose, that
never fades.

Before the morning stars were born,
It bloomed on heavenly ground,
Its fair climates where

"The dripping cloud is chased away,"
where no flashes of living lightning are
seen, where no fearful thunders roll,
where the dark and threatening clouds
do not lower, where no fearful storms
and tornadoes come, where no wintry
winds sweep over the land, where
darkness is forever banished, where they
need not the light of the sun, stars or
of the moon, or of a candle; but the
Lord God and the Lamb are the light
thereof, where the noon-tide of glory
eternally reigns. We think of the hearth
of that home; where there is no sickness,
no sorrow, no crying, no pain, nor death,
where grave-yards are not needed, where
we can say, "Oh death where is thy
 sting, oh grave where is thy victory?"
Where we shall bloom in the vigor of
immortal youth, where the family circle
will never be broken, where we see our
dear Redeemer, "The chiefest among ten
thousand, and the one altogether lovely,
whose head is as the most fine gold. His
cheeks are as a bed of spices, as sweet
flowers, His lips like lilies, dropping
sweet-smelling myrra," who will give
Himself and welcome us all home to en-

joy the marriage-feast of the Lamb. When we thus (though feebly) contemplate our future home,—

THE BROTHERS

desire to be there. Like the apostle, who desired to be absent from the body and present with the Lord, which was far better. Patient Job after experiencing many of the troubles and disappointments incident to this life, says, "I would not live always." "Oh that I had the wings of a dove I would fly away and my soul would be at rest." Again, "Looking for, and hastening unto the day of God, even so come Lord Jesus quickly." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens" (2 Cor. 3: 1). "In our sorrows and troubles here, we become tired of earth, and often feel to say with the poet:

O land of rest, to thee I sigh,
Whom all the moment-comers
When I shall fly no more by,
And dwell with Christ at home.

THE SAVED

also desire a home in heaven, but are constantly going farther from home. The only way to get home is to get on the way that leads home. We may desire a home in heaven; we may talk about it, we may sing about it; but unless we practically get on the way that leads home, we will never get there. The most unfortunate persons in this life, are those who have no home, there are many of this class called *tramps*, wandering from place to place, begging their way through the world, and doubtless are often hungry and cold, having no home of comfort to go to. While this is a sad condition in this life; yet the wicked, i. e. the homeless in the world to come, will fare infinitely worse, than in this life. It is not only a want of comfort they will experience, but in addition to this, intense suffering in that awful world of gloom and despair. "Where there is weeping and gnashing of teeth, where the worm dieth not and the fire is not quenched, where the smoke of their torment ascends forever and ever," where no salutary privileges are enjoyed, where the Bible is not read, where the songs of Zion are not heard, where no kind hands are offered to minister to their wants and relieve their sufferings, and not one ray of light shines from Zion's holy hill, but

"On slippery rocks, I see them stand,
While fiery hellous rail beath."

There with the damned in the pit of hell to suffer eternally with all the filth and stum of the human family—the drunkard, the liar, the thief, the murderer, the swearer, the miser, the proud, the whoremonger, and the adulterers,—not one righteous person among them. Who would want to go there? Not one. Yet thousands are on their way, and unless they return, that will surely be their destination. Awful to think, since there is such a good home provided for all, and on such easy terms that all can get one, that men and women will throw themselves away in the service of the devil, for the sake of a little earthly pleasure, and thus forfeit all right, title, and claim to that glorious mansion, they might so easily have obtained. Our object in penning this article, is to stir us up to greater diligence in securing our title unimpaired to that heavenly mansion we need so much when we depart this life. May God help us all to do so, is my prayer.

THE TRULY SAVED.

BY D. P. SAYLOR.

"THOU shalt call His name JESUS, for He shall save His people from their sins" (Matt. 1: 21). The angel of the Lord appeared to Joseph in a dream, tells him that the child, Mary his wife should bring forth, was of the Holy Ghost, and that he should call his name JESUS, because he should save his people from their sins. Saving from sins, and the remission of sins, are two different things (Acts 2: 47). It is said, "And the Lord added to the church daily such as should be saved." These who are saved, is the meaning of the *remission of sins*. And according to Clark this is the true rendering. He says, "Though many approved of the life and manner of the primitive Christians, yet they did not become members of this holy church; God permitted none to be added, but those who were saved from their sins and penitence. The church of Christ was made up of *sinners*; sinners were not permitted to incorporate themselves with it." Is not this the true design of the church? How can she be the body of Christ, if made up of sinners? But was it not Christ's mission to save sinners? Yes, to save them from their sins, and when so saved, adding them to the church is an easy matter; it is a consequence which follows being saved from sins. A reformation in repentance saves from continuing in willful sins. Ceasing to do evil, and learning to be well; forsaking evil ways, and upright thoughts, is saving from sins. They who are saved from pride, find no more pleasure in the society of the proud; they who are saved from vanity, have no pleasure in the society of the vain. If saved from unbelief, they feel it unequal to be yoked with unbelievers; and so through all the ramifications of sin.

The saved from sin are no more of the world, the world knows them not; they seek the church, the soul's asylum, and are added by baptism in the name of Jesus Christ, for the remission of the sins committed before they were saved from sins or *sinners*. Their sins are a dead body on the soul, and must be, and in baptism are remitted. The church made up of such, is holy, and is the salt of the earth, and the light of the world, all will speak the same thing, and there will be no divisions among them, but are perfectly joined together in the same mind, and in the same judgment. And we are justified in saying that all the saved from sins are to be added to her.

The great effort of the age, is to add numbers to the church, while the effort to save from sins is very feeble. The Savior said, of some that they compassed sea and land to make one proselyte, and when they had made him, they made him two-fold worse than the child of hell than themselves. Brethren, I tremble when I see and hear how things are going with us. *Numbers!* *numbers!* seems to be the raging mania of the age in which we live.

To save His people from their sins; the Lord employs *helps*. Among these is, preaching the Gospel. It is the power of God unto salvation to all them that believe. But the Gospel must be preached to edification, and to comfort. The understanding must be instructed and the mind enlightened. The people must be taught that God is holy, and to be with Him, they must be holy; to be with Him, they must be holy; and that the pure in heart only will see God. They must know that they must follow

peace with all men and holiness, without which no man shall see the Lord. To preach the Gospel, is to proclaim that every transgression and disobedience is sin, and that no sinner can enter into the kingdom of God.

Another *help* is, the goodly parental instructions. Parents can bring up their children in the nurture and admonition of the Lord, so as to be saved from many sins, by never having fallen into them. In olden times parents brought up their children for the Lord, and when they grew up they were readily added to His church. But now many of the children of Christian parents are leaders in pride, fashion and extravagance; and if added to the church at all, the parents plead for them to be received as they are in their sins; and hence the degeneracy in holiness and the grievous departures from the land-marks of the holy fathers in the church.

PAPER READING.

BY JOHN B. PERE.

It is strange indeed that in this enlightened nineteenth century that say should oppose the publication and circulation of a religious newspaper especially when said paper is devoted to the dissemination of the precious truths of the Gospel, as they themselves profess to believe them. But I am sorry to note such is the case, and that among the brethren, you more, among those who are commanded to be examples to the flock.

Whenever I hear those who profess to be the followers of Jesus, expressing themselves in antagonistic terms, upon any measure that has a tendency to spread the story of the cross far and wide, I am almost constrained to believe that they are afraid heaven will get too full, that no room will be left for them.

Not long ago I heard a preacher's wife say, "We don't take the *BRETHREN AT WORK*, nor the *Primitive Christian*, don't believe in reading the misqu岸ed literature of the day; think folks had better be reading the Bible, or going to meeting, instead of reading the papers, *no more*." Now I have not a word to say against reading the Bible, for I am confident there is too little of it done among the Christ-professing people, to say nothing about others; but I have serious doubts that those who do not read the religious periodicals, read the Bible any more than those who do; and I am satisfied that many will read the paper who never read the Bible, and thus are as it were unconsciously led to a knowledge and love of the truth, and obedience to Christ; a most happy result that might have never been accomplished without the papers. But, say the paper opposers, "Let them go to meeting, and there hear the Scriptures explained." Yes, let them! I am willing to let them; but they won't do it. Unfortunately some of our pulpits are occupied by very deficient preachers; their sermons (if sermons they might be called), being neither edifying nor entertaining.

I don't wish to be understood as speaking reproachfully of those who are called upon to preach, and are not able to do so; but I look upon them as the result of the minority system of electing ministers; a system that I deprecate in the strongest possible language,—and as long as fifteen or twenty, may chance to elect a preacher, in a district of one hundred or more members, this state of affairs, must inevitably continue; and the unfortunate ones, who are thus forced to undertake what they are

altogether unqualified to do, having neither the education nor inclination, necessary to become successful ministers, should enlist our most ardent sympathies in their behalf, instead of calling forth our contempt and abuse.

But just as long as our pulpits are so inadequately supplied, so long our papers, which are edited by those who are generally able to discern between the chaff and the wheat, and give to the public only such matter as is in consonance with the Gospel, and intended to enlighten the honest searcher after truth, must and will rank higher, in the important work of expounding and promulgating the Word of God.

Again, if all our preaching were unexceptionally good, it would not essentially lessen the necessity for a good religious journal in every family. There have been no better means introduced for the instruction, and moral elevation of one children, than to place before them an interesting paper every week, filled with new and wholesome matter, printed in a simple and attractive style, with beautiful large type as is found in the *BRETHREN AT WORK*. The children find much in the papers every week to interest them, and draw their minds into holy contemplation; and the impressions thus made, often form the foundation rock of a future life of usefulness and piety. And what are the articles in the papers other than sermons, written sermons; and if it is good to listen to oral sermons, why should not the reading of written sermons be equally as beneficial? For I am aware that those who oppose the publication of religious papers, belong to a class that would like to adhere to the orthodox dogma, that the interpretation of the Scriptures belongs only to the priesthood; but the papers are open to all who feel like contributing to their pages; and the articles selected for their columns, are selected upon their merits, regardless of who wrote them; thus giving us of the laity a chance to express our sentiments on different subjects.

Now to all who oppose the papers upon this, or any other hypothesis, I will say, let us lay aside all prejudice, and jealousy, and work together for the advancement of the Master's cause, and the enlargement of Zion's borders in any way that we can accomplish the most good, and God will certainly bless us.

A TASK FOR A SKEPTIC.

A SKEPTICAL student once informed Dr. Wayland that he had been unable to discover any internal evidence that the Old Testament was inspired. "For instance," said he, "take the book of Proverbs; certainly it needed no inspiration to write that portion of the Bible; a man not inspired could have done as well; indeed, I have often thought that I could write as good proverbs myself."

"Very well, my son," was the quiet rejoinder of the professor; "perhaps you can. Suppose you make the experiment; prepare a few proverbs, and bring them to the class to-morrow."

It is unnecessary to add that the young man felt he needed a little inspiration to accomplish the task thus proposed and imposed. Such gentle reproval proved far more powerful than a learned argument on the evidences.—*Bible Banner*.

Nothing is more plain than that the happiness and prosperity of God's people lie in whole-hearted obedience and devotion to Him; yet nothing is so difficult for them to learn.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, EDITORS.
M. M. ESHELMAN,

None of the Brethren are held out for, by us our regular articles. All correspondence and queries for the editor or the publishers, and answers thereto, should be sent to our regular office, with the name of our contributors.

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MOORE & ESHELMAN,
Lancaster, Pa., U.S.A.

LANSING, ILL. APRIL 4, 1879.

Times of our readers who have called for the address of H. Holloway will, this week, find it among "Gleanings."

It is said, that 1,500 clergy of the Establishment Church of England have signed a protest against us with Russia.

For the want of time the Queen's Department has not been neglected. We will send you it more abundant, and hope to soon get through with the pile of papers now on hand.

It is worth, one reported to a lady, that he did not know any word that Christianity had as no dove. She replied, "I hope you iron have gone down the State of Illinois."

In compliance with the request of many, Bro. Bohon has written on his method of laying the order before the applicants. Our readers will find the article on first page of this issue.

"While in this ever-changing scene below, Where thorns and roses blend together, How sweet to look upon the precious form, And thus forget the thorns with all its power."

The price of the BRETHREN AT WORK from now till the end of the year is \$1.00. Names are still steadily coming in, and we hope to add considerably to our list. See your neighbors—may be they would be a religious paper.

It would be a good idea for the clerk of each district to send in the names and addresses of the members of your district for missionary work, that those isolated from the churches may know whom to address when writing for ministerial assistance.

As answer to Bro. Gentry on No. 12 whether it was any brethren in Cowley Co., Kansas, we are informed that E. H. Pracht, T. Hoover and James Boyd, all live there, at Winfield, Kan., and they are a church ten miles South-west of the same place.

SUBJECTS COLLEGE, formerly Vye President, is now not only opposed to war, but a lecturer on non-resistance, and the teacher will back. If all the leading men of our nation would set that good an example it would certainly be of lasting benefit to the rising generation.

An immense amount of rain has lately fallen in Jerusalem, thus flooding the streets with water. The land seems to be returning to its former beauty and fertility, for it was once "land of brooks of water, of fountains and depths that spring out of the valleys and hills" (Deut. 8: 7).

One hardly knows what will turn up in Cincinnati, for it has been shown that they understood the art of pointing long before it was first seen in Europe. Built suspension bridges countries ago, and now it turns out that they bored artesian wells long before they were thought of in this country.

A PATRIOTIC servant who has endured much for Christ's sake writes, as follows: "We have no guns here, but we are sometimes made to work by the unkind words and actions of those who profess to love and serve the Lord. Jean Christy writes, 'By this shall all men know that you are my disciples, if ye have love one to another.' But it is evident that where there is

much trouble and great difficulties that will hinder the genuine love exists; it certainly does not amount to it should. In the absence of love—true Christian love—there is no true religion, no salvation, no promise of life to come. We need not fear the trials and persecutions of the world—the unkindness and impurity of professing Christians are the mighty weapons of the enemy. It is not that which is from within that does the harm, but that which is from within.

DAVID NIMBLEY of Farmington, Ill., says, "I have attended a conference of our one week in our own church district. Myself and Bro. W. H. Carter held thirteen meetings at different places, with good order and attentive hearers. One applicant for baptism and a desire for more preaching.

The political condition of things in Europe, up to time of going to press, is alarming. England has called out her army, France and Russia is seemingly getting ready for a bloody conflict. Should war be long, it is not so expected to be a war and bloody one, and may, before ended, involve nearly all Europe. Russia and Turkey seem to be on good terms, but England is not satisfied.

THE LATE PLOP, PLOP-IX had property to the amount of \$200,000.00. This amount, less of those of persons, with longer and making—having them in the law, sent him money while he lived in a poor and splendor. Such is the work of power, divided avarice—work that is bad, no person make better for the life to come.

A PASTOR by the name of Ellis was preaching in the French Church at Annapolis, Md., on a recent Sunday, and held the threat of his disciples in the middle of it. He at once informed of the congregation of his dilemma, and said if any brother or sister could tell him what he was talking about—since one in the home range to his aid and put him on the track again. This must have been a case of too little thought.

The Electric Lights, now being used in certain parts of Paris, are causing great excitement in that city. The light is said to be many times brighter than the gas light, and is much cheaper, and will therefore do away with the gas lights altogether. Paris has decided to adopt it. The inventor is an exile from Russia, and has spent many years perfecting his method.

FOR the benefit of those in Southern Illinois, who are isolated from the church, and want preaching, we give below the names of the four traveling evangelists in that district: Joseph Hendricks, Corro Gionio, Part Co., Ill.; Jas. R. Gish, Roshto, Woodford Co., Ill.; David Wiley, Leawards, Adams Co., Ill.; Daniel Vannoy, West Massington Co., Ill. They are all ordained elders.

FROM all accounts it would seem that very few, if any, of No. 9 reached our subscribers in Pennsylvania. We are unable to account for this mistake, as the papers left the office in good condition. It is more than likely that the stack containing the Ps, had not been somewhere on the road, and did not reach that State. We are sure of that No. 9, therefore cannot fill any further calls.

ABOUT the good results of the Stein-Boy debate are being written, and are manifestly showing that the entire doctrine of Christ, when properly set forth, must stand in good to the saving of souls. God grant that while we have time and place to labor, we may do so to the honor and glory of Him who sent us, and that lead on and on to eternal rest, and the benefit shall be ours and the praise and honor our Father's.

WE propose giving more special attention to the productions of our contributors, and allow them more room in the paper than formerly. They will be favored with a number of good articles which will do us good. We can find room for them. They come in good play during the Summer season, when our contributors do not have time to prepare many articles. Those whose articles have not yet appeared will be patient; we will commence on the pile at once.

"The churches at Rome are—the Waldenses, the Free Church, the Methodist, the Episcopal Methodist, the Baptist, the American Southern Baptist and 'The Brethren'; in all these churches there are many good men."

We clip the above from the *Christian Index* of March 14th. It will be observed that there is a church in Rome entitled, "The Brethren." We have written to several parties in Rome, to learn more about those people and the Walden-

ses. Hope to be able to say something better to our readers in the future, concerning "The Brethren" at Rome. There were many Brethren soon during the first century, but persecutions drove them to the mountain fastnesses. We are sure that if we had the primitive practice and simplicity have found their way into Rome during the last few years of religious liberty.

An exchange reply says: "All things are possible to those who love labor and will pay faith." One shall cause a thousand, and two shall pay for three. They who are diligent ought to be leaguers of success because of the simplicity of their number. If they are one in spirit, united in love and labor, and forsake not the assembling of themselves together for worship and the study of God's Word, and will be diligent for them, and sometimes they will be built up. There can be no mistake about this, for the 'promise of God remains sure.' His word cannot fail. "Ye are not, little flock, for it is your Father's good pleasure to give you the kingdom."

BROTHERS and sisters, read the touching appeal of Bro. Hanson; and may the Lord grant you all grace and sympathy to extend some practical aid. Truly our Danish brethren and sisters have a very severe trial. Perhaps their afflictions are means to try our love and devotion, for God knows how to try us when we prosper. If it will do us no harm to take this view of their trial, and give our brethren and sisters here a very severe trial. Perhaps their afflictions are means to try our love and devotion, for God knows how to try us when we prosper. If it will do us no harm to take this view of their trial, and give our brethren and sisters here a very severe trial.

"The earth is the Lord's" and the fulfills thereof." Shall His holy children have a little of the "fulfillment" with which all of us are blessed? Or will we withhold and love in the world to come. There are serious matters, and our duty is to do as the Lord will, and to do so for eternal glory. But let us give as going into the work, and not into sin. Then our Father will reward.

WORK AND PREACH

THE Lord tends to be affecting the minds of his glory usually in certain localities, and some of them go unappreciated. Of course this is based on that class of people, but then why can they not learn to work a little. Preachers were made to work as well as other people, and thus not only help to earn their own living, but set a good example for others. It is evidently not right that preachers should have all the burden and the glory, but let us work together. The man who does not preach simply because he is not paid for it has very little of the old apostolic religion left in his heart. In order to save Christianity we want the church composed of working men and women, and preachers who are neither afraid nor ashamed to work. Of course we do not refer to those who are called to preach by the ministry, but to those who preach but two or three times a week. The idea that it takes a well educated man six days to get up matter enough for two half hour sermons is rather a bad comment on the ministerial trade.

IN SECRET.

WHY do we draw to do things in secret? Why things that concern mankind in general? The answer is the desire we do not have the correct answer to their doing it. Do you know that sin makes a man selfish; makes him continually seek his own welfare in preference to others? It does.

Do those who believe or practice Free-Immersion get more in this life than a real Christian? Does not a Christian receive food, raiment, blessing of civil government, and the benefits of all things? Why should we have to receive ourselves more? True he may receive more wealth at times, but does he receive more happiness? Not at all, for his getting may not be of the highest kind, then the enjoyment is more or less marred.

You, my friend, who belong to a secret order that practices things that should not even be named in public, are you doing your family justice? Why should you have to receive your dear wife, your loving companion at home alone, deprived of your company, while you live in the seclusion of the lodge? Is not your cherished companion entitled to your evenings, and especially those which are devoted to lodge work? Have you no sympathy for her in her trying moments? Do you not know that one of her secret trials is the fact that you belong to a society which

has sworn you not even to reveal its work to your own flesh? Ah, no, you make her heart bleed; you cause the shadow of sadness to come over her; you do to her what you should hardly be willing to tolerate in her. Should she do each week into a closed room, and stoutly maintain secrecy, your feelings would be aroused; you would feel that the respect was not shown you; she would feel the bitterness of her acts and the sadness of death would more than once steal over you. Turn those feelings over to your loved companion and then know that they are in her breast just as they were in yours.

You say there are "benefits" that will accrue to your wife in the event she influences you. How much more than the prospective ones. The money you expend in the Lodge, if put at compound interest, would go far towards a "home fund" in future years and besides this your wife would have the pleasure of your company at least once a week, and to avoid the pangs of sorrow and remorse.

Will you, then, husband, enroll yourself on the roll of the brethren, and do it this month? All men would exclude you? And you young man, keep your eye out of the trap. Be a man; give God, obey Him, follow Him, and you will be free of an immortal reward, eternal life. God bless the women whose husbands have been snared in the meshes of secretions.

THOSE NINE PROPOSITIONS.

THE following nine propositions, or resolutions, are clipped from the *Baptist Bible Forum*. They are kept as standing matter, and though they do fill up well, yet contain very little new matter. The resolutions were written by Mr. Roy. The matter in fine print is his, and the answers in coarse print are mine.

As an exponent is common one series of letters in the Old Testament, we will only repeat the following line, which Mr. Stone did not say, for our Danish friends know.

1. It is a fact, that the Greek text in certain places does not profess to have the same meaning as the Hebrew text.

2. It is a fact, that to translate in words Greek can be done, and still more the Greek begin more than the Hebrew.

Why did Mr. Roy not tell his readers that Bro. Stein produced no less than seven Greek lexicons and grammars, who affirmed that *logos* was a frequentative verb, and meant to *log* repeatedly, and that he, during the entire discussion, could not produce one saying that it was a *prepositional* verb, or one who was never against nothing. Why did he not tell his readers that?

3. It is a fact, that there is no mention of "trine immersion" in the Bible.

Why did he not tell his readers that Bro. Stein proved that the commission, in Matt. 28: 19, taught trine immersion so clearly that it took 250 years before a man could be found saying that it taught a single dip, and that *trine* was from the dark regions of popery? Why does he not tell his readers that when the commission was analyzed according to the laws of language, in both the Greek and English, and shown to teach trine immersion, that he (Roy) would not touch the argument during the entire discussion? Of course he does not want his readers to know that.

4. It is a fact, that no one of the four apostolic letters mentions "trine immersion."

Why does he not tell his readers that it was shown conclusively that single immersion is not mentioned by any writer till after the middle of the fourth century, and that every historian of antiquity, from the third century, and down to the discoverer of the first and primitive method, state that it was the three-fold immersion?

5. It is a fact, that there is no mention of trine immersion in the literature of the world, whether sacred or profane, till about the commencement of the third century.

Why did he not tell his readers, that Mr. Roy in his book on Baptist Discipleship said, that trine immersion originated with the apostles in the third century, and that in the discussion he had to admit that it was practiced as early as the close of the second century, thus proving that the groundless assertion made in his book is untrue? Why did he not tell his readers, that during the entire seven days' discussion, he failed to find one case of single immersion within one thousand miles of Jerusalem.

len, before one thousand years after the death of Christ, while Bro. Stein proved that during the first century of the Christian era, trine immersion was the only known method of baptizing an individual? Why do you not go to America and find one of our single immersionists before the middle of the fourth century, when it was invented by Eusebius, a heretic?

It is a fact, that when "true immersion" first made its appearance in the fourth century it was administered into the name of the Lord Jesus only, and not "into the name of the Father, and of the Son, and of the Holy Ghost," as commanded by Jesus Christ? Why does he not tell his readers that his beloved single immersion is not yet 400 years old, and that the last Baptist baptism in the world is not if it is a fourth immersion? Why do you tell the people that his method of baptizing with one day in the three names, was invented by a pope, and was never practiced by the masters of Jesus in the early century?

It is a fact, that "true immersion" was registered by early church writers in only an aquatic tradition

Instead of telling his readers that true immersion rests upon an apostolic tradition, why does he not tell them that, during the three-centuries at New York, Bro. Stein produced not less than one hundred Greek writers who say that the Greek commission teaches trine immersion and ordered to give them all up. Mr. Ely would produce just one ancient Greek writer who said the Greek commission taught single immersion? Then why does he not come out like a man and say that he did not, and could not, produce one single author of antiquity saying that the commission ordains his fourth immersion? Why do you tell his readers that, in the point of authority there was no saying that the Greek commission teaches trine immersion and not one against it?

It is a fact, that "true immersion" was traced only through the British and Greek Catholic churches, up to the whole beginning of the third century.

Instead of publishing to the world that "true immersion" can be traced only through the British and Greek Catholic churches, why does he not tell his readers that during the three-centuries at New York, Bro. Stein proved by the death of the Lord Jesus, that all the old so-called Baptist churches prior to the twelfth century, practiced the three-fold immersion? Why don't he tell the people that he refused to name one Baptist church, prior to the twelfth century, that practiced single immersion, though he quoted to do so? Why does he not tell his readers that neither he nor any other man in America, can name a Baptist church, beyond the twelfth century, that practiced backward single immersion? And why does he not publish to the world that neither he nor anybody else can trace the Baptist church with its backward single immersion, beyond the twelfth century?

It is a fact, that no Father church ever existed but in the name of the Father, and of the Son, and of the Holy Ghost, and was never received there, they organized themselves into the first Dutch church known in the world.

Why does he not tell his readers that those ancient churches in and after the first century of his faith, call Baptist, practiced trine immersion, feet-walking, the Lord's Supper and the Holy King? Why don't he tell them that they would not go to war, and would not take outis, but were in their faith and practice as much like the Brethren as they could be? Why don't he tell his readers that Bro. Stein proved, giving book and page in every instance, that the names of the ancient Baptist historians who Baptist, resembled the Brethren throughout?

When he publishes these things to the world along side of his propositions, then he will give the people a chance of seeing how little solid truth there is in his assertions.

J. H. S.

We had quite a snow here last Saturday, something unusual after such fine weather.

QUERIST'S DEPARTMENT.

Questions touching the meaning of Scripture, addressed to a History of practical questions of religion treated not case by case. The querist's name never appearing at all. Communications. We shall endeavor to answer every question that is of wide and valuable character, and will not be held responsible for the results.

WILL you, or some other brother explain, through your paper, 1 Tim. 3: 27. It reads as follows: "A bishop must be blameless, the husband of one wife," &c. Is this understood by the term "husband of one wife" that a bishop should not get a second wife? or does it mean that he should not have a woman living at the same time? I know some who claim that a man who has his second wife committed to him by law, and not his first wife, then does it not follow that some had more than one wife when Paul wrote this letter to Timothy? A. B. W.

Many different interpretations have been given of this passage, but the most reasonable seems to be the following: Among the Greeks and Roman divines were allowed for very trifling causes, and in a very unchristian-like way, a great deal of money to be paid to the church, having separated of their own, yet not sufficient to fill the position of an Elder. It was not qualified in the selection of Elders, that great caution be taken, hence Paul lays down to Timothy, that the qualifications of these persons must be, and among them, to be the husband of one wife. I. He should be a married man—a man of experience in the family. 2. Should not be one of those persons having divorced wives, for the changing from one living wife to another is proof that the man has not sufficient depth of character and stability to take care of the church.

The apostle evidently does not prohibit an Elder from marrying a second time, provided his wife be "grave, sober, and faithful in all things," but on the contrary, we regard it as being either commendable and calculated to aid on occasion of reproach. As we have in course of preparation a series of articles on the election and qualifications of church officers, we make no further comment at present.

It is right for a minister to settle up his accounts on the Lord's day, give us your opinion on the subject.

We object to ministers settling up their accounts on the Lord's day for the following reasons: 1. It does not show that respect for the Lord's day that a true minister ought to have. 2. He who does so is not "blameless" as all ministers should be. 3. It is setting degrees of holiness rather than light before the world. 4. It is making a man's private work what secular business he can do in six days, but must use part of the seventh. 5. It is calculated to lessen, and finally destroy the religious solemnity that should pervade each heart during that day. 6. His tendency is to render those who do so still more and more worldly-minded.

7. If the custom should once become prevalent it will cause the saints to neglect the assembling of themselves together, and so, for many reasons, to do so, is setting a bad example before the people. We understand that they should be examples to the flock, but if the flock follows their example, and settle accounts on the Lord's day, instead of it becoming a day of worship it will finally degenerate into a day of secular business.

I have known worldly men to think too much of the Lord's day to transact business on that day, and my impression is, that except our righteousness exceed the righteousness of those outside of the church we stand a very poor chance for either heaven or life everlasting.

Brethren, especially ministers, should not settle up accounts on the resurrection day. Set a good example.

Brethren, Please let me know whether there is any record in history, by which we may prove that Christ was buried upon His face, as circumstances mentioned in the Epistle to the Hebrews at the end of the Epistle to the Hebrews at 1 Peter.

ENQUIRER.

I know of no such record in any work. If any of our readers do they will greatly oblige us by furnishing us with the evidence.

The question is introduced to have some basis as the matter of baptism by which that baptism is to be performed in the likeness of Christ's burial into His death. "Know ye not, that so many of us were baptized in

to Jesus Christ were baptized into his death? For if we have been planted together in the likeness of his death" (Rom. 6: 3, 5). Christ's death took place upon the cross where He bore of His head and gave up the Ghost. The English translation of the Bible should be performed in the likeness of Christ's death, because thought of their own way of burying on the back, therefore commencing practicing the backward immersion and from them it found its way to the Baptist churches of America, but from the beginning it was not so.

In Acts 8: 6 we read, "And the young man came, and carried him out, and buried him." Also verse 10. Who were these young men spoken of in these 10 verses?

I do not distinctly stated just who they were, but I am of the impression that the Jews had among them a class of men whose business it was to bury those having no one to look after them. These young men being present when Ananias departed, took notice of the change of his mind and attended to his burial. On returning to the same place they found another ready to be carried out and buried. From the narrative we would infer that they were well acquainted with the business and knew just what steps to take in case of sudden death. In Christian life that of Palestine it is necessary that persons be buried as soon after death as possible, and hence the necessity of some to attend to such cases.

Please give your views on Gen. 4: 16. "And the Lord set a mark upon Cain, lest any finding him should kill him." Was that mark carnal? A. P. W.

Can we be the first number on earth, and the Lord determined that he should live, and be a living, walking monument of His displeasure of such a high crime and hence "set a mark upon Cain, lest any finding him should kill him." This "mark" to Cain was a sign that no one should kill him, and was to others a token of God's abhorrence of murder. It is foolish to suppose that the mark of Cain was a mark of sinlessness, it was a mark of infamy, which would make his known to all who he chanced to meet. He was a walking, living and visible advertisement of God's wrath.

Brother James Quiler, in his defense of trine immersion, in reply to Elder Johnson, page 2, admits that single immersion was practiced in the latter part of the second century, but in his "Strength of Single Immersion" shows that it originated in the latter part of the fourth century. Will you please harmonize?

It has been supposed by some that single immersion was practiced in Prævexa, a small town, in the close of the second century, but the conclusion need not necessarily be inferred from the facts in the case. Those who content so strongly for single immersion do not like to claim Prævexa as their brother, and hence never refer to him as proof of the antiquity of their practice. "Bishop Bezae" shows that Prævexa was a small town, in the close of the second century, baptized into us only, i. e. Christ who died for us" (Chrysoyann's Val-de-Moan. Vol. 2, p. 25). His baptizing into one name is what he called some to infer that he practiced single immersion, but it is not regarded as a fact, but simply an inference. Had we time to give the evidence in the case it could be shown that Prævexa and his followers did not single immersion, but that the force of argument driven to it to sustain their theory of but one person in the Trinity. This might have been done, though there is no record of it.

Regarding the origin of single immersion, all ancient historians who have written on the subject, state that it was invented by Eunomius near the middle of the fourth century. This is the fact in the case and it is not to be spent by an inference to be drawn from a theory held by the heretics of the second century. An admission that Prævexa and his followers did practice the one dip method is not to be regarded as evidence in the case, but is simply an inference that not even the lovers of the one dip will defend. Taking the facts into consideration there is no contradiction in the two statements.

Z. H. W.

A MAN who was taking two papers, one a religious paper, and the other political, concluded that times were too hard for two papers, so he stopped taking the religious paper, and kept the other. That was known what is good for himself and family.

SATURDAY NIGHT.

Hard Times.

MINISTER, who during his extensive travels, heard much of the hard times, especially when he asked people to subscribe for a religious journal, relates his experience about as follows:

"Some ten years ago I visited and held a series of meetings for a well-to-do congregation. They had all of this world's goods that hearts could wish for and enjoyed life well. While among them I heard not one word about hard times, and they all had plenty to eat and wear, and with their good possessions and comfortable houses seemed well satisfied.

Last Winter, by request, I called on them again and spent pleasant seasons of worship. But after a few days of conversation they were not so well contented, and talked a great deal about hard times. I asked them to subscribe for a religious journal, but they paid hard times, and the same when asked to aid in the missionary work. I concluded to look around and see where the hard times were, and how far they were in good condition in two years ago, and in fact some of those much better. Their houses were just as good, and if any difference in the matter, I saw no hard times there.

I then went to the poor houses and visited the teams as they drove up. The horses were just as good as two years ago. Some of them that used to have plain harness, now had silver-mounted ones. Their carriages were just as good as two years ago. I could see no hard times there.

I then I went into the meeting-house and found that the members 400 just as good as two years ago. I saw no hard times in the meeting-house. The members were just as good as two years ago. I could see no hard times in the meeting-house. The members were just as good as two years ago. I could see no hard times in the meeting-house.

I concluded that the hard times must be at their homes, so I went there. I noticed that the old carpet they had two years ago was removed and new easily carpet in its place. The walls were well painted, and the house was filled by that much more costly and elegant, and even the pictures on the walls were changed. Think I surely there are no hard times here.

I then I went into the dining rooms. The tables were furnished just as well as two years ago, and in fact with more expensive diet. There were fine chairs, fine pipes, sweetmeats, and in short, except to kill any dyspeptic. I concluded that there were no hard times in the dining rooms.

I walked into the sitting rooms for hard times. On the table I found "Harper's Weekly," "Harper's Bazaar," "New York Weekly," "The Ledger" and the county papers, and a great deal of other reading matter. I noticed that the Master's case. They had no money for religious reading, but plenty of it for secular papers. No money for the spreading of the Gospel, but plenty of it for new furniture, costly pictures and silver-mounted harness.

Yes, I found the hard times at last. It had struck religion; Christ's cause must suffer and sinners go to destruction because of hard times.

And to do this, well, brethren, on Saturday night. We ask you to take the lesson with you to the meeting-house, to your homes, your dining rooms, &c. and see whether there is not more truth than this poetry in it.—H. MOORE.

The Roman Catholic Church has purchased a tract of 7,000 acres of land within nine miles of Chase City (Virginia), and propose to colonize and educate the freedmen on an industrial farm plan. While other denominations are wrangling over their differences the Catholics are quietly working to get the control and influence of the four million blacks in the South, and thus gain a stronger footing in the States.

Under the present system of Saturday exercise in the future that it has in the past, it will be called on to face stern realities when it is too late. From a secular stand-point the Catholic project is a good one for the blacks, but it is not so admirably strong to the Catholic church.

Is some of the New England States Mr. Moody is called "John the Baptist." It is said that he was called "John the Baptist." It is said that John the "baptist" baptized in Enon because there was much water, but modern critics say he went there that the people might be supplied with water for their homes and to do this, well, brethren, on Saturday night. We ask you to take the lesson with you to the meeting-house, to your homes, your dining rooms, &c. and see whether there is not more truth than this poetry in it.—H. MOORE.

Z. H. W.

CORRESPONDENCE.

FROM ENOCH EBY.

OUR TOURS.

AFTER spending ten days in London and... different other places in England quite... to ourselves and seemingly to others, we resorted to Tidal Basin, Victoria Park, London, on Tuesday evening, the 23rd of Feb...

After sailing about two hours down a river... they stopped to refresh the company... which detained them till noon morning... Then we set out again at six o'clock. The morning was beautiful, but as soon as the breeze...

SEVENTH DAY OF THE WEEK.

Had good accommodations here, not paid for... but were favored with first-class pas- sengers. Arrived at New York on the evening of the 10th, and staying individually about the same amount of expenditures as going east...

ASSEMBLY OF WORKERS.

The second Sunday, (the first Sunday we were to see each other) I, M., and sister, went to their offices off the board of the different schools...

AT SEA.

and having our baggage slightly examined, on Saturday morning the 10th, we for the first time in five months separated. Bro. D. Fry and we went to Philadelphia, myself out to Mechanicsburg, Cumberland Co., in Newlin and...

We resumed with the brethren at Mechan- icsburg last Wednesday, met with three times in worship; on Sunday morning at Mother's meeting-house, and Sunday and Monday evening in Mechanicsburg. It is useless for me to say anything about our enjoyment at those meetings and among our dear brethren and sisters at this place, after the fatigues of so tedious and perilous a voyage; that can more easily be imagined than expressed.

MEMORANDA.

With his rich country and beautiful scenery, is densely populated by suitable people, and also many loving brethren and sisters in and around it, give it attractions to our view, and taste rarely found in any other country, and more especially those who have emigrated from their native thirty years ago, in the choice of my first compassion in life, which will never die as long as that generation remains. But, alas! what a change, many of them are already gathered home to their fathers, and their children are in their places. Soon those loved associations on earth will cease, but a happy thought presents itself to our mind at this period, that the church is alive, and the Lord is asking almost daily such a large number of converts. Hence the people have a great opportunity for preparation for the associations of the blessed reign of Jesus in the future kingdom.

On Wednesday we came to this place, MILESBOROUGH.

While we expect to remain for ten days or two weeks on that annual tour to visit in the East Creek congregation; then to go to the upper end of Perry Co. from our aged Bro. Peter Long estates. From thence by Path Valley, to the place of my birth. From thence to Three-

rosa Valley, back upon to this place. Hence our small hill, the middle of April, will be Millsboro, Perry Co., Pa., afterwards we meet of shipping at Lewistown, McVeytown and Angerick, two or three days at each place, as may suit best; also one night with the brethren in Huntington, and one night at Allegheny Falls, on Monday, so as to be in Liberty, Ohio, six miles West of Dayton, so as to arrive there about the third or fourth of May. Thence to Linn in the District Meeting of Northern Indiana, and if convenient to the District Meeting in Marion, so as to be in Northern Illinois by the 18th, ready to meet our loved ones in D. M. on the 21st. This will be the end of the tour.

ABOUT ENOCHS.

We arrived in London on Hamburg, on Sunday morning, Oct. Tuesday the 23rd of the month, I saw Br. Knuth, who then was stopping with his brother near Balik. Reminded these two days. Had some conversation together, solely to the Mission in England. His prospects, but no very good ones. He is visiting in different places and aims in that country, and no place convenient to hold meetings, so returned again to London, without me or the people being printed as much as we would have desired. In fact, he has no connection with the Brethren so learned that according to his judgment there are several places where such a meeting could be done; and that, if he stayed in England during the Summer, he hoped to be able to give some satisfaction, he thought of making still further efforts. May the Lord keep him in the line of his preparation.

Having been properly recommended by Bro. Charles Aspinth of South Waterloo, I went, I went to Bradford, about eighty miles South of London, where I was suddenly set out for that place (Bro. V.) choosing to reside at Liverpool and next day to Bradford. Found the friends awaiting us in town, who were from the North of England, and a natural consequence the services performed of an entire stranger, so peculiar an appearance, being recommended by one who had left that country about twenty years ago, and who is still in good repute among them, at once introduced me to the brethren, and I was among them; but it was permitted to speak here; but it will be remembered, that our arrangements were made by this time to set sail on the following Tuesday; hence both myself and sister spent only about six days, going with them some distance in the forenoon to a Wesleyan meeting. In the afternoon at one o'clock went to a large Sabbath-school. By request talked to the children. At two o'clock took the street, in place of service, a good congregation of children, the school being overboard. The Superintendent of the school (Brother) being also an Elder in the Primitive church, introduced me to the number with a request, if agreeable to allow me the privilege of addressing the school from behind his all his heart, and solemn do I set the liberty I enjoyed there, and meeting being appointed in the evening, he wished me to be present, to which I readily consented, with the view of spending a few weeks, but by and through, and he closed with prayer, he arose and announced that I would speak that evening, and that they should turn out and bring their hands with them; consequently had a full house and overflowing attendance. I never had a better attendance formed in the same time between strangers and myself.

My convictions from my short experience in England are, that good could be accomplished, in course of time, had it would not be the work of a few days, but of several, but of years, and that, by brethren living among them, and placing the light on a candle stick.

There are many in the world, who when they hear the Brethren preach, most say, like the Apostle Paul on looking at the multitude, "If the Scriptures explained in that way." Hence all such make a little time that think, before they can get the consent of their mind to leave their old house, and move into another, even if it is in London.

Millsboro, Pa., March 2nd, 1877.

From Bethel Church, Kansas.

Dear Brethren:

THE Bethel church has just enjoyed a season of refreshing. Bro. Hiram Folsy from Burr Oak, Kansas, had meeting on Sunday, 30th of Feb. on his way home, he had a large concourse, so arrived on Wednesday following, had meetings Thursday and Friday evenings, but the weather being very disagreeable, we had no more meetings until Sunday. Eld. Henry Bro-

ksler and Bro. Price from Beatrice arrived on Saturday evening, traveling all day through a severe snow storm. Sunday morning the house was crowded, notwithstanding the inclemency of the weather. As the meetings continued, the interest increased. Had no morning meetings and evenings till Monday evening, the 19th inst.

The brethren spoke the Word with power, and many were made to see the error of their way. Ten gradually received the Word and were baptized. We were made to rejoice to see one so near the Word, and to see him in the Word, and we were not alone in our joy, but we believe that the angels rejoice more over those ten, than over five hundred and ninety just persons who needed no repentance. All who have seen the crowd of souls ready for the Word.

We believe that there were those, who are counting the cost, but are too firmly united to the pleasures and vanities of this world to yield obedience to the lowly Nazarene. All remember the words of our Lord Jesus Christ, when they shall have low and every heaven on earth. Better do it now.

We notice that the members are all back revived. While the brethren were rightly dividing the Word of truth, many eyes were made to see the error of their way, and the anticipation of the crown of righteousness that await the faithful. We were sorry to part with the dear ministering brethren. May the Lord strengthen them that they may continue to do all that they can for the glory of God.

Our membership is now upwards of fifty. We have four ministers, three in second degree, and one in the first. We also have four deacons.

May the Lord bless your efforts to spread the Gospel and unite the pages of the BIBLE with His love! be kept!

J. R. BRINT.

From Christian Haven.

YIACKE, mercy and peace from God Our Father, and His beloved Son, our Redeemer, be multiplied to you all.

I shall try to write you a few lines the second time of the first letter sent you by me, when I thought it would be a good thing for you to be reminded to punish me, but One was with me, whom they did not see. Thus I received many blessed blessings from my heavenly Father. My soul for the body was black and white, water was poured all over me, and I had a creek of water. Sometimes I got a milk bearing. For twenty days I was glad to receive that kind of food, and the true did not seem long, because our God and our Savior were with us always. He thought of me continually on Christ's coming when all His children shall be free in glory and all enemies trampled under His feet; for it is just like the Lord effects those who afflict His.

Our beloved brethren and sisters, in all of our trials and afflictions, let us look upon the Book of Job, to see how he held on. We shall then see such the end of our faith and glory shall be ours.

We are many miles from here, but we cannot forbear to let you know our severe trials at this time. I am continually on the sick bed in this country, without work and without money, and no house in which to find shelter. Soon we will be without food, and we can no longer buy or credit, for the Lord requires us to go out and sell our possessions, and then to give us what we need to eat. We are not so rich as to be able to buy what we need to eat, but we must be content with what we can get. We are not so rich as to be able to buy what we need to eat, but we must be content with what we can get.

Weigh in prayer and tears and look to Jesus, that He may put it into the hearts of His children, to lead us before the throne of God. Dear brethren, I wish you could for one moment see our condition in this country. There are many poor, yet there is no help from the government. Oh how glad we would be to get work, that as

might help ourselves as you do! We have many thoughts about our perseverance. I also want to let you know that I am not so poor and hard as you were for many poor there, yet they were rich compared to our present condition. We sometimes think it would be better for us to go to America, but we think it is useful to remain and help build up the church, hoping that better times will ere long bless this land. We much prefer to remain here in order to strengthen the cause, for of us here, those who are now with us, will have a hard time to build for the Lord in this country. The people of this country are good, and we feel for all who want to be saved. In this condition, what shall we do?

The houses in this country are built too near the ground, hence there is much sickness. It is almost impossible in these villages to get a dry house. Rooms are damp so much that clothes will mold and decay. And then the fires or chimneys are so poorly built that in cold weather the smoke will not go through them. All these things we have to contend with.

I have not had my work since New Year. Our God does what time has been very near, and water. I love these things with you. Perhaps your kind hearts will reply with a little. The Lord will do for us what we are unable to do. Our brethren will be over, and then we go in peace to Jesus and be at home where want and hunger and suffering will no more trouble us. Jesus himself will be with us, and we will have no more pain. Our united love to you all in Christ Jesus.

Your Brother, C. HANSEN.

Bountiful, Denmark.

REMEMBER, God bless you dear brother and sister. And that you may not suffer, a male goes out by next mail. O may each brother and sister, who reads your faithfulness send their supplicants. And when they do so, may they all go down on their knees and ask God that you find a safe and speedy journey so that your trials and sufferings may be in a measure alleviated. Thus some may think it enough of us, should give a little more, and not too much. It is not so afraid of that. Callousness among us in a money sense, has become the eleventh commandment. How glad are we some one will be helped. Thus we let the suffering soul to be more than enough, and we let us, and with this will-allow, down into destruction we go!

God help us to love! O righteous Father, touch our hearts, and make them tender for works of love. Should one may ask, "Where or how shall I send?" If a small amount, put in a letter, seal well and address: C. Hope, Helsing, Wenslow, Denmark. Europe, or if a large amount, get exchange at any banking-house, and send it through a mail agent, or let me, but send it to their direct, your sister, silver, gold or paper money. This is much blessed to give to the receive." It is the will of heaven. M. X. Z.

From Wawaka, Ind.

Dear Brethren:

THE Ark of the Lord is still moving on, in our Pleasant Mount District. Twenty-one have been received by baptism since last Christmas. My aged father, D. B. Sturgis, held up the cross and told its story with ability to a series of meetings, in which he showed for us and the conversion of sinners.

The result of these meetings were fourteen additional by baptism. Since that time he passed through, and carrying for a short time, baptised two more. We had two meetings in the month of April, and as a result our elder led three into the stream and baptised them. Last Saturday and Sunday brethren James Burton and George Rootler were with us, and two more were made willing to put on the cross.

Health is good; roads are muddy; members are in love and union. May the Lord be pleased for all his mercies. D. J. STROMAN.

From Queen Peak, Texas.

Dear Brethren:

IY permission of the Editors, I will try to answer some of the many questions that are asked me, relative to Texas. In this country (Montague) there are some very nice people, though they are not so good as in Virginia, Indiana and other countries East. Through this country there are some very fine streams of water, yet in the hot and dry part of the season, they seasonally or entirely go dry.—

There are some good springs, but in the country in quite rare, there are not many well dug.—Of the wells out of which I used water, a majority had good water. There are more living springs in Cook and DeWitt counties, but not nearly so much. There are some larger settled, and some advantages may be found in them that are not here, such as school and church privileges. But land there, is higher than here. In any of these countries land is very low, ranging in price from one to ten dollars per acre, according to location and improvements.

Lumber ranges in price from about \$18 to \$28 per thousand. As to the prices of hoes, axes, logs, etc., there is but little difference in prices from the most of the country. Economic states that is, for the same grade and quality of animals. But as a general thing, hogs and hens here are of an inferior grade to those North and East, hence lower in price. As to the idea that land here is hard to cultivate, it is in the main a mistake. The land here scores in plowing just as nicely as any other country, unless you get the regular black, sandy land, that does not work quite so well, yet the soil is so good and productive as any land in the country.

The Northern part of Texas is certainly a wheat-growing country. Wheat looks very well here at this time, and when this land is brought under the more regular Eastern cultivation, it is sure that the harvest will be immense. Fruit stands to do well here, especially peaches. Vegetable of almost all kinds do well. It is said however that cabbage and Irish potatoes do not keep so well as in more Northern places. Yet I think it likely that time and experience will remove that impression.

As to positions in clerks and carriage making and training, many such positions cannot be expected in a country as new as this, yet in some of the largest towns, such as Denison, Sherman, Dallas and Fort Worth, such tradesmen may get plenty of work.

Now, dear brethren, if you want to come to the front and settle down among the pioneers of the Lord's cause in Texas, there are broad acres, plenty of unbroken land, industry to make this one of the finest countries in the Union. But do not come here, expecting to see big, white houses like you in your native land, but come and buy you a nice piece of the fertile land, and try and put your good buildings if you are able. Do not feel that you are in a new country, but feel yourself in a country, where you need not lay by, waiting for a day that is fit to work out, for there are more sure days there than in any country I have ever been.

And when you come, though your tent be on the North side of Red River, before you get to Denison, the Gate City into this great State, and thereby show that you are willing to be helping about that great reform that is so much needed in this country. I do hope and pray that this will be the case, and that you will not suffer yourselves to be deluged with that heathen and disgusting habit of drug snuff.—The females in Texas have given way to, or indulged in that abominable practice till they hardly show the color of the high-noon summer. Hence I repeat, do not give way to any such filthy habit, for St. James says plainly: "Let us lay off all filthiness."

Now I have answered a few of the inquiries about the country, and will yet say, you cannot help but be pleased with the climate, and the people I have found very kind and amiable.—Most all the people here are new-comers, just like you will be when you come. What I have written is in behalf of Bro. Chambers, and he is very well known to most of you. Meeting in March is their busy season for sowing and planting.

A. HURCHISON.

From Lime Springs, Iowa.

Dear Brethren— I have been obliged to say to my numerous friends, that I am well, thank the Lord. I got my first pleasant ride to the Mandan, on the 20th of Feb., and remained until the evening of the 4th of March. Preaching thirteen sermons and had the pleasure of seeing five returns to the fold of Christ. Returned home on the 12th, attended a meeting in South Waterloo on the 8th; also another circuit in the Hill in Waterloo City on the 7th. The 8th, in company with Bro. E. K. Bughly, boarded the train for Weston Co, Iowa. Met the church at their meetings in the Big Grove congregation at 10 P. M. of same day. The circuit in council all day. Next day met again at 9:30 A. M., and continued until 5 P. M. Then took the train for home. Arrived in Waterloo the morning of the tenth, and attended meeting in the Hill morning and evening.

On the morning of the 11th took the train for

the District Meeting, in company with Bro. E. K. Borchy, and arrived at this place in the afternoon. We were now at the home of Mrs. John Suddler, one of the ministers of the Root River congregation in Howard Co. In the District Council will convene on the 15th. I will tell you about the council in my next.

Fraternally Yours,

J. W. ISA.

Annual Meeting and Church Extension Union.

Dear Brethren:— We will take the following instructions respected. There will be no provision made for catering any part of the place, nor in the congregation where the A. M. is to be held, until on Monday, that both of June, except by individuals who may invite their friends at their own expense. We do not want a collection of people here until the time. We are making arrangements with the companies of the two railroads crossing here, for convenient rates and special trains, of which notice will be given. As to the meeting of the friends of the Church Extension Union, the following explanation is thought to be necessary. The friends of this meeting will be at all the necessary expense, and the more the meeting, appropriated for A. M. purpose will be used. We don't want an outpouring of people from all quarters to this meeting, which will be held on Saturday before A. M. with the Ogan's Creek, congregations, six miles South of Waterloo, Iowa. Using the language of Bro. Howard Miller, this meeting is more for private consultation, than public demonstration. So we request that all other arrangements be made. A prominent ministering brother said that he thought that the meeting would be so arranged to destroy all expenses, with the understanding that other ministering workers were to be there besides the officers and directors of the Union. Until other arrangements are made, it will be held as above stated.

I suggest that all the workers of this meeting address me with a Postal Card, signifying a desire to be here. This would give you some idea of the necessary arrangements that would have to be made. The meeting will be held on Tuesday on Friday, and taken to their lodgings. There next morning to the meeting, then in the evening top appointments for preaching throughout the country, where they will remain over Sunday, and on Monday morning start to place of A. M.

Corresponding Secretary.

The Bear Creek Church's Bereavement.

Dr. N. Nicholas Erubaker, died March 3d, 1878, aged 48 years, 6 months and 11 days. He was buried on the 5th inst. at the City Cemetery, attended by a large concourse of people. He was an able minister of the Gospel, was widely known, and his labors highly appreciated. The occasion was improved from 2 Timothy, 4: 6.— He labored in the church as a minister upwards of twenty-one years. While the services were in progress, a passage came to one of the ministering brethren, that another brother had died. This ministering brother afterwards addressed the congregation and made it very impressive. The brother that died, was Isaac Hays, of Mountgarden Co, Ohio, aged 80 years, 5 months and 3 days. Disease, lung fever. The church feels its bereavement very deeply. He was a faithful laborer in the vineyard of the Lord upwards of twenty-five years. He was known to the ministry in West North church.

These brethren will be very much missed. They have not allowed to declare the whole Gospel, but have left behind them many good impressions. To those who have been under their ministry, I would say, remember their counsel and put it to practice.

The latter funeral occasion was inaugurated by George Hoffer, John Abraham and John Smith from John 14: 13. Since the death of these two brethren, we had the pleasure of seeing five precious young souls unite with the church. Of the number, two were sons of Bro. Erubaker. May we all live that we can meet again, and enjoy the rest prepared for the people of God, in my prayer!

J. R. DENISON.

GLEANINGS.

From C. Hope.—The church here is in peace and union so far as I know. I have several of the members last Sunday in meeting, and have heard from others. All that troubles them is land issues, and the worst sort not at hand. I expect to see most of the members next Sunday in my prayer!

Now here. We have had meetings one week here, and shall continue a part of this week.—Many dear souls are still getting nearer the kingdom. My time is divided as follows: One week South of Hurring (specimens Young). One week in the home of Deacons in a faithful country for the mission, and all that is necessary is to aid us some for awhile yet, and then it can go on with its own help, and carry the glad tidings into all parts of Europe. But all this will require costly aid, and the action of the Brethren in America. It is in their power to push it forward if they will; if they will not help it, the ground, the soil is not ours. God be with you all, and help each of us to be continually safe for immortality and eternal life.

Herring, Westport, Denmark, March 6.

From A. Holloway.—My address is Steamer, Sumner Co, Kansas. We will just say to you who think of coming to Kansas, you need have no fear of starving, as bread and meat are cheap, and a little money, judiciously handled can go a great way. The prospects for what we never before had, is very bright, and the action of the Brethren, our brethren, who please the Brethren at West.

Sumner, Kan., March 21.

From Naperville, Ill.—Our church is small, compared with yours here, but we know that it cannot be judged from our number, whether we are really worthy of the action of the Brethren, but let us let the brethren, who please the Brethren at West. Bro. Samuel Lamm of Lee Co, was with us last month, intending to hold a series of meetings, but owing to the inclemency of the weather and extremely poor crops, he made his way very short, probably far very few of us were present. We know that there are some among you who have been made to feel the need of a Savior. O may they not persevere. Two of our deacons have left us. Bro. H. C. Martin left last October, and invited in Neb. Iowa, and returned here this month. He is located in Dallas Co, Iowa. By the loss of many we were left but a few here leave us. May we all be abundantly blessed by our Father in heaven. N. EARLY.

March 16.

From the Ogan's Creek Congregation.—We have had a season of rejoicing and encouragement. Bro. G. W. Cripe and with us on the evening of the 18th of February, preached thirteen sermons. As the immediate result, fourteen of our Sunday-school scholars were baptized according to the Word. They are all young in years, but realize that: " Youth is the time to serve the Lord."

We hope and trust that this will encourage others to be likewise. G. LESLIE. North Manchester, Ind.

From J. S. Flory.—Are becoming most delightful weather. Grass is coming out plenty, the apple and elm are in bloom; in places will flowers have made their appearance. The spring birds have come, and all nature seems to rejoice.—Farmers have been unusually busy, putting in their crops for the last month, but there is much yet to be put in. The eighth and ninth of this month, a very severe storm of wind and snow passed over Colorado and farther North. In this locality there was but very little snow, but the wind the next seven I ever experienced. Rail roads were all blocked up, so that we had no Eastern mail for nearly a week. Many kind of crops were done, and some of them were much damaged. In one case two hedges got lost on the plains, and when found were sitting on their backs, frons to death, the horses being in the same condition. They had taken shelter at the base of a perpendicular bluff, the snow piled up to their heads, and the wind from the top. Two days after the storm the weather was spring-like again and has continued.

March 10.

From Fritwell, Ind.— I will send more good news for the paper. I have just closed another series of meetings at Sugar Creek, Tippecanoe Co, Ind., which resulted in the conversion of six new brethren, making in all eight conversions during the two meetings. Others are almost prepared to come. May the good Lord bless us all! SAMUEL ULLERY. Fritwell, Ind., March 10.

DIED.

On account of the brief notices on our size of our papers, we separate from all other notices. LAYMAN.—On March 6th, 1878, after a long illness, departed this life, Mr. George Layman, in

the church in Eastport Co, Va. Funerals were from Revelation 14: 13.

B. F. MOONAN.

WHITMORE.—In the Welsh Run arm of the church, Feb., 25th, 1878, Bro. David Whitmore, aged 80 years, 10 months and 20 days.

WHITMORE.—In the same congregation, March 11th, 1878, sister Mary Whitmore, aged 76 years, 9 months and 28 days.

WHITMORE.—In the same congregation, March 28, 1878, sister Polly Whitmore, aged 85 years, 9 months and 28 days.

The above were all out of one family, the father, mother and the sister, — all were taken away in less than one month's time. Truly, when we are in the midst of life, we are in death! G. W. DUNCAN.

INTERESTING ITEMS.

The Chinese seek every opportunity to emigrate to the country, notwithstanding strenuous and organized efforts are being made to dissuade them.

The Gazette de St. Petersburg, considers imperialism war with England, preferable to caucasion, and calls for the occupation of the Danubian by Russia.

The drought is causing alarm in the Hawaiian Islands. The crop rice is partially destroyed on the Island of Maui, and stock is dying for want of food.

The Cholera is sweeping off the pilgrims to Mecca by the hundreds. It is feared that as their return to Constantinople it will break out in that city, and be productive of much misery.

Fully one-fourth of the Roman Catholics of the world are, it is said, in America, — North, Central and South.

The old Charter Oak at Hartford was declared to be at least 850 years old at the time of its destruction.

A woman has just died in Switzerland, aged the age of 114. She leaves two orphan children, daughter, aged respectively 86 and 82.

ANNOUNCEMENTS.

Notice of Love-Meals, District Meetings, etc., should be brief, and written on paper separate from other notices.

LOVE-FEASTS.

At Buxton Dam, congregation, Kaskadee Co, Ind., June 6th, 1878.

Four miles South of Waterloo, Iowa, Wednesday, June 5th, 1878, at 10 A. M.

We, the members of the Union church, Marshall Co, Ind., have appointed our Communion meeting on the 4th of June, 1878, commencing at 5 o'clock in the evening. Brethren coming on the same should start at Fritwell, Ind., where they will be held on the same day at 12 o'clock and conveyed to place of meeting, free and a half miles from Fritwell.

J. KESLEY.

The Brethren of Winslow Co, Minn., intend to hold a Love-Feast on the 10th inst., at the residence of one of our brethren, two miles Southeast of Leveauxton, on the Wisconsin & St. Peter R.R. where all those that are coming by R.R. will stop off. Meeting will be held on the first Saturday and Sunday of June next, at 10 o'clock, A. M. C. F. WEBB.

DISTRICT MEETINGS.

Northern District of Indiana in English Prairie church, May 9th.

Southern District of Iowa, Monroe Co, Friday, April 12, 1878, at 10 o'clock, A. M.

Northern District of Illinois at Shannon, May 21.

North-eastern district of Ohio, in Malmsburg church, Malmsburg Co, Ohio, May 25th, commencing at 9 o'clock, A. M.

W. U. R. R. Time Table.

Day passenger train going west leaves Leokah at 12:45 P. M., and arrives in Rock Island at 5:45 P. M. Day passenger train going west leaves Leokah at 12:45 P. M., and arrives at Rock Island at 5:50 P. M. Night passenger train, going west and east, goes out of Leokah at 8:30 A. M., and at Rock Island at 6:00 A. M. Freight and Accommodation Trains will run west at 9:30 A. M., 10:50 A. M., and east at 12:30 P. M., and 4 P. M. Trains are sold for short trips only. Passenger trains make close connections at Weston, Iowa Station. G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

Vol. III.

Lanark, Ill., April 11, 1878.

No. 13.

The Brethren at Work

EDITED AND PUBLISHED WEEKLY

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THE GOLDEN STREET.

WHEN we go up the golden street,
We'll sing the songs of Zion;
As we meet that glorious throng,
Who'll make when night is o'er;
I lay my sin at their feet
Upon the golden street.
No parting will be known,
Upon that better shore.

CHORUS.

Don't you see, don't you see,
The better land before us;
Brighter days will dawn,
On you as well as me;
For soon we all shall meet
Upon the golden street,
We'll raise our hearts in Zion,
And sound the jubilee.

We know the darkest night
Brings sunshine on the morrow;
And after tears come
Much brighter lights appear,
For then we all shall meet
Upon the golden street,
The sweetest heavenly music,
We then, we then shall hear.

It trails here below,
How close the heart in sadness,
"To only for the night,"
Soon will our sorrows flee;
We know there's cheer ahead,
The past is old and dead,
Better days will dawn,
A welcome sight for thee.
Selected by JOHN H. PECK.

THE TWO WITNESSES.

BY C. H. BALDWIN.

To Brother Emanuel P. Peffer, of Gadsden, Louisiana.

THE Holy of Holies is not for any one to enter. To speculate with the letter in which God has entrusted His awful mystery is profanation. The best look at the Sacred Oracles is the Adytum of the Divine Economy. Not with curious or presumptuous hand may we look here. Not with daring or adventurous step may we cross the solemn threshold. The holiness-shining Shabbath lowers its awful majesty in the inner Shrine. The Apocalypse is a Kaleidoscope in which nations and churches and individuals may see themselves. The "Two Witnesses" concerning which you inquire are not only for you and me, but if practically taken, are so, as ought to be. Whether they be two individuals, two monarchs, or two specks, or two dispensations, will not make us any the wiser, even if we could accurately determine. What are their testimony, how was it rendered, and how does it correspond with the testimony of the elect in all ages? Here is the lesson for us, Christ said in His Apostles, "other was taken, and you are called to their labors" (John 4: 38). So here. Other men testified, and you have taken up and professed their testimony. "Being dead, they yet speak" in their Christ-generated successors.

Whatever two persons or objects or events were selected to fill the Panorama of Patmos, they represent all God-accepted testimony. If Christians, you and I were in the Heaven-erected Drama of that lonely Isle, and, oh, let us

see it that do not mar the picture. They witnessed in "sackcloth." God uses no other. This represents the humiliation and self-sacrifice of which the fiduciam is the perfect Epe-Cataphora to Him in the standing testimony of southward. Selfishness is the devil's witness. It is the mark of Apollyon that brands the soul and forehead of all the progeny of Babeloth, Posa, self-centered, self-praising, Cross-shunning, flesh-pampering—the is the testimony of Hell. Sackcloth, self-sacrifice, subjection of body and soul to the Eternal, Christ-embodied Son of Righteousness, death for the redemption of their testimony—these are the two, and all the holy in them, that live through they die. They are God-painted, God-ordained, Christ alive, rested in Gethsemane "whose leaves do not wither," and they "bring forth fruit in their season." Their "power," of God, their testimony is "the beauty of holiness," ever-burning lamps "standing before the God of all the earth." Is it not so? The two of God is in their mouth, their words are His, and will be sealed by His final judgment.

"Our God is a consuming fire," said His enemies will be wrapped in the flames, all His enemies are our enemies, and the word that saves and the fire that devours is the testimony of our lips and lives. Is it so? Is our testimony the expression of the Divine heart? Instead of proceeding as a fire out of our mouth to devour our enemies, will it not turn upon ourselves and burn us, as the "consuming fire" on an irreversible shall-possibly for profanity in the Name of Almighty God? Are there not multitudes of false witnesses in the church, who "have a name to live and are dead?" Where is their "sackcloth?" Where is their identity with the Cross, which makes it their glory, both, and fill out their "theological" and "business" days in the testimony of the daily shedding of their costly God's true witnesses are the media of Him that is True and Holy and Mighty. They speak not of themselves. Their "power to save heaven," and "earn unto us blood, and smite the earth with plagues," is but the reflection of Divine power in them upon God.

These power flowers in the same as their testimony mirrored. That the government and chastisement of nations is connected with the testimony and supplications of God's faithful witnesses, there can be no doubt. These testimonies can provoke an opposition that is rendered, but when finished or uttered, if entered as the Cross proscribe, the holocaustic fire is in man against it. First "war in heaven," then on earth, in every heart, till David and Boaz and faith prophesied and all their adherents meet the all-wise Armageddon, and the testimony is confirmed, and the testimony, demonstration of all those whose lives were not interwoven with the sackcloth of the two olive trees and the two candlesticks.

All true witnesses must die for the truth. "He that loatheth his life shall find it." "We are killed all the day long; we are accounted as sheep for the slaughter." In this time of us, to the conflict between good and evil in ourselves, or in regard to our relation to "a wicked and adulterous generation." We are "all dead," as a Heaven-letting fingerpointed on the narrow way that leads through the "thousand two hundred and thirty-seven days."

Christ is the chief witness (John 18: 37). The Holy Ghost corroborates His testimony (John 15: 26 and 16: 13, 14, 15). Our lives and words must verify the testimony of both John 15: 27;

I John 1: 3. O our awful responsibility. Or the betterment of the religious pro-
fane.

EXHORTATION TO FAITHFULNESS.

BY DAVID A. SORRELLS.

I HAVE anxiously looked for, and prayed to see the day come when our neighbors and friends would follow in love, with not only a part of the truth, but with the whole truth, and become willing to follow after Christ in all things whatsoever He has commanded. But I knowed like going up all hopes. Our meetings have been discontinued for the present. When we have no meetings I go to hear others preach, but I enjoy a good discourse, it matters not by whom it is delivered. I never heard a sermon preached, but what I heard something that was beneficial and worthy to be treasured up in the heart; if surely God's Word which is able to make us wise unto salvation, we can feel what to receive and what to reject. May that help us all to love truth and keep our hearts in subjection to His Divine injunction, that we may render those instruments of righteousness and true holiness, thereby keep on the "new man" which after God is created in righteousness. We are required to possess the disposition of Christ. "If any man have not the Spirit of Christ, he is none of His." What kind of a spirit did the Jews? He loved His friends; His enemies, and so loved the world; that gave His life for the sake of the world; and looked with compassion even on the cruel tormentors of His Lord agonizing hours on the cross, and prayed, "Father forgive them for they know not what they do." O let us pray for a meek, quiet and forgiving spirit like unto our Lord and Master. We would never an indwelling of God's Spirit. If we have would meet the same approbation of God, we must become fit temples for the indwelling of the Holy Ghost, and for God Himself to abide in us. We read, "I will dwell in them and walk in them." We cannot be made fit for the Master's use, unless we become taught to Him for a living, active, faith, that faith which works by love and purifies the heart. And when by a universal and impartial obedience to the requirements of the Gospel, we can live in His favor and receive punishment from Christ the Vice for Jesus is the Vine. His Father is the vine dresser. His humble followers (individually) are the branches, and every branch that bears not good fruit, the Father takes it away.

We must bear much good fruit to be cut off from the Vine. Jesus bore much fruit to the honor and glory of the Father, and it would be like Him when He shall appear, we must bear much fruit to His name's honor and glory. Our Savior said on one occasion, that He must be about His Father's business. Just so with us, we must let loose the things that are worldly and sinful, and make of our business daily try to do the work faithfully that is resting upon us, that the worthy name of our blessed Lord and Master may be honored both in our bodies and spirits which are His, and our work and labor, and love may be accepted by the God of heaven.

It is true that we have many things to overcome, evil habits to put off, and old passions to be parted with; but when faith, patience, and obedience have once smoothed our pathway, O, what a comfort it is to serve the true and living God. If Jesus could humble Himself to pass through the shameful death of the cross that He might be obedient unto the Father, with what humility and patience ought we to come unto His and live and be willing to suffer all things for His sake, that we may be partakers of His divine nature and be glorified with Him at His coming. The obedient believ-

er, is the only one who at last who breaks his ropes of heaven and salvation upon a sure and abiding foundation, notwithstanding the rains, winds and floods of persecution, he's found invulnerable, always abounding in the work of the Lord. His light is but under a bushel, but shines out prominently like unto a city set on a hill that cannot be hid, and is a living epistle known and read of all men with whom he associates.

So may we daily grow in grace and in the knowledge of Him who loved us and gave Himself for us, that we may become permanently settled in the blessed hope that our assurance in God may be confirmed, and increased in the knowledge of divine things, and filled with the fulness of God, and may be rooted and grounded in love.

Brethren, farewell; remember me in your prayers and many others that are near and dear to me by the ties of nature, who are yet out of the ark of safety. To-morrow is the Lord's day; O that I may apply to Him as if I could hear some of our dear brethren pray, but that is permitted to me only for that privilege, but that is permitted to my God. Brother John W. Metzger and Jacob Rice are appointed on the Southern Mission of Indiana. Brethren, will you come? We trust that you will not forget us.

GENERAL ORANT IN JERUSALEM.

GENERAL Grant's reception at Jerusalem was so brilliant in its way as the other occasions that have been known upon him ever since the beginning of an extended tour. His entry into the holy city was sufficiently ceremonious to suggest an irreverent comparison, perhaps, with certain other triumphal processions a good many years ago. At Kolonyeh, near the bridge where David found the stones to slay Goliath, he was met by a large company of clergy and the representatives of the Patriarch and the consuls, besides the delegations of Americans, Jews, Greeks and Armenians, and they conducted him to Zion in a very worthy manner, notwithstanding the general's disapprobation, no doubt, for he would rather have gone along in his own plain way. With loud huzzah the procession took through ascended multitude, and between ranks of soldiers drawn up in line, while bands were playing and colors flying. Arrived inside the city, which was entered by the gate that Zachariah breved with his crucifix, the pilgrim was met by the poets in state and the consuls, bishops and patriarchs. The poets offered a ball of 30 press and a guard to be in constant attendance, which was more than even a veteran soldier could stand, and he felt obliged to decline the proffered favor with compliance. He did accept an invitation to a state dinner, however and made out to get through with it very pleasantly. His entire stay in Jerusalem was marked by the kindest hospitality, and, despite the ceremonies, he found time to visit with Mrs. Grant. The various points of interest, including, of course, the Mount of Olives and Garden of Gethsemane. The party Holy Land tour, though brief, included most of the scenes of Scripture narratives.—*Religious Herald.*

CHARITY.

THAT charity show endures which flows from a sense of duty and a hope in God. This is the charity that treats in secret, those paths from which all but the lowest of wretches have fled. This is that charity which no labor can weary, no shagreened, no detest, no horror, hideous, that holds fast, that pardons, that endures, that is seen by no man and honored by no man, but, like the great laws of nature, does the work of God in silence and looks to the letter and figure world for its reward.

"IT DOth NOT YET APPEAR."

I dash not yet appear what we shall be.
When we have left off our last and hindmost band
And in our cloths we may almost see
Our fair estate, the brightness of our crown.

And the holy solitude of prayer
Lifts the first fruition earthward very near;
We rise above the lower world of care.
And dwell in purer, nobler atmosphere.

Almost as enter the echoes from afar
Of that refrain, whose measure fills the sky;
And thro' the gates of day that shut all year
We view the mystic mansion built on high.

And lo! the exile lone, in Parnassus Isle,
Celestial glories greet our wildered eyes;
And as the uttering "little white,"
We almost see the everlasting rays.

O sweet and mystic consciousness divine!
Inswelling fount of all our joy and peace!
The power hath made our earthly way to shun,
Till evening shadows fall and life doth cease.

O pilgrim, treading in the wilderness,
Sunk not beneath thy burden in the way;
Let comfort minister in thy distress,
And point to realms of gladsome day.

Ye fainting ones, grown weary in the strife,
Receive the blessing of the vaulted sky;
Rejoice for Christ, the author of your life,
Who gives you a kingly place in Paradise.

It doth not yet appear what we shall be
When we with transepyes things have done,
But when from you'm's dread blighting we are free,
We shall appear in brightness as the sun.

And we shall be like Christ, our Saviour King,
In His all-mightiest character complete;
And His process evermore shall sing,
And kneel a adoration at His feet.

A fullness of eternal recompense
Reserved for us in the eternal years;
We wait to grasp the most in sweetest sense,
And reap in heaven what we have sown in tears.

—S. Lott.

THE CHURCH THE BRIDE OF CHRIST.

BY MATTIE A. LEAH.

"I AM black, but comely, O ye daughters
of Jerusalem; as the tents of
Kedar, as the tents of Solomon. Look
not upon me because I am black, because
the sun hath looked upon me; my mother's
children were angry with me; they
made me the keeper of the vineyards;
but mine own vineyard have I not kept"
(Song of Solomon 1: 5, 6).

The song of Solomon is an epithalamium, of Christ and His church, perhaps no portion of Sacred Writ is more generally misunderstood, than this truly eloquent production. Because of the difficulty of properly understanding this spiritual, unspiced poem, the Jews, it is said, would not permit any one to read it under thirty years of age.

It was written by Solomon, probably on the occasion of his marriage to Pharaoh's daughter. The persons introduced as speakers, are the bridegroom and bride, and their attendants. In that position which stands at the head of this essay, the bride is introduced as the speaker. She confesses her outward deformity, but is not insensible to her inward beauty. In her outward appearance she compares herself to the rough, coarse, black tents made of felt, used by the Arabs. If we take a retrospective view of the church, if we follow her down the stream of time, and note the pre-rebels, persecutions, dangers, afflictions, and conflicts which she has passed, when we see the great fight of affliction which she has had to sustain, the dreadful opposition which she has had to resist, how she has been compelled to see her face as blind against the dominant, and prevailing customs of the world in all ages, how persecution, ridicule, flattery, persuasion, all have been successively employed to draw her from her

allegiance, and seduce her into sin, we wonder not that she has been compelled to envelop herself in a strong and rigid purity.

And how the world has over-estimated her! Her firmness and fidelity to the truth, have been construed into obstinacy, or stubbornness. Her devotion and zeal for the truth, were called a haud and extravagant superstition, thus have the faithful witnesses of Jesus been trampled. By following the church through her checkered history, we can understand the language of our Saviour, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And how often with powerful emphasis comes to our mind our Lord's words, "My Kingdom is not of this world." Paul says, "We are made as the fifth of the earth, and are the offspring of all things unto this day."

By referring to the early history of the church, we find that the heathen regarded her in just this light. Tacitus, the famous Roman historian, thus speaks of those Christians whom Nero persecuted. "The crime of setting fire to Rome was by him ascribed to those people who were hated for their wicked practices, and called by the vulgar Christian; these he punished exquisitely;" then after describing the horrid tortures to which they were subjected, he says, "Whence commiseration arose, though the punishments were leveled at guilty persons, and such as reserved to be made the flagrant examples, as if these people were destroyed, not for the public advantage, but to satisfy the barbarous humor of one man."

The early Christians generally suffered under the notion of the worst of malcontents and traitors, and on pretence that by their wicked and execrable charms they hindered the prosperity of the emperor. Even those emperors, who were most famed for their singular justice and moderation, treated their Christian subjects as outlaws. All other persons had rights that must be respected, and were entitled to the protection of the law, but those had no rights, no protection of the law.

There entered them, upon the contest, another class of men, who have never since ceased to persecute Christianity. These are those who hold up Christianity to ridicule, and derision. These are persons who look upon this holy system with cold indifference, and the profane, every-day feelings of worldly prudence. From this standpoint, and not knowing anything of the inner workings of the system, they see, or imagine they see, much which serves for the object of their sarcastic raillery. The sacrifices which the true Christian is ever willing to make, his zeal, his brotherly love, his non-conformity to the world, his strict adherence to all the commands and ordinances of the Gospel, are regarded by this class of persons as the very climax of folly and fanaticism. But does not the scoffing draw upon himself the very derision he aims at others, by venturing to pass sentence on the phenomena of a world of which he is not the slightest conception, and which is so alien to his eyes, as they are, in the things of this earth, is entirely closed? Though blackened by the smoke of many a battle, though scarred and mangled by the long and fierce contests through which she has passed, though outwardly black and hoarse as the tents of Kedar, yet inwardly the bride is as comely as the curtains of Solomon. Beneath the rough

armor, with which she must needs be equipped to prepare her for her arduous struggles with the world, is concealed a beauty, a dignity, a grace, a loveliness that surpasses the brightest conception. David says, "The king's daughter is all glorious within." How does this royal bride differ in this respect from the daughters of the world? It is not so much inward, as outward elegance that the latter seeks after.

But what does this inward loveliness consist of? Christ Jesus is presented to us as the perfect model which we are to imitate, or as Paul has it, grow up into Christ which is the head in all things.

1. He is our pattern in obedience. His own language is, "Lo, I come in the volume of the Book it is written of me to do thy will, O God." And how often during His ministry on earth, do we hear Him say, "I come not to do my own will, but the will of Him that sent me." In the time of His greatest agony we hear Him say, "Nevertheless not as I will, but as thou wilt." He obeyed and carried out the precepts of the law of God in every particular. His command to the church is, "follow me."

2. He is our example in meekness. To His followers He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." "When He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously. He was oppressed, and He was afflicted; yet He opened not His mouth; He was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so He opened not His mouth." Meekness is a trait of character which is very much commended by the sacred writers. Peter recommends this as the true adorning, that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

3. He is our example in patience. John tells the Christians of Asia that he is his brother and companion in tribulation, and in the kingdom and patience of Jesus Christ. Patience is that grace which enables us to bear afflictions and calamities, with constancy and calmness of mind, and with a ready submission to the will of God. All who are conversant with the history of Christ, know how eminently He possessed this grace. The sacred writers very much recommend the acquisition of this holy principle. Paul says, "Follow after righteousness, godliness, faith, love, patience, meekness," and Peter presents us with another necklace of the richest gems. "Add," says he, "to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Truly such ornaments are priceless, and they who are adorned with them are all glorious within. These, and not the outward trim of the world, should be the ornaments of Christ's glorious bride.

"Look not upon me, because I am black, because the sun hath looked upon me." The bride begs that she may not be scrutinized too closely, her features scanned too narrowly; she knows her imperfections, she is conscious of her deformities. But why is she black? Because the sun hath looked upon her, because of the dreadful sufferings, persecutions, and afflictions through which she has passed. Job when he describes his awful afflictions, says, "My skin is black upon me, and my bones are burnt with heat." And the weeping prophet,

when lamenting the desolation of his country, says, "For the hurt of the daughter of my people, am I hurt; I am black."

"My mother's children were angry with me." How forcibly the last quotation portrays the attitude of the world toward the church. From the earliest history of our race, we learn that the righteous and faithful, have ever been objects of hatred to the ungodly. A persecuting spirit was very soon developed. The first death was that of a martyr. And the same antagonistic spirit has prevailed from that time to this, and has manifested itself at different times in different ways.

The history of the righteous is a confirmation of the apostle's declaration, "All that will live godly in Christ Jesus shall suffer persecution." "They made me the keeper of the vineyards." Another declaration which shows the unfairness, the injustice, the unkindness, which the world bears toward the church. The world can mark out the path of duty, of rectitude, of holiness which the Christian should tread with wonderful accuracy.

We often hear them descend eloquently on the shortcomings and imperfections of the Christian. But could not the language of Paul be aptly applied here? "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things. And thinkest thou this, O man that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" (Rom. 2: 1-3.) Surely those who know so well how others ought to do, should know how they ought to do themselves. Such persons are their own accusers. Let such know that God is no respecter of persons. He exacts no duties of one class which He does not exact of all, all are equally responsible.

But how common it is for persons to "bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." The complaint of the spouse, "They made me the keeper of the vineyards," might still be the complaint of the church, for how prone is the world to shirk their own responsibilities, by pointing out and magnifying the failures or seeming failures of the professor.

"But mine own vineyard have I not kept." One of the most striking points of contrast between the world and the church, is, that it is almost, if not quite the sole object of the former to maintain a fair exterior, while it is the chief concern of the latter to cultivate truth and wisdom in the inward parts, to have created a clean heart and a right spirit within. Being so biased with this, the spouse has but little time to court the commendation, applause, or flatteries of a fickle world, and because she does not change with the ever-varying standards of an inconstant work, she is denounced as illiberal, bigoted, and narrow-minded; but it matters little what epithets the world may bestow upon her. These accusations can do her no harm, but the following rebuke is applicable to her enemies: "Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Rom. 14: 4).

But the indications are that this mortal conflict between truth and error will soon terminate in a complete and perfect triumph of the truth. Soon, it may be

very sun, the great Bridegroom will come to claim His bride. Surely it will not be long. The prophesies are all meeting and converging. Soon the great cry will be heard echoing and re-echoing through the caverns of the earth. "Behold the bridegroom cometh; go ye out to meet him." Surely then the church shall lay aside her sable robes, she shall then have beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness (Isaiah 61:3). "Then shall she be clothed in royal robes, she shall be brought unto the king in raiment of needle-work, and presented unto her glorious Lord as a chaste virgin, a glorious church, not having spot or wrinkle, or any such thing; but holy and without blemish."

THE TRIALS AND TRIUMPHS OF FAITH.

BY F. SPEAR.

PROF ye your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. 1:26). In the history of king David, his trials and persecutions, we have the above text and subject illustrated. I will first notice his obscure birth-place, Bethlehem, as being like among the thousands of Judea, being too insignificant to be mentioned among the other cities of Judea (John 15). It was here that king David was born, and is still more sacred as the birth-place of the King of kings, the blessed Savior of whom he, David, was an eminent type. Such was the wonder-working providence of God at that eventful period in the history of the Israelites; the career of king Saul was soon to end, his disobedience to the divine commands, has caused the forfeiture of his throne, and he has rejected him from reigning over Israel; "the declaration of God to the prophet Samuel; "Fill thy horn with oil, and go. I will send to thee Jesse the Bethlehemite; for I have provided me a king among his sons." David being the youngest son of Jesse, and the last and least in the estimation of his father, and the prophet to be made king, when Samuel saw Elisha, he said, "Surely the Lord's anointed is before him." But the Lord said, look not on his countenance, or the heights of his stature, because I have refused him, for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." Again, Jesse named seven of his sons to pass before Samuel, and he said the Lord hath not chosen these; are here all thy children? and he said, there yet remaineth the youngest, send and bring him, and when he came, the Lord said, arise, anoint him; for this ishe. And the Spirit of the Lord came upon David from that day forward (1 Samuel 16:1-14). From this time on, we may safely infer from the sacred narrative, that David and his kingdom began to increase and gather strength, and Saul and his kingdom to decrease and get weaker, so also did his trials and afflictions increase, as the opposites and persecutions increased and ragged through Saul.

Soon after Saul was engaged in war with the Philistines. The champion Goliath, said, "I defy the armies of Israel this day, give me a man that we may fight together. When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid." On David's arrival at the camp, he learned the circumstances respecting Goliath, and expressed a wish to engage with him in combat. "And David said to Saul, let

no man's heart fail because of him, thy servant slew both the lion and the bear; the Lord that delivered me out of the jaws of the lion and the bear, will deliver me out of the hand of this Philistine." "And David said to the Philistine, thou comest to me with a sword, and with spear and shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou defiest; for the battle is the Lord's." A noble example of trust and faith in God, and a beautiful type of the efficacy and triumph of faith over all spiritual enemies. Hence, Paul exhorts the Ephesians, to put on the whole armor of God; "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds." Again he says, "For we wrestle not against flesh and blood, but against principalities and powers; against the rulers of the darkness of this world and spiritual wickedness in high places" (2 Cor. 10: 4; Eph. 6: 12). So David through faith in God, triumphed most gloriously over his enemy the Philistine; he is called by Saul to give an account of his family, and that day he was introduced into the favor and friendship of Saul, and entered upon all the dangers and perils of public life, that day he gained much fame, much honor. He also got one of heaven's best blessings—a true friend, Saul's son Jonathan, "whose soul was knit with the soul of David, and Jonathan loved him as his own soul." It was a heart-felt sympathy and ardent love that never wavered, but grew in strength day by day, till death separated them from each other on earth, and now it is perpetuated in their perfect heaven.

What a blessing to earth true friendship is. It is a relic of Paradise, come down to us from amid the ruins of the fall. It is a treasure possessed when it is not employed; a reserve of strength, ready to be called into action when most needed. Here is nothing more touching in poetry or eloquence, than David's lament when his royal friend died (2 Samuel 1: 23).

DAVID, THE FRIEND PROPHET AND TYRANT.

REAL KING.

In this two-fold relation in the life and history of king David, I will try and illustrate somewhat from the Scriptures and brief extracts from eminent authors. From the Scriptures we have it clearly revealed, that David and his kingdom bitterly, to which he was called and chosen by the Lord, and the consequent trials and persecutions that followed, is typical of Jesus and the Spiritual kingdom He came to establish in the hearts of His followers, and the consequent trials and persecution that generally follow (Luke 1: 32 33; 2 Samuel 7: 12 13). We come now to consider David as in adversity (a state generally more secure and safe, than one of ease and prosperity, as will appear from the sequel), and passing through the deep waters of affliction. After the achievement of the overthrow of the champion of the Philistines, he is taken into Saul's household, one of his chief captains. This strange man prophesied great friendship for him, but it proved very deceptive. The triumph attended the armies of David, and the still stronger hold which it gave him on the affections of the people, awakened and rekindled afresh the jealousy and malignant passion of Saul; and David has to flee from his presence, and can find no refuge from his intolerable enemy anywhere. Well may he said, "jealousy is as cruel as the grave." Alas! how uncertain are earthly honors. The great deliverer of Israel, has now to flee from the habitations

of men and hide himself in caves of the earth. How does he stand these trials? For the most part of his time his trust is firm in God, and he triumphs over his trials; at other times he appears weaker in the faith, and has doubts and fears, saying, "I shall one day perish by the hand of my enemy." But this is with us all; there is a constant struggle going on, the flesh pulling one way and the spirit of truth the other; now faith prevailing and then unbelief till we seem like two different persons at different times.

According to the influence prevailing, we will next notice David in his typical and prophetic relation in the different books of the Bible, and the Psalms in particular, what is historical, as it relates to David and the Jewish church, is often typical, and so prophetic as it relates to Jesus Christ and to His church, either militant or triumphant, while David is describing his own enemies' sufferings and triumphs. The Spirit enlarges his sentiments and swells out his expression to a proportion adapted to the character of the Messiah, of whom David was so eminent a type, that our Savior is often especially described in the Scripture by His name (E. 55:3; Jer. 30: 9; Ezek. 34: 23; Hos. 3: 5).

During his exile, a circumstance occurred that showed the forgiving spirit of David. Saul, his chasing him among the mountains, has gone into a cave and fallen asleep. In that cave David found him and hid it in his power to take his life. To this, he was tempted by many strong inducements; but he nobly resisted them all, and only cut off a portion of his enemy's garment that he might know that he had been in his power which happened twice (1 Samuel 24, 26). Thus of the power and triumph of faith, we have many illustrations of this, afforded by his history. Saul had finally driven him from his friends and country, and the Philistines from their camp; the Amalekites had plundered his city; his own people spake of stoning him; but he yet encouraged himself in the Lord his God (1 Samuel 30: 6). But soon after, over the bright sun of prosperity, coming from under the cloud, shines upon his head, like one said, that always before being called to perform any high and honorable work for God, he is made to pass through severe trials and afflictions of some kind.

David now comes forth from the hiding place, to the throne and the crown. He soon began to make preparations for bringing the ark of God to Jerusalem. It was a solemn procession and had a most important meaning. It was God taking up His abode among them, and as the ark moved on through the assembled throng, amid shouts of joy, we are reminded of what happened ages after, when God manifested in the flesh, walking in those same streets amid the waving of palm branches, and cries of "hosanna to the Son of David;" about this time David began to cherish in his heart a strong desire to build a temple to the Lord. His faith seems to have grown stronger by the trials through which he had passed, just as the oak grows stronger by the storm that beats upon it. It was not God's design that he should build his house, that honor being reserved for his son; but it was told that in as far as it was in his heart to do it, the Lord accepted the will for the deed, "Thou didst will that it was in thine heart" (2 Chron. 6: 8).

Farmington, Ill.

ON TEMPERANCE.

BY A. L. MARTIN.

TO be temperate in all things, seems a moral, as well as a religious duty. I should say, strictly a Christian duty, for, as Christianly exist in the heart, where sobriety does not exist! No. Hence we say that temperance is one great primary step toward Christianity. If temperance is a primary element of Christianity, (and no one doubts the fact), does it not demand the approval of all Christians? Now, the antagonist of temperance is intemperance, and he exists in our land as large, as high Olympus.

This heavy-banded monster, intemperance, does not assault the poor only; but men of all stages of society are swept down before him. Who then should Christians endeavor to lead ashy from this monster's embrace? The youth of our land. Where, ere long, will be called to perform the various duties of this life, which are none managed by older hands? The youth of America, the young men of our land are soon to occupy all places of honor, trust, and authority, does it not become all men and women of influence to prevail on the youth to abstain from the use of all intoxicating liquors? It certainly does. What is a State? Does broad prairies, rich coal beds, fertile valleys, vast forests and large cities, constitute a State? No. These are only facilities, but the people make the State. What a vast number can reside within the boundaries of a State?

The young generation will soon have control of the State, and should not parents strive to have their children grow up in sobriety and usefulness, rather than drunkenness and debauchery? You have seen the youth roving in the streets. Mothers have wept bitter tears; some have breathed silent, earnest prayers for reform. Reform has come and slakes the whiskey traffic almost to nothing, and now Christians lay hold of the monster, and grope him while he is tottering. Don't discourage the movement, but embrace it.

Philadelphia, Ill.

SOUL-SLEEPING.

Is death an unconscious state. No. Else all I who die would be unconscious; but Christ died, remained three days in the state of the dead, and was conscious while in that state. Proof. "I have power to lay down my life, and I have power to take it again" (John 10: 18).

Where there is no unconsciousness, there is no voluntary exercise of power. Christ did exert power in taking His life which He laid down; and He did while dead. Therefore He was conscious while dead; and if Christ was conscious in the state of the dead, then death is not an unconscious state; hence those who enter that state do not become unconscious.

This one argument I consider decisive; and until it is set aside by logic or Scripture testimony, it is not necessary to multiply words upon the subject.—*Christian Standard.*

GOOD FOR MAINE.

NEAL, Dow, in a letter just published, shows that the assertion that liquor is freely sold in Maine are utterly false. Both parties now support the Maine law. There never was a time when the prohibition to the liquor traffic was more firmly established in the public opinion of Maine than it now is. The original Maine law was passed through the legislature of 1851 by a vote of 86 to 40 in the house, and 18 to 10 in the senate. At the last session of the legislature January, 1877, after an experience of twenty-six years of the result of prohibition, an act additional, with greatly increased penalties, passed through both houses, without a dissenting vote in Maine. Hence it is not a bad law, in the estimation of the New Jersey there are five thousand. In Maine there is not a restaurant known to sell liquor. In New Jersey there are 1,200. In Maine there is not a dealer in liquor, unless it be secretly and in violation of law. In New Jersey there are 665. In Maine there is not one brewer. In New Jersey there are 375. In Maine there is not one distiller. In New Jersey there are 45.—*Independent.*

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, EDITORS.

Bro. S. B. Boston is duly authorized, by an act of the Brethren, to receive contributions for the Brethren at Work, and will receive contributions for the same at our regular rates. All subscribers (including him) for arrears, will be the same as those for arrears.

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MOORE & ESHELMAN,
Lamar, Carroll Co., Ill.

LAMAR, ILL., APRIL 11, 1878.

A MEMBER by the name of Workman at Nora Springs, Iowa, wishes to send him the paper, which we will gladly do whenever he sends us his greenbacks.

We have just received an interesting letter from Bro. Hope. He reports the prospects for building up the church in Denmark greatly increasing. The letter will appear next week.

It is announced that the venerable Cyril, Patriarch of Jerusalem is dead. He was born on the Island of Samos, and was Patriarch of Jerusalem in 1843, being at the time of his death in his eighty-seventh year.

A FRIEND who is very earnest concerning others coming to the knowledge of the truth, writes: "If I were able, I would supply many papers with the BRETHREN AT WORK. As it is I get a little enthusiastic occasionally, and become determined that the old Gospel Ship must move on as much as possible with my oil."

Mr. Moody told his Springfield audience recently a story about a poor woman, who hearing a ray, thought the hellish hot come to hellish hell. She was so glad to answer and thus turned away a friend who wished to give her money. The audience laughed at this, but Moody stopped them abruptly by crying: "You laugh at that woman, but it was you yourself, sinner!"

We present the following from Bro. J. W. Stearns for the consideration of the Brethren: "Altogether to say to the Brethren, as I believe, and wherever, who has been asking you to visit me, that I intend, if the Lord will, to spend several weeks from home about the time of the Annual Meeting, so as to include its attendance. I therefore hope the Brethren will write and inform me of their arrangements in good time."

ANNUAL MEETING of Washington, Iowa says: "Again the waters have been troubled, angels rejoiced, the church made glad and encouraged. Last evening there were five souls banded with Christ in baptism, and now we trust to walk in newness of life. Three of them were from the West, and the other two were young men, one not quite sixteen, the other in his sixteenth year. Others we hope are coming the next. There are seven new members residing here."

THOUSANDS of men and women in cities, villages and even in the country, who are without either work or home, will do well to study the principles of industry, economy and contentment. There is work and home for all. The great difficulty however, is knowing how to find it. The learning of these things is generally put off too late in life. They should be learned early and put to immediate practice. The great secret of getting on in the world is that of constantly sticking at it when you do get it.

THOSE who propose attending the coming Annual Meeting, should bear in mind that the congregation in which the meeting is to be held, is making no preparations whatever to entertain any until on Monday, the tenth day of the month. It is a very large congregation, the congregation in which it is held, and therefore every effort possible should be made, and use to lighten the burden and diminish the labors. This precaution has been too frequently neglected.

Most of our readers have doubtless heard of Deacon Giles and his run away, and also of the famous illustrated article concerning him. The

article was published over 40 years ago and at that time created great excitement in different parts of the country, and has, in its time, done much toward creating a temperance sentiment in various localities. It was written by a minister, who was to be confined in jail a few days. He refused to make any apologies and was released. The article though rarely illustrated, contains volumes of truth against the liquor traffic.

Or Henry Ward Howells it is said, that he "has almost completed the handsome country residence at Peckskill on the Hudson. It has the most beautiful room and garden rooms of the East, frescoed in a style which is calculated to excite the highest admiration. These startling facts show where the popular preacher with his "so-called" theory is striving to. This man can go to church and hold an audience spell-bound for two hours, while treating some deeply interesting religious subject, and then return home and play billiards or cards to give the mind rest. No wonder that such men want to dismiss the ideas of a hell from their minds.

In reply to a brother who wishes to know why we do not publish the "Memorian" of a certain sister, we remark, that it would be very important for us to publish even one tenth of the kind of articles she writes. Our paper would soon be entirely filled up with them. We think it generally sufficient to publish an obituary notice and use the paper as such as possible for outside articles on other subjects. We know the friends of the deceased would like to have a few columns for expressing their solemn reflections on such occasions, but they should bear in mind that there are scores of others making similar requests, and were we to give way to these they would soon fill the entire paper with that kind of matter.

THE POOR SAINTS.

Your Brethren.—
THAT PROPHECY that you act as treasurer to receive and forward contributions for the poor saints in Denmark, or if not convenient for you, then make some other brother whose address is also known. It is not convenient for all to send direct to Denmark.

JAMES Y. HICKLEY.

While we were away from home a few days last week, our hands had got up in the office a neat little box, bearing on it a card, containing the following: "Danish Mission Contribution Box, Drop in Your Yite." Of course the members drop in their money pretty freely; we therefore conclude that if the brethren and sisters wish, they can send their contributions to us and we will forward them direct to Denmark, as we will have to forward the money paid in here, and it can all be attended to at one time.

It will be observed that we take charge of the money sent to the poor saints in Denmark, and not the regular missionary fund of which C. P. Howland is treasurer. This we will do until the coming District Meeting, sending the money off to Denmark as received each week.

PHILIP AT SAMARIA.

IN the eighth chapter of Acts, commencing at the fifth verse, we have an account of the first projected meeting that Philip ever engaged in.

With the disciples and brethren he came into Samaria and enjoyed the association of those possessing the same faith. The miraculous manifestation that occurred on the memorable day of Pentecost confirmed their belief in the divinity of their arisen and ascended Master. Reverent, however, soon arose and caused the dispersion of the disciples to different parts of the world.

Philip went down to the city of Samaria and there commenced a series of meetings. The question arises, why did he go into a city to make his first efforts? The city contained a great many inhabitants and among them were men of learning and influence. In fact, Samaria was the largest and most magnificent city in that part of the country. Philip did not shun the place in some people's estimation. He did not go to lament over his want of education—did not fear his incapacity, but trusting in God, he walks into the proud city and preached Christ unto them, showing how it was that according to the prophecies and what was foretold of Him, that He must suffer at the hands of enemies. He showed that He was put to death, was se-

curly buried, and around His sepulchre was placed an armed body of men to keep it secure, but on the morning of the third day, He arose in sight of the armed guard, and afterward showed Himself to His disciples and conversed with them from time to time, till He took His ascent into heaven and is now seated at the right hand of God.

He showed them how, by signs and wonders, Christ would send down the gift of sanctification. His reasoning was so logical and appeals so forcible that the city with one accord gave heed unto the things which Philip spake. But as a confirmation of the truth of his preaching he also performed miracles in their presence. Then we read that when they believed the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

There is a peculiar feature about the apostle's manner of carrying on missionary work that is worthy of our attention. Even the careless reader of the New Testament will have observed that they did not most of their preaching in the cities, devoting but little time to meetings in the country. There is a deeper reason for this particular feature of their work than is by many supposed. It is known that the custom and manners of country life are more or less moulded and affected by the prevailing habits of cities. If the enemy wishes to introduce evil in the land, he first makes an effort to obtain for it a stronghold in the cities, thus paving the way for its introduction into the rural districts. We obtain all our foolish and heathenizing notions from the cities. If, first, the things of God should come our way, they should first find a foothold in cities and towns. The apostles in introducing the noblest system of morals the world has ever heard of, worked on this well-known principle. They made vigorous efforts to plant the standard of truth in the large and influential cities of the land, and that paved their way for the introduction of Christianity into the villages, towns and smaller cities. In short, the things of God should come our way, they should first find a foothold in cities and towns.

The apostles in introducing the noblest system of morals the world has ever heard of, worked on this well-known principle. They made vigorous efforts to plant the standard of truth in the large and influential cities of the land, and that paved their way for the introduction of Christianity into the villages, towns and smaller cities. The mother church of the world was first planted in Jerusalem, a large city composed of several hundred thousand inhabitants. Philip planted a church at Samaria, and in a few years another was planted at Antioch, which grew from year to year until it finally comprised more than one hundred thousand members. At Corinth, Philippi and Ephesus and even at Rome, the same account of the planting of flourishing congregations which, in after years, furnished an untold amount of influence in the spreading of Christianity. This method, adopted and practiced by the apostles, proved itself eminently successful, for at the end of the first century, so less than one million converts are said to have been the fruits of the apostolic effort of conducting missionary work. They did not go into cities great and small, and there leave because the people did not at first give heed to their preaching, but labored from day to day, and month to month, defeating the evidences of Christianity. Protracted meetings, confined with them the order of the day. Their object was to convert the people—to convince them that Jesus Christ was the Son of God, that in His name and that alone was there the power of saving the human race from all in their power to cause them to cease to do evil and learn to do well.

From these apostolic precedents you and I can learn lessons of great value. We need not try to introduce our humble order of religion into large and influential cities; for the apostles, the old primitive preachers, did that way in the golden age of the Christian church and met in their work a more success than has been known since that period. Another lesson they preached in cities, because that was the place to which the people resorted in those days to worship. Their object being to preach the Gospel to the people, prompted them to go where the people were. They did not travel proportionately as much as we do, but did by far more preaching for the same amount of traveling.

When they went into a city or village they stayed there long enough to accomplish some good—did not do less than to get up a good interest and then go off and leave their little good, already done, to perish for the want of care. Then brethren, from these old apostolic precedents let us learn valuable lessons. Of course

customs and habits have changed since that day and the rural districts now afford the most profitable places for evangelizing and holding up churches, yet this is no reason why holding meetings in cities should be avoided, for in some of them much good may be accomplished, especially if the numbers are exemplary Christians as they ought to be. J. H. M.

WHY NOT?

"WE have just finished planting a piece in No. 7, of the Brethren at Work on temperance, and the question arises, Why do not Christians say the temperance pledge? It is often urged against us, and I don't think we should be so temperate, and we ask the question why members of the church do not set the example before the world, and lead their individual brethren to do the same? We know Luther's own life to follow Christ, and try to raise their children right, and lead their own children bravely for their health. They say we do all before their children. It seems to us, if it would be better for them and their children."

TEMPERANCE.

WE are influenced to believe that "TEMPERANCE" is not accompanied with the Brethren's teaching on that important subject. As a people we fail to find it often urged for any of us to become members of the church, and we are not yoked with the world by 14-17. The church of Jesus Christ has not within itself any other organization. The church is itself one of the best temperance organizations in existence, because no need for any of its members to become identified with any other. The church that does not enforce Bible temperance has lost apostolic ground, and in this is gone, they resort to something else.

Members of the church should set good examples before their children. This we try to teach. Nor can any one let his light shine more brightly by joining a worldly temperance organization. A Christian's light shines the same everywhere. It does not shine brightly at one place and dim at another; it is the same at all places. Our influence in the church, as in business, at meetings, everywhere should be in favor of temperance. The good and true disciple thus acts and feels, hence needs no other fellowship.

We have not one word to say against worldly temperance organizations, that is, organizations composed of non-professors of religion who are desirous to see the traffic in rum stopped. They do not do us any good, and have a right right to labor for the suppression of the traffic in drinks, but when it comes to pressing the necessity and propriety of the disciples of Jesus joining such a society, the question is one by itself. The right and propriety of worldly persons forming themselves into a temperance society is one thing, and the right and propriety of the disciples of Jesus joining that society is quite another thing.

It may be said that unity of action is desirable, hence professors of religion should join the worldly society. If that were the case, all would be converted and come over to the disciples; not the disciples go over to the world. We think the world can form themselves into and manage a temperance society without Christians, hence Christians need not concern themselves on that score. Looking at this matter from a Bible standpoint we can join nothing save Jesus. This ought to be enough for us, since it is the Son of God, and the apostles and the first Christians. Let Christians conduct themselves according to the apostolic pattern; let the world do their best in their way to think, live and act temperately and our hand will be blessed as on other hand is. We have now briefly given some of the reasons why we do not join the worldly temperance societies. W. H. E.

FAITH.

THE apostles were required to go into all the world and preach the Gospel to every creature. It was enjoined that they teach or disciple all nations, that is, make learners or believers of them. They were to preach "repentance and the remission of sin" baptizing such as believed, "into the name of the Father, and of the Son, and of the Holy Ghost," and then was the promise, "He that believeth and is baptized shall be saved." On the other hand, "He that believeth not, shall be damned."

But why preach to the people? That they might believe. "How can they believe in him

The Home Circle.

READ AND REFLECT.

- "Rebuke him who provokes."
- "Rever, say your best words."
- "Fathers, prove up your children to wrath."
- "Children, seek your passage in all things."

SUNDAY MORNING.

The Afflicted.

YES, many are sick this morning. Their bodies are full of pain; their strength is almost gone; their endurance severely taxed. How would they like to be meeting today, would you not, dear sick brother? Your heart is full of love; you long and long for sweet fellowship with the brethren and sisters in our days gone by. Perhaps you have longed for some words and traits of life in the church, and still desire to associate a little longer with those of "like precious faith." Or may be you have just "put on Christ," having just tasted of the refreshing from the presence of the Lord, and you long for some of such fellowship before you were thus afflicted. Oh, how you loved to meet, sing and pray with your dear brethren! And now you think you could enjoy their company even than ever. Now you feel the worth of their presence more and more. All that you wish to see is your dear ones. Your heart is full of love. The Lord bless you, beloved brother. You have not the privileges that others have this Sunday morning, but you have the same Jesus to love, the same Father to protect you. You can live the same hope of immortal life, the same communion of eternal bliss, the same loving-kindness of our Father as when you were well and strong. But O! you must suffer in the body. Obstacles, the burnings, the terrible shaking of the body.

You look over "the valley of the shadow of death," and see the same crown for you as when you could walk and talk with your brethren and sisters. You have the same precious promises of Jesus, you behold the same honors and rewards for you as when in good health. All these your faith holds. Thank God for this grand privilege whether sick or well.

Sister, you too are suffering this morning. Last night you awoke and awoke to you, and you are meeting in the morning with your own. Oh! have you prayed to be released from sickness, and longed to be absent from the body and to be present with Jesus. Delightful wish! But Jesus says: "Wait a little longer with your dear ones, for I will be with you when I come and take those who I love; be patient, the crown shall be thine."

Our loving Jesus whispers to you as softly as ever. His comforter is just as sweet and refreshing as in former days. He will work with you just as well. He will be encouraged. And you who are this morning attending the sick, be kind and tender to them. Thousands are suffering just now and have no one to administer to their wants. During the late terrible war in the country, the writer attended a sacred march through Maryland, behind colored persons lying along the highway, racked and sore with fever, with nothing but an arrow shaft of mush or bread and no one to succor them. The stern discipline was allowed no one to stop and give them so much as a cup of cold water. And even today, in the midst of apparent peace, you attend large cities and see the misery of thousands of sick. No tongue can describe so few deaths and so many who are sick these. There be gentle and kind to the sick. Do not be weary and fret in their presence. Walk lightly; be calm and pleasant, and mix Jesus with your conversation. They have no sun and no stars to cheer them from their sun shade. All is cloudy and dark to them, and you need to be a little light. Pleasant words and cheerful talks will help them much. There now, lay them down gently, make the room more cool than when you see the sick, and the temperature is even and the air fresh. Do not ask them too many questions, nor expect them to tell you so and what you do. In fact remember, they are sick, and act accordingly. God bless all the sick this Sunday morning and help them to look longingly and faithfully to our dear Savior.—M. M. EHRHART.

I DON'T LOVE YOU NOW, MOTHER!

A GREAT many years ago I knew a lady who had been sick for two years, all the while slowly dying with consumption. She had one child—a little boy named Henry. Our affliction was sitting in bed, and she would cry if she would cough her life away. Her little boy stood by the bed, his blue eyes filled with

tears to see her suffer so. By and by the terrible cough ceased. Henry came and put his arms around his mother's neck, nestled his head in her bosom like your own.

"Mother, I do love you, I wish you wasn't sick."

An hour later, the same loving, blue-eyed boy came all in rigor, stamping the snow off his feet.

"Oh mother, may I go skating? It is so nice — Ed and Charlie are going."

"Henry," he cried, said the mother, "the ice is not thick enough yet."

"But, mother, I've got terribly and the boys, you are sick like me—how do you know?"

"My child, you must obey me," gratefully said the mother.

"It is too bad," angrily said the boy, who, an hour ago had so loved his mother.

"I wish you could see the doctor," said his mother, looking only at the little boy's face, all covered with frowns; "you said you loved me—be good."

"I don't love you now, mother," said the boy, and he stamped the door.

Again the dreadful coughing came upon her, and as though no more of the boy; after the coughing had commenced I noticed tears falling thick upon her pillow, but the snuff from the medicine into a light sleep. In a little while another violent step was taken and coming into the house, as though carrying something; and they were—carrying the almost lifeless body of Henry. Angry had he left his mother, and got to school—defying her; and then he thought the mother, who had so loved him, now, saved by a great effort, was brought home, barely able, to his sick mother. I closed the doors, feeling more danger for her life than the child's, and coming slowly in, I drew back the curtains, and there I saw the mother, who had just said in Henry: "Oh, how he went—his soul!"

But she never seemed to hear the answer I gave, telling her, "O, no. She cannot coughing—she died in agony—strangled to death. The poor mother! the boy's handsome little head. After a couple of hours I brought the boy's room.

"Oh I wish I had not told mother I did not love her. Tomorrow I will tell her I do," said the boy, sobbing painfully.

My heart melted, and I went to the mother's room. We did not tell the child came fully into the room, saying, "Mother, I do love you now. I never see any one like that child's, as the boys be kind and give back no kiss—as the hands he held his little hands, and he was crying, and his hand as it always had, and the boy knew she was dead." "Mother, I do love you now," said the day long he sobbed and cried. "O mother, mother, forgive me," then he would not leave his mother. "Speak to me, mother," but she could never speak again, and she—she had loved she had ever heard his mother, were, "No, I don't love you now, say."

That boy's whole life was changed; sober and sad he was ever after. It was now a gray-haired man, with one serious ailment, a case of diabetes, one weak eye, embittering all his life—with those words ever ringing in his ears, "I don't love you now, mother."

Will the little ones who read this, remember if they doubt their mother, if they are cross and naughty, they say, every single time they do so, to a tender mother's heart, by their conscience, if not in the words of Henry, the very same thing, "I don't love you now, mother."

GOD WANTS OUR LOVE.

GOD is perfectly happy. His resources of enjoyment are infinite. Can we, his creatures, add anything to his happiness? Yet, no doubt He is pleased with our affections, else He would not command and invite, and even entreat us to love Him. Wonderful condescension! Thus the great God, the Almighty Sovereign of heaven and earth, the exalting Jehovah, really want our love? The dignity of man must be exalted if God wants his love. Our love to God must be very precious, if God desires it and pays so great a price, even His blood, to purchase it. The Holy Spirit is intensely and constantly at work, to bring us into such a state of faith, and purity, and holiness, as to be meet to love God. Amusing privilege, most transporting happiness to be in entire fellowship and communion with God. How precious is this faith of the high, delightful distinction to which God, in the Gospel of Christ, most certainly is calling us. God manifested His love toward us in Christ, that He might win our love to Him. Followed Christ to the cross, to the tomb, the fashions, the follies, the sports, the groveling pleasures of earth, resign your appetites? Or do you love to love God supremely, pure, holy, unworldly, earnest? God wants your love.—Selected.

ACROSTIC.

Go ye into all the world,
 Doing as ye would be done,
 Do as Christ has plainly taught,
 Bearing Gospel that is pure.
 Let us work the work of Christians,
 Being in the mission call,
 Serving as well as every man,
 None in good health sure will fall.
 But the Gospel to all nations
 Bound this earth where'er they be,
 Oh, do tell them of the Savior—
 Till His death upon the tree;
 Christ is our life and our health,
 And our joy and our freedom;
 Even they of heathen mind,
 Raise their hearts from dark delusion,
 Helping them to see the light,
 Oh, but do not loose forget,
 Remembering that we all are well.
 You'll find them all shall set.

J. W. SUTTORWOOD.

Livermore, Ind.

CONGRATULATORY.

Brethren—The following letter was written by one of my former school teachers. Please give it space in the "Home Circle."

A. K. KEENE.

Dear Brother—It was glad to hear that you had been sent for heaven. It was the best thing you could do. I hope you will grow more in grace and in the knowledge of the Lord our Savior and be a shining light in the church. Christ is our life and our health, and we are different denominations, and our brethren. We believe there are good people in all its branches. All are engaged in the same cause—the work of the same purpose and have the same Father. So you see we are brethren and do not differ, because of our different denominations of the church. The Lord instituted the church for the good of His people; that they might assemble together in unity and love, and instruct each other in the same cause, and how they may make advancement and grow in grace. We are here to do the duty of all persons to join some branch of the Christian church and be regenerated from their fallen nature by the power of the Holy Spirit, receive the new birth in Jesus Christ, whereby they may be delivered from the power of sin, which reigns over all the unregenerated, so that they may love God and through grace serve Him with the affections of the heart; and therefore do good to others around them, and do them right to the world around them. "As a city that is set on a hill cannot be hid."

We are commanded to seek first the kingdom of heaven and all things shall be added unto us. I wish you will visit our Cause here. Hope you may enjoy much at its benefits in this life and finally a home in heaven is the prayer of your friend,

AMEB HARRISON.

REMARKS—The above notes to be compared with the apostolic order, the Lord's own plan of salvation. That word "denominations" was unknown in apostolic times as applied to the church of Jesus Christ. There were "sects" then, such as Sadducees, Pharisees, Essenes, but none in the name of "denominations" in the name of the church of Jesus Christ. Did not the apostles and all their followers, all their brethren and sisters, believe and practice alike? They did. They worshipped the "one Lord," possessed the "one faith," and the same commandments, practice, and the same order, and had the "one hope" in all times and in all nations. "Different denominations" have their origin a long way this side of Christ, and bear no resemblance to the old Pattern. "Good people in all branches" is not a "unity" and "love" as we have good people in the world, among those who profess not, but that does not prove that they are following Jesus in "all things" and the writer of the above can find no promise of eternal salvation to any man who refuses to believe and obey the whole Book of Christ.

True—the Lord instituted the church for the good of His people; that they might assemble together in unity and love; but then He did not "institute" any special practice a part, or a little of His teachings, and another of His laws, but commanded that they be of one mind, of the same judgment, abide in the same vine, keep the same commandments. This is the "different denominations" in breaking these laws. "I will go any way" is "denominations" "narrow-minded," "ignorant," that moves us from not denying the *abrahamic*. Were Paul, Peter, John, James and the long list of Christians, who all taught and practiced alike, were they then to be taught precisely as they did in the first and second centuries, they would

be regarded as "narrow," "ignorant," and "narrow-minded" men; but all that kind of accusing would not make them wrong, would not change the Truth of God, nor the practice of His people. We are not ready to admit and drink the "different-denomination" theory, hence raise our voice against it here and everywhere.

M. M. R.

DEFACING BOOKS.

TAKE I repeat any Sunday-school song book in your neighborhood or in mine, turn the pages carefully or carelessly as you like, and tell me what you see—names and comments without names written before, and after the titles of hymns. Shall I instance you by way of illustration? "Shall we go Home?" *Mattie*; "Come To-night." *John*; "Wholly True." *Lucie*; *Isabelle*; *More Faithful To Him*; "How I Loving by and by" *if nothing happens*; *Joe*; "I will be the singing Master." Tell me, gentle reader, does the tell-tale little needle your check; and do you look hastily around for the "rubber" to erase the marks from your books? Do they leave the unthoughtful thought, and see that the contents of the books of the neighbor had a hole every day may leave an unworthy thought or a trace of his or her life miss? How does it appear a right-minded person—would they care to leave a cross-eyed copy on your table and expect to receive a great amount? *Broth-sellers* of this kind are evidence of a slovenly habit of mind, and outliness of thought. They are *character-weak* that I am sure you would be ashamed to have any one, whose good opinion you valued as much as mine, have the contents of the books of the neighbor, and be the subject of their conversation; but the legend says they imprisoned a process—and so will these things improve you.

L. H. MILLER.

Easton, W. Va.

CHILDREN AT WORK.

Rejoicing in Jesus.—There are many brethren and sisters in this part of the country, and quite a number of members have been here this Winter. Many have turned to Jesus. He was received into the church Feb. 14th. I hope all the little boys and girls will be with us this year, and receive the Center in the days of their youth.—*Harriet G. Springer, Cumberland Co. Va.*

The First Lesson.—I go to Sunday-school in the Summer, but have quite a distance to go. The first ticket I got, were these words: "Then spake Jesus unto them again, I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life." (John 8: 12)—*C. B. Burkhardt, Tyrone, N. C.*

Right Work Here.—I think we ought to work too, and if we obey the just commandments of our parents we will be working for Jesus. And we children might work still even in Sunday-school if the old people would help us. I am the first to do so, and I think it is right for some are opposed to it. I am sure I lost nothing by going to Sunday-school and reading my Testament there. My teacher was a young sister in the church.—*Annette Mack, Daylesford Mills, Ind.*

Sweeps Them Out.—I have now been in the church one year. My father likes our new hymn book, and he has been sweeping out of his house again every Sunday morning. I think people ought to leave such stuff in the barn-yard. I knit, sew and do work about the house, for I want to be useful.—*Rebecca E. Blair, Woodbury, Pa.*

The New Bibles.—I have been to meeting today at our new meeting-house. Grandpa and Aunt Mary preached. He is old and crippled. My father bought me a new Bible. In it I found two questions that I wish Nellie O'Neil of Potatoes, Pa., to answer. How often must we forgive those who sin against us? How many stripes did Paul receive for the name of Jesus? I know I will do so, but I sometimes forget.—*Noah N. Nether, Salem, Ill.*

I Love Jesus.—In my other letter, I said I liked Jesus. I never saw Him, but I love Him because He first loved me. When He was on earth He wanted children to come to Him, and He wants them now. I know that Jesus wants many more; and he baptizes.—*Mary E. Kepler, New Hampton, Iowa.*

CORRESPONDENCE.

A Sad Accident.

Just Brethren.—On Friday evening the 8th of March, 1840, a young lady, sixteen years old, with her little brother, ten years old, were on their way to singing, riding on horseback, their rider leading through the timber, about a mile from town, fell across the road at the same moment they were passing, and the young lady was struck on the head and killed instantly.

The accident happened only a little ways from some houses, and the boy, who had a very narrow escape, got the alarm, and several persons were on the spot. And now, who will take the sad news to her parents? What sad news it was to carry to that mother, who was so much attached to her daughter! The wail that arose on the alarm, and several persons were on the spot. And now, who will take the sad news to her parents? What sad news it was to carry to that mother, who was so much attached to her daughter! The wail that arose on the alarm, and several persons were on the spot. And now, who will take the sad news to her parents? What sad news it was to carry to that mother, who was so much attached to her daughter!

Salem, Ill. J. F. NEILL.

Call For Preaching.

A Brother in living where there is none of our brethren but myself, I thought I would make a call for some of our missionaries to come here and preach at this little town, situated on the Mississippi river, ten miles above Alton.

Our doctrine has never been preached in this part of the country. We have no church here but the Methodists; they will let us occupy their place of worship. There are many very anxious to have the Brethren visit us. May the Lord send some one this way.

Elmh, Ill. J. BECKLEY.

[Hope some of the brethren in Southern Illinois will give the above their attention, as this place is not very far from where some of them live.—Ed.]

From Lick Creek Church.

Dear Brethren.—BRO. John H. Miller, from Indiana came to us, the 15th of February and stayed one week. Also Bro. Farney from Illinois, stopped with us one week. The result of the meeting was, one added to the church. May the blessings of God be with those Brethren.

On the 25th Bro. John Nicholson from Knox Co., came to us. Had meetings on Knox Co., but no additions. From thence he came to my place, but preaching, he was not able to fill his first appointment here, and I, in my weakness had to fill it as best I could. So on the next evening he preached, though hurriedly able to do so. But he was filled with so many good things to tell, that he gave us four or five weeks feeling able to give two discourses in one day, just preached in the evening.

Bro. Isaac Stockman, from adjoining district, came to our assistance, and preached once in our place, and with us two evening meetings. Bro. Nicholson was being very well and the roads being so extremely bad, did not have any additions, but many good impressions seemed to have been made. It is my intention to think that the meetings had been kept up longer, and the roads in a better condition, that there would have been good prospects. He is now in the adjoining (Silver Creek) district. May God bless him in his labors!

Hypen, O. S. LENO.

From Longmont, Colorado.

Dear Brethren.—We will say, that we are now located in Boulder Co., in the community of the body of members here, and will now hold our

frequent and regular meetings. The members are all in love and union, and seemingly devoid of continuing faithfully in every good work. Bro. M. P. Babler from the Southern part of the State, was up last week, once and preached several excellent discourses. In reply to numerous letters, making inquiry about Colorado, how to get here, etc., we would say: If health is the principal consideration in view, by the route we would recommend is through Missouri. Many confirmed invalids come here yearly, and soon get to be hale and hearty. The Spring is the best time to come.

To persons of small means, seeking homes in a country, we would say, you might do well by coming here, but we would not over-estimate such to look for it.

To come here, take the best and cheapest route to Omaha. There get a through ticket to Denver over the M. P. & Colorado Central R. R. The route will bring you to or through Longmont. Sleepers run from Omaha to Denver without change.

J. S. FLOYD.

From the Stanislaus Church, Cal.

Dear Brethren.—The Brethren in Northern Illinois, and to whoever this may concern, send greeting. Having assembled together in a quarterly council on Saturday, Feb. 22nd, 1858, among the business which came before the meeting for consideration, the Danish mission question was again presented. The members unanimously and highly asserted their willingness to cooperate with the general brotherhood in the mission cause. Whereupon we have adopted the following resolutions:

1. Resolved, that we, the members of the Stanislaus church consider the missionary cause (as conducted by the brethren) of divine appointment and should be encouraged and sustained by the church.

2. That we hereby express our willingness to continue our pecuniary contributions to the support of the mission as soon as circumstances will permit. Having just passed through a year of drought as we can only afford aid by way of good will and prayers to the all-wise and ever-merciful God, petitioning a thrime of grace to behalf of the cause and particularly for those brethren who have put themselves in the line, in embarking in a cause so noble, and so worthy of the aid of heaven.

3. That the brethren may know our feelings on the missionary cause and the love which we entertain for the brotherhood, it is resolved, that an expression of the same be sent to the office of the Brethren in Christ, to be printed in the Christian for publication, commending all into the hands of our kind and merciful Father in heaven, to whom be all the praise, power, dominion and glory, forever, Amen.

In Behalf of the Church, JOHN FRANK.

Ripon, Cal. (P. C. please copy.)

Epistolary.

I wish to desire to write a few lines to the dear Brethren in Christ. I wish to tell you never expect to see any more on earth; but if I never meet you in this world again, I hope to meet you all in heaven.

Well, sisters, I have not forgotten you. No, I often think how kind you were to me and how kind you were to me. I will not let you fall, when the sisters were so kind to me. They did all they could to make me happy. I promised to write for the paper, and let them hear how we get along.

A great many may read this letter who never see my face. To such I will say, I love you all. I have thought of those who were kind to me. I may not have words to express my thankfulness to you. We have been spared to reach our new home. We have a nice home. We have all we could wish to be happy. For myself, we feel to praise His holy name for his mercy in sparing us as He did through all our long journey.

Now a few words yet to our dear sisters in Christ. I am all alone now, and I am a prayer-meeting. I think of you until I go to sleep at night, and when I awake in the morning, I think of you again. I think that I shall never see you again in this world, but pray that I may see you in heaven. I shall be glad to meet you in this world again. What a thought, that we can never see our most those we love so much. Oh, sisters, I want you to think of me often. Pray for me, that I may hold on to the end. Let us all be faithful until death, and

then we can all meet in heaven, never to part any more. There will be no sorrow there, no weeping nor parting. There can we always be with Jesus.

O, Lord, help us all so to live, that we may all meet in heaven. Dear sisters, you don't know how much we long to see you. We love so much. But if we love Jesus as we should, we can all meet again where we shall never part any more. Oh, sisters, we must love Jesus, if we would reign with Him. O, God, fill my heart with love to all my dear friends! I am kind farewell to all, and many thanks to the dear ones who have done so much for us.

Your Sister, NANCY WISE.

Waterloo, Iowa.

From Falls City, Nebraska.

Dear Brethren.—THE health in this part of country is good, and the weather is very warm. March so far has been more like May. We saw not a flake of snow to my knowledge since time in February. Peaches are in full bloom. Trees are leafing out, some look quite green now.

I will now give you something that is of more importance to me than the good weather, that is, the Christians (called Campbellites) were trying to persuade the other night that baptism by immersion was not right. And how do you think he proved it? He did it by quoting the 6th chapter of Romans, that we are to be baptized in the likeness of Christ's burial and resurrection. A few nights before, he showed that we must be baptized in the name of the Lord Jesus only, and that Peter had the keys of the kingdom, and he opened it for the Jews at the Pentecost. "Remember," said he, "that Peter alone spoke to them at that time, and there is no indication in all that second chapter of the Acts, that any of the other apostles spoke."

Now how can a man put up boldness enough to speak such a perversion. I cannot see, but the testimony is so clear that all they spoke, as we see from Acts 2: 6-11. "I will also say, we are called upon by the Brethren of Holt Co., Mo., to meet a man of the same denomination in conference on baptisms and other differences between us and them. C. Farney and I, will go on the 30th inst., and will stay one week, if necessary to do so. But we want to go like a David, in the name and strength of the Lord, and for His glory only.

JOHN FORNEY, SEN.

From Peabody, Kansas.

Dear Brethren.—YOUR paper, still makes its weekly visits at our homes and gives much food to hungry souls. It affords us much joy to read the welcome extracts of our dear brethren, and our hearts are made to feel glad when we read of the progress of the Master's cause. We hope that all will work and act to be faithful in the Master's vineyard.

Our church at this place is small yet, but is increasing slowly. Several have been added by baptism during the Winter, and brethren from different parts are continually looking here. There is still room for many more, if any of the brethren consistently coming to know of us would advise them to come and land on the river. We have a very good country here; farmers are mostly done sowing out and spring wheat. The prospect for a good crop of Fall wheat is very promising, but it is to be seen whether it will stand up to the harvest.

This makes me think of the great harvest as spoken of in Matthew 13, and Rev. 14: 15, when the sons will be gathered together, and the wicked shall be separated from the good and cast into the fire. I was glad to see you stand justified on that day, before the Lord, our Maker, that we might not be counted as tares, and be burnt with everlasting fire.

"Brethren, let us not grow weary in well-doing, for at the end we shall reap a harvest, though we do not sow." Thank God and take courage."

Your Brother in Christ, H. SHOOKER.

From Nora Springs, Iowa.

Dear Brethren.—I'd like to read your paper, because there is so much good news in it. We love to read the children's letters. That is right, children, go on in your work; send in your letters, and we will read them. The time will soon come, when you will more fully realize what

you are doing now. Your father and mother will be gone. Then you will have to do all the writing, and all the praying and preaching. — We trust the good Lord will bless all efforts put forth for the advancement of His cause.

It is my duty to lay my obligations to the church during the Winter, and see that it is prosperous as a condition as we might wish for; yet there are some who are trying to do all they can for the good of Jesus. And I think we ought to let our brethren know that we are doing so, as Christian duties. There are many who go to that better land when the hour of death comes upon us.

Brothers, pray for us that we might be truly good, building upon the foundation of the apostles and prophets, Jesus Christ Himself, the Chief Corner-stone, in whom all the building, fitly joined together, groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit.

O, Brethren, what a building we can have! Yes, and we all can have a place in this building. — And having something to do. Let us then love our brethren; when we see them cast down let us lift them up. In short, let us all work for Jesus. If we have anything to do, let us have something to do when there is meeting. If there be any sick, we will be there, visiting them. If any is distressed, we will be found only to help them all we can. Truly, brethren, we could have a heaven on earth, if all would do their part.

G. M. NOBLE.

GLEANNINGS.

From L. J. Williams.—We have a nice country here, and it is building up rapidly. Dug-out houses, and stone houses are being built on their steads. We have had a fine Winter, no cold weather severely and but little snow, no rain than usual. The farmers are all so busy as here, now, that they have had no time to visit our country is pretty good at this time. There is a welcome visitor to our home. I am thankful that I can hear the true Gospel preached through the silent medium of the press, if any of us find of hearing it preached by the Brethren. I hope and long for the time when there will be a church here of the Brethren, and every place where there is none now. There is a strong emigration to Kansas this year. Hope some of our brethren will take the yoke of Jesus upon them, and the good Lord bless all his people and save them in His kingdom, my prayer. Noidmar, Kansas.

From Rufus E. Hilley.—You who are looking for homes should give this country a visit. We would like to see brethren and sisters. Our paper can be bought on long or short time for your order. Our paper is of cheap, health generally good. Any further information may be had by addressing me at Goaritz, Webster Co., Ia.

From Ohio.—This, the Grove church, appears to be in a healthy and prosperous condition. Seventeen precious souls have been added to the fold of a Savior, and made willing to take the yoke of Jesus upon them, and were baptized according to the command of the Savior.

Young brethren George Heller and George Gurrer came to us, and preached for us in the afternoon. We were glad to have them come to a large congregation. To-day they spoke from the fourteenth chapter of Luke, preaching the Gospel with power and in its primitive purity. We think many good impressions were made on our young and rising generation. Let us be faithful to the cause of our Lord. We hope that the labor of God will be a broad cast upon the waters, to be gathered next many days hence.

H. H. ANDREWS.

Dayton, Ohio.

From Springfield, Ind.—The members are still alive in the Master's cause and battling against the sinful elements of this world. — Though few in number, with here and there a traveler to join our little band, we had a time of holding a few days' duration through the instrumentality of Bro. Geo. Colvert, resulting in one addition to the church.

JOHN BALDWIN.

From John P. Young.—FIVE YEARS ago Bro. David Boozer, who lives eighteen miles West of this place, came here, held a few meetings and baptisms. E. F. Goodman and wife the same Sunday. My wife and I were present at the meetings. I had fallen into the dirty and degrading hole of infidelity, though I had been brought up under the catechism in Prussia, and had been a member of the Baptist church in

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

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HOME, SWEET HOME.

BY J. V. SOUTHWOOD.

There is no place like home;
No place on this earth so sweet,
For it is a place of contentment here,
When we all round the altar meet.
Home, sweet home; home, sweet home;
No place on this earth so sweet;
Home, sweet home; home, sweet home;
When we all round the altar meet.
Oh, there is no place like home;
No place on this earth so dear,
For the love that dwelleth within this home
Casteth out all earthly fear;
Home, sweet home; home, sweet home;
No place on this earth so dear;
Home, sweet home; home, sweet home;
Casteth out all earthly fear.

But there's a home above,
Where Christ sits upon His throne.
That is far sweet—filled perfect love,
Oh, that is the truest home!
Where Christ sits upon His throne;
Home, sweet home; home, sweet home;
Oh, that is the sweetest home.

THE TITLE OF HONOR.

BY C. H. SALSBATOR.

THE Minister L. H. Miller, of West Virginia—AMBITION and emulation are gifts of God. It is his provision that the Scriptures condemn. Ambition means envy. Self-esteem, as implanted by God in our pristine constitution, is one of the most dazzling gems in our crown of glory. To think highly of ourselves, as God means we shall, and as He does of Himself, is salvation. In sin we are self-holders, we are puffed up as felt as though salvation from God were Heaven. When the prodigal "came to himself" he found his ungodly, and in it he found God. We cannot get duty out of our snare, even if we have identified ourselves with the devil in character. To sit unimportantly out of the soul, is to cut off the possibility of both Heaven and Hell. Tho' being we cannot live forever in sin, cannot do it all, neither can we be holy. To sin is to have a moral constitution identical with that of God. The power to do evil is the same with that which sustains God eternally in holy character. He is not holy because He must, but because He will. Man was no more under necessity than God. This equality with God is synonymous with immortality. Sin separates from God as soul and body are divorced in death. To sin is to die, though we live. To live as God lives is Eternal Life. Death is the perversion of life. Eternal perversion is Eternal Death. Sinners are a truly dead and damned on this side the grave as hereafter—not as deeply and hopelessly.

To be lost does not mean going to hell, but living in sin. Christ came to seek and save the lost, not to take of fire, but on earth. His "high-calling" is to sanctify. This is the glorious title of the God-born—SANSIN. In this all our constitutional elements are included. Nothing is deflected but sin. Self-esteem, self-will, anger, what grand, Heaven-lifting, bliss-inspiring powers are those when once they are

possessed and called away by the inbreathing of God. Thus it is even divinely granted to be "washed" on the death-bed (2 Kings 13: 14-20). "The wrath of our worketh not the righteousness of God (James 1: 20). But to be "righteous as God is righteous," and to share His indignation against sin, against ourselves, is to attain to the highest glory of sanctitude. Such a being is *TOVE*. To be offended only for righteousness' sake, is the dearest, sweetest, most lovable character conceivable.

How few know how to be angry, or as hot as, or self-appreciating as *sinners*. "Let wrath kill us." "Not easily provoked," counsel other enemies with tears of empathy, and use glad to win a mocker and persecutor to holiness; that it forgets the slime and venom that have been spilt into its face. These beautiful, God-configured souls are few. They have found the straight gate, they walk in the narrow way, they are saints. With grand power they give witness of the resurrection of the Lord Jesus (Acts 4: 23). They are "flesh with Christ, and seek those things which are above." They are dead and they live, they are risen and yet on earth, their treasure is in heaven, and their hearts are knit with the heart of Jesus, they are the joy of the angels, the salt of a corrupt generation, and the light of the world.

If we had as many saints as round coats and leather caps, we could be "beautiful as Tyre," comely as Jerusalem, looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners" (Gen. 4: 10). Many suppose that they can be saints and fashion-worshippers at the same time. They go outside the sacred circle and dally with the harlots of the world, and in their unthoughtful embrace copy the Mishnah's words into the text of holiness (Neh. 13: 15). They lay the jewels of God's Pharaohs will rend their bellies, and fill them with the fire and worms of Hell. Others have become so infatuated with the regiments of God's host, that they undertake to count the saints by the number of round coats and broad rims. Would to God we all had round coats. But ten thousand times more do I wish we were all saints. That we have many unconverted dandies in the church is wily and abominable. And that we have many with whom the round coat is but a screen of corruption, is equally, and so less deadly and shamefully patent. "Be ye holy, for I am holy." This is saintship. Here unholiness pride and fashion and selfishness are given up to the flames.

Just as little as a holy heart can bring forth the paraphernalia of self and self-glory, can a plain clothed-soldiered garb cover a greedy, selfish, wrangling man. Let us be holy, and I feel unutterably careful to write thus. But I wish to awaken in you and others, or to deepen and confirm if already awakened, the solemn, fearfully solemn conviction, that nothing can substitute holiness in the Oxy of judgment. Those who have meant their standing by a selfish singularity to the order of the church in spite of tempers and dispositions and self and carnality, which might make devils' flesh, must in the final verdict take their place with the openly profane and godless, and will perhaps sink deeper into damnation than if they had been as gay in appearance as they were selfish and worldly in spirit. My heart is far more burdened that what is good and proper in its place in so many instances usurps the place of Christ, as that feebly unremoved hearts should express themselves in appropriate lament. I wish all the unholiness were arrayed in true, life-expressing habiliments, so that the round coat and plain cap might be greater power for good in the world. But as it is, they have become a mockery and disguise, and a great hindrance. Heaven reflecting, bliss-inspiring saints. They are known everywhere. The signature of God is on their foreheads. They are the favorites of angels. The devil knows them, hated them, fears them. The

world knows them and trusts them. And they know God. Temples of the Holy Ghost. Representatives of Jesus. These have a right to the round coat, and make it the index of the Cross and Heaven. O God, multiply the saints.

COME BEHOLD THE WORKS OF THE LORD.

BY C. H. MOORE.

He maketh wars to cease unto the end of the earth, he breaketh the bow and smetheth the spear in anubler; he smetheth the chariot in the fire (Ps. 46: 9). He smetheth (Herosolam) also is his tabernacle; there brake he the arrows of the bow, the shield and the sword and the battle (Ps. 76: 23). I will break the bow and the sword and the battle out of the earth (Hoses 2: 18). And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Come ye and let us walk in the light of the Lord (Isa. 41: 5). In the last days it shall come to pass that the mountains of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his path; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and shall rebuke nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Micah 4: 1-5).

When did I talk to go from Zion, and the word here spoken of from Jerusalem? Did not the perfect Law of Liberty and the Gospel of Jesus Christ begin at Jerusalem? Most assuredly it did.

Can we expect any other Law or any other word to go out from there, concerning this matter? Surely not, for the Lord has in those last days spoken to us by His Son.

Very well, then the Gospel most emphatically forbids war; for the prophet claims as a result of the teaching of the Lord's ways, when they walk in His paths, that the sword shall be fallible. When it is a plain fact that all who go to war are both men, teach the doctrine of the devil and walk in the paths of the wicked, and will receive the promise of everlasting destruction, when He will appear to take vengeance on all those who know not God, and have not obeyed the Gospel of Jesus Christ (Thes. 1: 8).

But look at the happiness it will be to live where peace will reign; thank God He has said, it will come to pass; but the question naturally arises: Wars will they? I will gather all nations and will bring them down into the valley of Jehoshaphat, where I will sit in judgment all the nations round about, and speedily will I return your recompense upon your own head" (Job 3: 2, 12, 14). "And I saw heaven opened, and behold a white horse, and he sat upon him, and he was called Faithful and True, and in righteousness he will judge and make war. And I saw the beast, and the kings of the earth, and the armies gathered together to make war against him that sat on the horse, and against his army. And the beast was trodden, and with him the false prophet that wrought miracles before him, with which he deceived that had received the mark of the beast, and them that worship his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19: 11, 20, 21).

Ames, you Lord let it soon be done, it is just kings and commanders, and powerful men who

cause war and carnage everywhere; they have been a blessing to none, and only a curse to themselves. Hence the work that soon we say are our poor blacksmiths earn their bread by fulfilling this work.

Times are hard, no money, as hard, no work; everything is involved in implements of war. If you want better times, repent and believe the Gospel, become children of peace, and the Lord will not only save you in the coming fearful combat, but add to you daily labor. Sinner turn now.

MORE PREACHERS WANTED.

BY ELMON WEST.

NOTICE one common feature in letters, especially those from brethren of the West. It is that they in their part do not hire enough ministers, and for relief they look Eastward to have one sent to fill the want so general in the West. We have no doubt as to the lack, for that is common both East and West, North and South, but that the supply should always come from the East is a mistake. There are no more ministers in the other States than are needed here, and our wish is that there were only more that would work. I am well aware that in some places there are more than are at work, in preaching the Word, but no workers that we can spare. Those who will be idle here, will be idle there. Change of location will hardly change the disposition, even of a preacher. Those preachers that we could spare and would be willing to see go, you would not want, for when you ask for harvesters you want no drones, but workers. It is the same everywhere. We not only want those who can work, but those who will work.

The man who will freely work for a cause, most love it, and those who will not work for it shall change the disposition, even of a preacher. It very much. Therefore you do not want such. Our advice to those who lack preachers, is to come together and choose one or more as you have need, and that too of your own flock. These can learn to preach better and sooner, if they will, while speakers are few than if they are plenty; and as well in the West as in the East, for they must learn it somewhere. Beside, you will find that home-bred material is better than imported. A dozen members without a preacher is a sad mistake.

The primitive church at its dawn, and with the prince of Preachers with them, were all preachers. Then brethren do not sign for a preacher, but choose one, and then do not let him do all, but get with him and work too, and you will soon be surprised to see what you can do as he do. Do not think you have no sinners, as some say, to make them out of, for you only want one who can tell what he has learned, so that you can understand it. The Bible is the Fund of Truth; with it all who can talk, can preach. Let the motto be: "Take care of the Truth and God will take care of the church."

THE LORD'S POCKET BOOK

THE WESSEGE pocket book is that which you carry? said a friend to a business man, as he drew a well-filled wallet from his pocket.

"Why, my own of course; where else could it be?" was the prompt reply.

"To whom the pocket book belongs depends on another question. If you belong to the Lord, I guess the purse is His also."
"Well," said the man thoughtfully, "I hope I do belong to the Lord, but your remark throws a new light on this subject. It never impressed me before as it does just now, that I am to carry and use this pocket book 'my pocket-book,' as my Lord directs. I must think this matter over. For I confess honestly I never have looked at it in the light in which you place it."
—The Christian Gleaner.

NO HELL.

BY J. W. HICKER.

No hell, say the pulp orator
Of Brooklyn; say millions more
Who seem to fear no hell; they live in sin,
In sin persistently his journey run,
Though, woe the gates of hell still open stand,
Aren't the willing eagles to receive,
And do these souls go that way in pride
Unchanged and unconverted, to enter there,
No hell. What during contrition this,
Of God's unchanging Word. How may man
In his rebelling against God's truth,
And worthy enough to contradict.
His Maker? Who is he that dares deny
What God asserts? How wicked is that man!
There was a hell, a place of torment, once,
And one of robes that was launched there,
To spend great night, in woe and pain
Tornmented, where the worm that never dies
Must writhe in the bottomless abyss
Of fire unquenchable, forevermore.
The children of this sinful world belong
To Satan's Kingdom, and they all are out
From the great highway of sin and death,
Infected with the pride of life,
With filthy lusts that war against the soul,
And also with idolatry of self.
In pleasure and in sin glides on their bark
From the great Nones of time,
Till over the eternal caduceus
They go to endless join down to hell.
No hell! shall all this populous Babylon
In wickedness and prostitution vie,
And strive to honor to make hell in heaven?
God forbid. Man cannot reverse the law
Injustly ordained of God. There is
A hell, a fiery deep, a receiver
Of wretches, a place of woe and pain,
Eternal torment for unending such.
Who shall ever, and will not be released.

THE ORIGINAL GROUND AGAIN.

BY R. C. BOWMAN.

I CANNOT withhold an expression
of commendation which I conceived
to be the "sound doctrine" taught in
brother Moore's article on "The original
ground" in No. 7 current volume of the
BRETHREN AT WORK. It is so brimful
of truth and righteousness that it should
constitute the key note for all the legisla-
tion of the church, and should more
fully elaborated be republished in tract
form and sent to the home of every
brother and sister in the church.

It has been painfully evident to every
reflecting brother that the opinions of
our old brethren (blessed be their mem-
ory) were being held as sacred and in-
violable as the doctrine of the Bible, and
even paramount to known apostolical
usages. Indeed instances are not want-
ing in my observation and bitter expe-
rience where the example of our Savior
Himself was openly ignored in defense
of what is affirmed to be the example of
the brethren. And it is equally appar-
ent that our legislation, both national
and local, is determined with aed and
direct reference and devotion to the
opinions of the brethren who lived one
hundred (or less) years ago.

It cannot be denied that we are fol-
lowing in the boisterous wake of the
denominations surrounding us, in thus
choosing them for our pattern. For in-
stance, Lutherans believe and practice
substantially what Luther taught, Meth-
odists endorse so much of the Bible as
set forth by Wesley, Episcopalianism is
just what the name implies, and Pres-
byterians make creeds as
thick as Campbellites are orthodox in
preference to their devotion to the op-
inions of the great Alexander, and so on
to the end of the list; and it is a com-
mentary on the weakness of human
nature, that the brethren have defied
themselves with the same affixive abn-
e, and, to-day, determine a member's title
to the privileges of religion and the
blessing of heaven, not by the upright-
ness of their lives, neither by their un-
wavering fealty to the doctrine of the

Bible, but by their devotions to the
opinions of our old brethren. My brethren
do not only out in astonishment at the
expression of such sentiments. Instances
can be multiplied *ad infinitum* at-
testing the truth of the foregoing declara-
tion. As brother Moore says with
great and solemn truth, we thus substan-
tially "make gods of those old breth-
ren." When we adopt any person's
views or opinions without inquiring
whether they are right or wrong, we
blindly assume that they are infallible,
and thus practically make them equal
with God.

It is apparent from an expression of
our dear brother Knott (he being dead
yet speaketh), on page three of the
Brethren's Encyclopedia "that they
thought and acted for themselves, and
felt free to pursue any course which it
seemed in consonance with the Word of
God." I may be allowed to criticize
our dear brother's editors for their su-
perciliousness in dealing with such mono-
syllabic questions. Occupying a position
that enables them to see their course of
events, it cannot be presumed that they
are not cognizant of the fatal tendencies
to which brother Moore adverted, and yet
this is the first direct trumpet sound
from that quarter. Their attention has
been directed repeatedly to the great
wrongs that brethren have suffered who
would not fall down and pay idolatrous
homage to our ancestors, and the charac-
ter of a moral servitude, worse than papal
are being riveted on the minds of the
brethren (see brother Metzger's astonish-
ing proposition to abolish the empire of
the mind and to make the "old order"
synonymous with the doctrines of the
Bible, published in a leading journal,
the *Victorino* No. 2).

A book is being slowly manufactured
by our annual convention, a chapter
add thereto each year, that bids fair be-
fore the lapse of one hundred years to
be as voluminous as the Bible, and al-
ready its teachings are to us what the
hateful creeds and disciplines of other
denominations are to them, a supplement
to the Bible, and yet not a word of warn-
ing comes from the sanctuary of our beloved
editors. If the creation of that wonder-
ful book continues in proportion to the
growth of the church, the coming gener-
ations will have an heirloom that will
plant their pillows with thorns. Brother
Zuck should anticipate their necessities
and organize a department in his school
with especial reference to the interpreta-
tion of its heterogeneous precepts.

It seems now to have occurred to the
brethren who are molding the history of
the church, that God has never smiled,
but always frowned on the productions
of annual or occasional councils. Where
are the minutes of Annual Meetings of
the seventeenth century? (don't tell me
that was before the church was organ-
ized). Where are the minutes of anti-Nic-
ene councils as supplemental guides to
the church? Where are the apostolical
canons as authority in church govern-
ment? God has destroyed them, and I
say here what I said in a district council
three years ago under the protest of be-
lieved brethren, that God would destroy
our council minutes if they ever encroach-
ed on the supremacy of the Bible, and
a very indifferent observer of events can
see that in all matters where the two
conflict, the former has the precedence,
and where the Bible is silent, it raised
its supplemental trumpet voice with all
assurance and authority of Divinity and
infallibility.

It behooves brother Moore now, in view
of the fact that he has initiated the im-

portant move to retrace to the old apos-
tolic order, a proposition I endorse with
all my heart, to give the church a clear
exposition of that order. He proclaimed
in the last volume of the BRETHREN
AT WORK, "that it is as clear as the noon
we have not got the apostolic order,"
and I have been solicitous to have him
complete his important work. Do not
be intimidated, dear brother, by fears of
opposition from brethren of diverse
views. We, as a church, owe our celeb-
rity to the apostolical character of our
faith and our worship, and if we have
failed in our efforts to reproduce the
purity of primitive Christianity, it is in-
convenient on those who are capable of
doing it, to lend us the old path from
which we have swerved. And if there
are men in our association who will
oppose such a work, (which may be un-
fortunately the case) it will mani-
fest more clearly the truth of the inspired
declaration, "There must be heretics
amongst us."

My reference in the foregoing to the
Annual Meeting and its work is not dic-
tated by any captious hostility to our
old or to our young brethren who have
participated in its deliberations. I have
several honest objections to it, based on
what I conceive to be Gospel ground.

1. The church did not get into the
practice of re-assembling in annual
convention for several hundred years
after the apostolic age. The Acts of the
apostles and their epistolary effusions
which we revere as inspiration afford, ac-
cording to my say, not a single instance
of such a council, and they cover a period
of about sixty years. The council refer-
red to in Acts 15, was purely local.

2. We are enclodging a coil of laws
that are destined to be revered as equiv-
alent to the Bible itself, before another
generation passes away. Indeed already
its rulings and orders are held in almost
idolatrous veneration, and a hundred
years hence, if God does not mete out to
it the same fate that has befallen all oth-
er human productions that arose in rival-
ship to the Bible, its decisions will be
venerated as inspiration, and men and
women will be judged by it as they now
are by the Bible.

3. Men now in high places besiege
it yearly, and with marvellous insiduous-
ness, for decisions to enable them to ob-
tain some personal advantage or to ruin
some hated rival, and in too many in-
stances they accomplish their work, and
their helpless victims have no other re-
source but to suffer out their painful ex-
istence under the calumny and reproach
of legalized injustice.

4. Members and elogs the work of
an honest minister of the Gospel who
thinks he should preach the truth, the
whole truth, and nothing but the truth.
When we tell the people that the terms
of membership and communion in our
association are solely in submission to
the doctrine of the Bible, it is very an-
ticipating to have a book containing more
rules and regulations than the New Testa-
ment, to intrude its voluminous pres-
ence before our face as a spectre to tell
us that our declaration is not true, and
that we know it. It thus places our
ministers in very embarrassing positions
sometimes which will greatly impede
our triumphant passage through the
thrilling scenes of the final judgment.

There are other causes upon which
my objections are based, but the foregoing
shall suffice for the present. I have
now to say that I am in favor of coun-
cil meetings for the purpose of adjust-
ing difficulties and of maintaining a uni-
nimity of sentiment and practice on the

cardinal doctrines of the Bible, and not
on trivial questions that relate to our
private and personal tastes and habits.
In such matters, the tastes of one brother
are as dear to him as those of another
brother are to him, and it is ridiculous
and tyrannical of any combination of men
to arrogate to themselves the power to
force their brethren to accept their tastes
and habits.

But in the adjustment of difficulties
there could be no possible combination
of circumstances that would render it
necessary to call an assembly of the
whole church. Not one case in a score
would ever cross the threshold of the
district council, it brethren would make
a proper use of the Bible, and were moved
by the Holy Spirit that permeates its
teachings. And a maintenance of uni-
nimity of sentiment and practice on the
cardinal doctrines of the Bible, does not
by any means require an annual council.
But few cases of disagreement have oc-
curred in the last century and it has not
appeared in the evidence that they were
prevented by the intervention of our A.
M. Possibly a sole reliance on the di-
vine aid through the medium of prayer
and faith, would have been more avail-
ing than the assistance of the A. M.

We hope that brother Moore will re-
spond at his earliest convenience to the
wishes of a large number of his broth-
ers.

(See another page for editorial remarks.)

THE LORD'S SUPPER

BY JOHN HURNEY.

NUMBER II.

WE hear Christ say to His disciples,
I say unto you I will not any
more eat thereof until it be fulfilled in
the kingdom of God (Luke 22:16). And
He took bread and gave thanks, and
broke it and gave unto them, saying, this
is my body which is given for you; this
do in remembrance of me. Likewise
also the cup after supper, saying, This
cup is the New Testament in my blood,
which is shed for you.

There is no record in the Bible of any
supper or passover ever commanded or
eaten before this one eaten by Jesus and
His disciples, that was preceded by Feet-
washing and followed by the Communion
of the body and blood of Christ (John
13: 4-28; Luke 22: 15-20). And we
also know that the Law was very strict
in the observance of the passover to the
very day, or death was the result. Mod-
ern, great and wise men tell us, the Jews
had lost the proper day, and ate it on
the sixteenth day of Nisim, while Christ
ate His (passover) supper on the proper
day. They must also prove that God
also had forgotten the proper day, or
else the Law had lost its power to cut
off (see Ex. 12: 15; 9: 13).

THE LORD'S SUPPER CONTRASTED WITH
THE PASSOVER OF THE LAW.

The one in Moses' Law, had no Feet-
washing, no bread and cup of Commu-
nion connected with it (Ex. 12). While
Christ's (passover) supper had it all
(John 13; Luke 22). In the Law to
Moses, the command was to roast it with
fire, eat it with bitter herbs, with unlev-
ened bread. And thus shall ye eat it
with your loins girded, your shoes on
your feet and your staff in your hand
(Ex. 12: 8-11). And none of you shall
go out at the door of his house until the
morning (verse 22). But in Christ's
passover we read nothing of the kind.
Modern critics tell us Christ and the
apostles had no shoes, and therefore He

washed their feet because of filth. But Christ said, ye are clean even now (John 18: 10). At this supper they were all seated at a table, and one leaning on Jesus bosom (verse 28-29; 21: 20). And all they went out before morning (Matt. 26: 30; Mark 14: 26). And we read that they burned anything with fire in the morning as commanded by the Law (Ex. 13: 16).

The Law called for an holy convocation, and an offering made by fire unto the Lord (Lev. 23: 7, 8). At the time Moses and Aaron and his sons made such offerings by fire; they were to wash their hands and feet lest, they die. They washed their own feet (Ex. 30: 17-29; 40: 30, 31). But Christ washed His disciples feet and wiped them. The first was eaten by Moses and his people the last night they were in the bondage of Egypt. The Lord ate His supper with the disciples the last night they were in bondage of sin.

OF THE BLOOD OF THE LAMB.

Israel spilt the blood of the lamb and sprinkled it on the door post of the houses (Ex. 12: 7), before the eating of the pasover to save them from the destroyer. The Lord Jesus Christ ate His pasover (supper) with His disciples before He spilt His blood, and He stroke it not on the door posts of houses; but He spilled (sprinkled) it upon all nations to save them, not from a physical death, but from the death of sin under which all men were plunged by the fall of Adam's transgression (Rom. 5). And this Christ does all after supper, and took the power of Him who had the power of death, that is the devil (Heb. 2: 14), and delivered them, who through fear of death were all their life-time subjects to bondage (verse 15). In the first pasover, the first-born was slain in Egypt. But after Christ's supper, the first sin was slain.

Many other differences could be produced; but may this suffice to convince the reader, that Christ ate not a pasover to fulfill the Law, but one to be fulfilled in His kingdom, and Christ died to fulfill the Law.

YES CONTRADICTION.

The Israelites were to continue it through-out their generation, and had its fulfillment in the end of their Law. Christ is the end of that Law (Rom. 10: 4).

The Lord said, I have given you an example, that you should, do as I have done to you (John 14: 15). If ye know these things, happy are ye if ye do them (verse 17). And the Lord said, He will not any more on these—until he be fulfilled in the kingdom of God (Luke 9: 26). Hence we see that it is to be kept throughout the church. Paul said he kept the feast (1 Cor. 5: 8). Paul taught it, and established it in the church at Corinth, and they kept the ordinance. As he delivered it unto them, and he pressed them for it. But he reproved them sharply for the disorder that crept in among them, in not trying one for another, but one ate before the other his own supper, and one was hungry and another drunken; and in that order of things some had to take the Communion without the supper. Paul tells them he received it of the Lord, and tells them the Lord blessed the bread and cup when He had supped (1 Cor. 11). He took the bread and the cup, after supper, and when He had given thanks He brake it and gave it to them (Luke 22: 19-20). The church still keep the feast, when Peter and Jude wrote their epistles is evident from 2 Peter 2: 13; Jude 12.

THE TWO VETERANS.

AN aged and well known brother speaks thus of the experience of himself and brother Peter Nead in breaking off from the use of tobacco. It is copied from the April No. of the *Vindicator*:

"My old brother Peter Nead and myself were slaves to the habit of using tobacco. It may have been before you were acquainted with him. He told me what led him to put it away, but did say how hard it was for him to do it. With me it was a severe trial—I was years in gaining the conquest. For twenty years I used it only in private, and possibly would have done so until this day, only for the reason that I never allowed myself to have a particle of tobacco in my mouth in my private devotion, and only used it when I retired at the call of nature for evacuation. And I remember on one occasion, twenty years ago, that I so retired in a grove in Illinois. I there found a dear old brother smoking his pipe. He blushed (he did not know my habit), and he apologized. He thought it needful for his health and comfort, and he did not wish to offend any one, so he went alone. But it was soon after that event I quit it. The question came to my mind, 'Do I love Jesus, and is this practice acceptable to him?' As I said, I never had tobacco in my mouth when I retired for devotion. My mind was devotionally engaged, and it was under such circumstances I asked myself, 'Do I love Jesus?' A solemn thought followed. I threw away the nasty weed, and said audibly, but in the hearing only of God and the holy angels, 'Live or die, I will never use that thing any longer.' And I kept the vow. And to my surprise the appetite left me, and my health was even better than when I used it. My head is more clear, though I suppose I must always suffer some loss in point of health, for my long indulgence in that and other violations of the laws of nature."

AVOIDANCE.

BY D. B. SAYLOR.

IN No. 10, page 4 BRETHREN AT WORK, which came off in the Court of common Pleas at Bryant, Ohio, in which Joseph Lilly obtained a verdict for \$2000, damages against John Hopkeman, a religious zealot.

I presume the said John and party will construe this into an act of persecution for Christ's sake, or to suffer for righteousness' sake. But some will hold to the opinion that the Bryant, Ohio jury served John well. The book, "A History of the Church of God," to be published, a copy of which I received by mail (I presume he sent it) is the "Against the Christian religion in general, and against the German, Baptist church of the Brethren in particular."

In said book, John holds in avoidance all who differ with him in matters of religious faith and practice, and all upon whose ecclesiastical authority he is met out, are committed under his law of avoidance as set forth in the case referred to.

I have on different occasions said to those who hold and practice similar practices, founded on certain ambiguous passages of Scripture, that holding a membership of the church in such a state of avoidance as John has done, would be notorious for slander and damage under the laws of Maryland. But as that system is not practiced here, there has never

been a case for trial. But it now appears the law of Ohio has done what I presumed the law of Maryland would do.

Any system of religion that will lower, or degrade man in the estimation of his fellow-man, as not to be eaten with, or to so demoralize his social relations with husband, wife, or children, is not the religion God sent into the world by His Jesus Christ. Time was when, at the rebuke of Peter, Ananias and Sapphira his wife may fall dead at his feet. And at the rebuke of Paul, Elymas may grope in blindness; but now God commands all men everywhere to repent. He has wisely withdrawn the exercise of this power, as well as the power itself. The system, if practiced in the name and authority of Jesus Christ, is a libel on Christ Himself, as He never taught any such a doctrine, or enjoined any such a practice. Then while John Holkeman and party has been well served, let others who hold similar views take timely warning.

SENSATIONAL PREACHING.

BY W. J. B. BARNES.

THERE seems to be considerable objection to what is called sensational preaching. But we fear more from prejudice than proper reflection. To be sensational, is to excite interest, and sinners must become interested before they can be converted. When friends are in danger, we are apt to use every effort in our power to save them. We care but little as to the means employed, so they are saved. Suppose father or mother, that a building was on fire, and a dear child inside of that building, would not your sympathies be aroused? Would you not become excited? If telling a sorrowful story would bring that child out of the flames, would you not tell it with all the tenderness of a parent's heart? Anything that would save that child you would consider lawful.

Have you ever stood by the dying bed of dear ones? If so, were not your sympathies aroused? Were you not emotional? Did not your bosom heave with tenderness? Would you not have considered any remedy lawful that would have saved the loved one? Ask your physician, and he will tell you that remedies must be changed frequently according to the constitution or condition of the patient, and that principle will hold good in persuading sinners to be healed. While some can be better reached, by the thunder of a brass band, others by military hallooing.

One of the most essential qualities in the ministerial character is a knowledge of human nature. His object is to be well skilled in mental and physical anatomy, in order to apply the proper remedy; and if he finds that a sinner can be best brought to a sense of his duty by an appeal to his sympathies, and emotional nature, he ought, if he has the gift to do it, if he has not that gift, he should try to get the patient under the treatment of some other one; so save sinners from their sins—ought to be his aim.

Brethren and sisters, hundreds and thousands of our dear friends, yes, of children, our brothers and sisters and bosom companions, our fathers and mothers and our fellow-men in general, are enveloped by the flames of the bottomless abyss of hell. Hell did exist anciently, it exists yet. 'O did we do all we can to save perishing sinners. It is highly necessary to be excited and aroused at this time. The fires of infidelity are

burning all around us. Great men in the pulpit are trying to make people believe (to the carnal mind) flattering doctrine, that there is no hell. O let us charge upon the batteries of the enemy with all the power we can command. Let us tell sinners the exciting and sorrowful story of the cross. Let us point them to the bleeding and heart-rending scene on Calvary's brow. If they do get excited a little, don't get scared; let us continue on and show them the way and urge them to come out of the fire, and rest and cool themselves under the soothing shadow of the Tree of Life.

If we can arouse the bereaved parent with the thought, that by becoming converted to Christ they can after while meet and greet loved ones gone before in the land of immortal bliss, let us do so; only save them if possible. Point sinners to the right track; get them to understand, what they must do to be saved. Then urge them with all the might you can summon to do their duty; you can't sacrifice too much, for one soul is worth more than all the world. Much more might be said on the above subject, but for fear, a word to the wise is sufficient.

"BENJ. FRANKLIN'S ADVICE TO TOM PAINE."

AFTER Paine had written a part of his book against the Bible, and before publishing, he sent it to Dr. Franklin, to get his opinion about it. This is the reply he got:

"I have read your manuscript with some attention. By the argument it contains against a particular Providence, you strike at the foundation of all religion. For without the belief of a Providence, that takes cognizance of, guards and guides, and may favor particular persons there is no motive to worship a Deity, to fear his displeasures, or to pray for his protection. I will not enter into any discussion of your principles, though you seem to desire it. I shall give you only my opinion, that though your reasons are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiment of mankind on that subject, and the consequence of printing this piece will be a great deal of odium drawn upon yourself, and relief to you and no benefits to others. He that spits against the winds, spits in his own face.

You might easily display your talents upon a less hazardous subject, and party by obtain a rank with our authors. For among us it is not necessary, among Hottentots, that a youth, to be raised into the company of men, should prove his manhood by beating his mother.

I would advise you therefore not to attempt publishing the paper, but to burn this piece, before it is seen by any other person; whereby you will save yourself a great deal of mortification by the enemies it will excite against you, and perhaps a good deal of regret and repentance.

"If men are so wicked with religion, what would they be without it?"

Paine did not take the advice of Franklin, but published to the world the "Age of Reason," and though the author is dead, yet his evil deeds still follow him.

God has fixed upon earth two gates which lead to heaven. He has placed them at the two extremities of life: one at the beginning, the other at the end. The first is that of innocence, the second that of repentance.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, EDITOR.

M. M. ESHELMAN, EDITORS.

Bro. R. H. Hanson is help published, by us as our traveling correspondents and agents for the Brethren at Work, and will receive subscriptions for the regular rates. All business inquiries by him for our office, will be the same as those of our office.

The Brethren at Work, will be sent post-paid, to any address in the United States for \$2.00 per annum. Those sending ten copies and \$15.00, will receive an extra copy free of charge. For all over the ocean, the rate will be \$3.00 per annum. All orders for this paper, which cannot be indicated from the name, should be sent to J. H. Moore, Brethren at Work, and Registered Letters may be sent at our risk. They should be paid postage. All communications intended for the paper, or all our business matters connected with the paper, should be addressed

MOISE & ESHELMAN,
Lansing, Genl. Co., Ill.

LANSING, ILL., APRIL 18, 1874.

BROTHER O. F. YONKES requests us to say that he has no notice published for sale, against the doctrine of "Universal Restoration."

ONE was baptized in the Hickory Grove church last week. Two others, we learned, had made application for admission into the church.

If any one feels called to forsake you, and if he be true, endeavor to correct your conduct and be a better person; but if he be untrue, then you may laugh at it.

The members of that congregation have decided to hold their Love-feast on Wednesday, May 13th, commencing at ten o'clock. The usual invitation to others. The meeting will likely last but one day.

BROTHER D. W. GEORGE, Williamport, W. Va., writes: "Went to health resort, and returned, church in prosperous condition. Ten additions to the church last year. Praise Him to whom all praise belongs."

SOME one at Forest City, Mo., ordered the paper sent to John H. Miller, Miami City, Mo., and to himself, but failed to give his name, and we cannot act on the order. We will send you the name of the writer.

SOME one who feels much interested in the contents of our paper has gone to the front, and is sending up and sending to us a number of interesting items to fill up old places. This is right. We appreciate such efforts very much and hope others will do likewise.

BROTHER R. H. MILLER writes that his health is still poor, but improving some. Hope he will soon be able for regular duty. He has been holding a very successful meeting at Cerro Gordo, Ill. Quite a number of accessions were made to the church at that place.

We think that our readers will find the Home Circle unusually interesting this week. The way our contributors are helping us fill it with good, wholesome reading matter is commendable indeed. Hope they will make great efforts to render that department of the paper of great worth.

ONE man comes up and says, "I am safe, and here is brother B—, a church member, and I am as good as he." That may all be, but your brother—may not be as sincere. Ask all, and ask every one you repeat both of you may be lost. They that compare themselves among themselves are not wise, but foolish, and all know what became of the foolish virgins. Better do right and set a good example for your brother.

BROTHER D. W. WALKER, of Four Forks, Stock Co., N. C., writes: "I want you to send an able minister with a small family. We are needing one very much. I have to travel some twenty-five miles to hear preaching by our Brethren. If you will come I will furnish you with a house as you desire." The reason I ask this is that I am surrounded with a class of people who need preaching and good papers to read."

We do not object to receiving a few postage stamps occasionally where change cannot be made otherwise, but to receive a mass, is not at all encouraging. We cannot buy bread, clothing, paper nor pay our heads with postage stamps. They cannot be used for all our needs, but in a money medium for other business they will not do well. We prefer that you send us P. O. order, if possible; if not, send cash in Chicago.

As the season for holding district meetings in various parts of the brotherhood is at hand, we suggest that some one at each place take the matter into hand and send us a report of such things as may be interesting and profitable to our readers. Do not fail to send us for example copies of the BRETHERN AT WORK to use in some local meetings at those meetings. Some in the vicinity of the meetings should order simple copies.

Quite an interest is being manifested over the property of taxing church property. Its proposed to exempt church property to the amount of five or ten cents per dollar, but all over and above that to be taxed as other property. This is a step in the right direction, and if it does nothing more, may stop the building of such costly churches as are burdening most city congregations. If judgment and prudence cannot stop popular Christianity within reasonable bounds, perhaps law will.

BROTHER R. H. MILLER informs us that he is chiefly a reader of the "Discussions of the Brethren Defended." He will publish another edition soon. Those wishing the book will send in their orders and we will fill them just as soon as we can get the books. It is worthy of remark that brother Miller's book is not only a valuable addition to his collection, and should be in every family in the brotherhood. It should be in the hands of every preacher, and if the preacher is too poor to buy the book, let some one who is able buy one for him, and this help him to defend the truth.

I do not think God is angry with us, when we do little over the larger stones, that lie in the way of our feet. We are not children, all of us, and our lot is not given enough for us to march upon the stony path with our heads upright and our eyes always lifted up to the sky above us. Even when a child is crying his father's strong arm can be caught and he will be held up. We are among stony and low pebbles, which roll from under him as he travels; and the father is not angry when the small foot slips, and the little fingers close with a slight grip about his hand. How much more the heavenly Father.—*Bro. S. Chubb.*

A BROTHER informs us that some of our brethren have been very badly swindled by certain sharpers traveling around over the country. He says he cannot help but feel that his pockets are being picked over by these fellows for general use here to pay more than what they bargain for. Farmers want to be very cautious about such things. The better way is not to deal with traveling agents that you are not in some way personally acquainted with. If you must come to that, get them kept in stock by your merchants, the better way is to have them order it for you. Deal with men whom you know to be honest, and thus traveling sharpers as you would an thief. If they get it up, you are something, let them first bring it around so that you may see it. Never expect to get a good thing at half price. When men offer you things for \$2.00 that cost \$6.00 you may depend upon it that with that is something wrong somewhere. Deal with honest people, not uprightly and all will go well.

SANCTIFICATION.

THIS is expressive of a man's condition after God has led His way with him. None of our readers can afford to do without it. It will do you good, help you all through life. But perhaps neither do you nor I can be fully persuaded to come up to this point without some evidence. Evidence is everything, especially right evidence, true evidence. We must, therefore, look about for some evidence so that our confidence may be strong. We go along and meet our dear Brother, Jesus: also called our Savior, which He is. Says I:

We hear much about sanctification; how are we sanctified?

"I have asked my Father to sanctify you through the truth, and His word is true. Are we sanctified through the truth alone?"

"Not simply through the truth alone: My servants will sell you the rest."

My faith begins to rest more firmly: I join on and meet brother Paul, and I ask:

"What do you know about sanctification?"

"I know something."

"Is the name of the Lord Jesus, and by the Spirit of God?"

"What! you don't mean to tell me that there is the only means of sanctification?"

"No, not the only name: the Lord Himself called His Father to sanctify us through His truth—not a part of it, but through all of it."

"Is that all you mean about sanctification?"

"I know that Jesus came to do the will of God, by which will we are sanctified through the offering of the body of Jesus Christ once for all. I knew that by one offering He hath perfected forever them that are sanctified; that this same Jesus loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word."

Why do thus, brother Paul?

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

And what more?

"Follow peace with all men, and holiness, without which no man shall see the Lord. God hath not called us to uncleanness, but to holiness."

I give you a little ways and meet brother Peter. I say: Brother Peter, do you know anything about sanctification?

"Certainly I do. Sanctify the Lord God in your hearts. Christ is made unto us sanctification: not only sanctification, but also wisdom, and righteousness, and redemption."

This is enough. I don't want any more evidence. I am fully persuaded. My faith is firmly anchored on what God says about sanctification. It is by the grace of the position covered, and I believe. I do not find any of us need go to sleep about the words of doubt. Sanctification does not come of ourselves, nor yet *of ourselves*. Holiness, which is only another name for sanctification, comes not from great knowledge: Babylon had that. Nor does it come from zeal for a part of God's law: John had that. It comes not simply through outward respectability—for the young man, when from youth up, kept the commandments, had that. It comes not alone through the desire to hear preaching, for the Jews loved that even in Ezekiel's time. It comes not by keeping company with religious people: Jehoi and Demas did that. Nor does it come by great pretensions and loud professions: Judas Iscariot did all that.

But it comes by believing and obeying God; by walking in all the commands and statutes of Jesus; humbly; by being sanctified from the world, doing our duty to God, our fellow-men and ourselves. A man, then, is sanctified, made holy, when he gives himself, every hour of his life to God, obeys Him, follows where Jesus leads, doubts not a particle of His Word, believes all the facts, obeys all the commands, hopes for all the promises. He is not sanctified by prayer alone. God never said so. He is not sanctified by mere alms. God never said so. He is not sanctified simply by baptism. God never said so. But he is sanctified through the truth, by the Spirit of God, by walking blameless before the Lord, by yielding himself a member of His body. God thus declares, and what God declares is true. Do you believe that you can be sanctified other than by the Lord's way? If so, where do your belief rest? Remember you and I cannot be sanctified by any other way. This tells us not to rely on ourselves, but on Jesus who has no such body. The "old man" often comes back and wants to thrust out the "new man," and here we want to guard the door carefully.

Now do not conclude that we are against sanctification. We are for practical sanctification, the Lord's sanctification. Jesus Himself was sanctified in the same way as we are. He was sanctified from worldly people. This tells that He was pure and would not defile Himself. He was bold and uncompromising in denouncing sin. He was full of love and compassion. He sought to help others all the time. He looked not at the appearance, but at the heart. He thought more of godly, pious people than of proud and haughty kings. He was humble and lowly, and showed no respect to his own name, to the poor and enslaved. "He that said that he abideth in Christ ought himself so to walk even as He walked" (1 John 2: 6). "Christ suffered for us, leaving an example that ye should follow his steps" (1 Pet. 2: 21). This is the Pattern for those who will be sanctified. A holy man tries to remember all these things. Love and

eternal peace dwell in him who goes where Jesus goes, follows Him, believes Him, trusts Him. This is sanctification complete.

M. M. E.

FROM J. W. STEIN

WE remind you for which we thank the Lord. Have been very busy since the discussion. Am preparing to leave home, if the will of God, about the 15th or 20th of next month in the *Beth-Flag* that I admitted of I remember his statement correctly; that there were no other or several degrees of baptism meant more than one salmation. I admitted no such thing, but maintain that there was no other or several degrees of baptism meant or dip or catation.

Fraternally,

J. W. STEIN.

REMARKS:—Yes, and he (Ray) is publishing in his paper the other Stein admitted that there was no trinitarianism in the commission. He certainly knows better than that, but brother Stein produced argument after argument just to the contrary, not one of which was met by Ray. If the gentleman will stand up to his own challenge for a written discussion with brother Stein, his readers will see whether or not trinitarianism is taught in the commission. He pretends to publish a series of articles against the Brethren and does not say one word about the discussion that he himself first proposed while at Newtonia. It is a square back down upon his part? Will he stand up to his own proposition?

We have been waiting for some time to hear from him, but as yet not one word is published since his meeting with brother Stein, for it and many of the Baptist readers want to read the discussion. Mr. Ray was the first man to make the proposal. It was two days before the close of the Newtonia discussion that he offered to engage in a written debate with brother Stein. Brother Stein accepted the challenge in writing; it has already gone to the press and it remains to be seen whether he will stand to it.

I know that he tried to evade the written debate with brother Stein by reading a challenge to me on the last day of the discussion. I then and there refused to accept the challenge so it would enable him to evade the debate with brother Stein. He must now either stand to his first challenge, and engage in a written discussion with brother Stein or else back square down, but his challenge made to me comes next in order, and we may see what he will do in that case. The gentleman may yet have two chances before he is through.

J. M. C.

ORIGINAL GROUND AGAIN.

ON the second page of this issue will be found an article entitled the "Original Ground," by D. C. Moomaw that needs some notice from us. We give it place this week that we may have occasion to offer a few thoughts that at this time seem necessary. We are glad to hear of the brother's appreciation of what we write, and hope that as we more fully develop the subject in future articles that he, as well as others, will have a better opinion of our general brotherhood. Since we have commended brothers, several letters of a similar character have been received at this office, hence we conclude to give this one a special notice for the benefit of others who have not seen it. The article in the Bible so fully set in their minds. We before proceeding, however, will state that Bro. Moomaw's article has been in the office several weeks, but we did not get time to read it till a few days ago.

We would like it much better if the brother had manifested a little milder and a more subdued spirit while writing on the points of difference with us, and we would have been very thankful not to have any of the brethren, but always speak of them with kindness and becoming Christian courtesy. It should be remembered that we are brethren, and our article is a common one. To call Bro. Moomaw's article an "misleading proposition" &c., we think is not speaking so kindly of our brethren as we ought. It asks us, though we did not mean to, to show that we are not so much as we feelings. We hope that our people will not become like other denominations and get to abusing each other. It is not letting the right kind of light shine before the world. The writing in our periodicals should be so conducted that when strangers get hold of our paper they can appreciate to us the language of Christ: "By this

shall all men know that ye are my disciples ye shall have one life as the other."

Our former articles to which the Bro. Alford was not written in haste, but has been the subject of much thought for several years. We have preached on the subject a number of times, but do not remember of having written much on it save what is contained in our *Perfect Plan of Salvation*. The article only contains the outline of what we mean to say in the future, for it would be impossible to discuss so important a question in one short article. In our journal it contains the only safe method of retaining apostolic purity known to exist, and if once thoroughly vespulated will be fully endorsed by all our people.

While writing on this subject we do not want to be misunderstood by any one, but desire that what we may offer to the public be handled with proper care and not misconstrued.

We are for progression, but not the kind of progression that many are now working for. The kind of progression that we are contending for, is that which makes us a separate and a distinct people from the world, a progression that is continually making us better instead of worse, a progression that seeks us out in the Apostolic church, or in any of its manifold examples, are not in that which is making the church up with the world, and assimilating us more and more to the corrupt ways of popular religion. When it comes to this kind of progression you may count us out; you may mark us down as an unfeeling opponent. Our plans the Bible, the old Apostolic order; the old pattern and precedent must stand. We are not prepared to go so hard to imitate. For this we shall contend, believing it to be the only safe course that we can possibly pursue.

With the vain speculations and conflicting theories of modern Christians we have nothing to do. We propose to stand upon the foundation of the Apostles and prophets, and do all in our power to direct the minds of our readers to the same point, and thus assist in meeting our people with more success in all things that relate to godliness. It is worthy of remark in this connection, that there is no class of people more fully united in faith than we. The points of difference among us are in opinion and not in faith. We do not differ so much about what is in the Bible, as about what is not in it, and if we, in our deliberations, would adhere a little closer to the Book it will be a good deal better for all of us.

Some of our brethren, when treating this subject, imagine that their local feelings and condition of the church, determine the character of the entire brotherhood. They should not do. In our work at this office we are looking to the good of the entire body, and for that reason do not allow purely local difficulties to be discussed, and if possible not mentioned. We wish a pretty general and steady study of our people, and know that, as a body, they are not so far out of the way as Bro. M. thinks. What he says may apply locally, but should not be regarded as general.

Sometimes our impressions of a difficulty depend upon the shape in which the story is presented to us. This has much to do with our impressions of church government also. We, at times, may imagine some very peculiar things, which, if properly stated, would appear quite different. This I know by experience.

Brothers should also be careful how they write of these things in our periodicals, as they have an extensive circulation in the world, and are much read by those who do not belong to our church. Our essays seeing these things take advantage of them and use them much to our injury. This is a point they should watch with great care. You know that a prudent clergyman is very careful what he tells out of the family. Let us not fall to learn a lesson from this.

To say that the "opinions of old brethren" are "being held as sacred and inviolable as the doctrines of the Bible" may be true of some congregations, but is not true of the brotherhood, nor is it true of any congregation will delude in church government. True, some congregations in this regard, but we are not making any thing they should, and may have done some very important things, but to conclude that they held the opinions of old brethren equal with the Bible will apply to but a few, and ought not to apply to any, but as any rule should be treated locally. It is a local and not a general

rule matter. That there is too much of this kind of a spirit among our people is evident, but it cannot be removed by abusing the Bible; it should be treated with the greatest of care.

What Bro. M. says about as patterning after other denominations is only too true, but we may likely speak of this further along, but when he scemes our people of things like the following he is spreading the truth on a little too thick and cold water.

"It is a sad commentary on the weakness of human nature, that the Brethren have identified themselves with the same false aims, and to the detriment of their souls, in the various systems of religion and the *Meetings of hearts*, not by the righteousness of their lives, neither by their unfeeling study of the Bible, but by their deviations to the opinions of our old brethren. My brethren, do not cry out in astonishment at the expression of such sentiments. Instances can be multiplied on *infidelity* attesting the truth of the foregoing declaration. At the same time, we will not mention truth, we thus substantially 'suck goats' of those old brethren."

He may find a few local instances of the kind, but certainly he does not mean that except, or if it is, I have failed to find it out, and I am as much opposed to that kind of work as any member of the fraternity. But does Bro. M. think it profitable to publish such assertions? Does he really think it for the good of the cause to do so? If he does, he thinks less of our reputation than what he do. We think brethren ought not to write such things for the world to read. Several of our brethren have done so in the office, but this is the first one that has got found it, may be proper, and hope that those who are so opposed to certain things among our people will use a little more prudence about what they want to put before the world.

I am for reform too, but not the reform that attempts to abuse each other, by making out that we are that except. It is our duty to our old brethren let us not speak so unkindly of them. I am disappointed about Bro. M. intimates that I said we make goats of those old brethren. My language was this: "I do not believe in making goats of those ancient Brethren."

The brother should not attempt to stretch my language far to show that I do not think a thing is our own doing a matter. I shall rely very considerably on this question, but shall handle it as mildly as possible, and with an eye to the good of the general brotherhood, and do not think that any one ought to make it an occasion to come out and write against the whole fraternity, nor should it be so construed as to apply against the general order of the church. Our paper is as open as the air, and there is there any likelihood of undoing so. Our progression goes the other way.

The brother says that our attention has been repeatedly directed to this matter. That is true, but the articles that were sent us were often very abusive and so personal that it would not do to publish them. When it comes to defending the truth we are not so sensitive as to depend on our paper is as open as the air, and my respectable sheet is America. There are many questions with which we do not think it proper to grapple for the simple reason that they are of no vital importance. We have no time to meddle with questions about which Christ and the Apostles are as silent as the grave, and then certain ones should not expect us to stand on our feet in a case as open as the air, and certain things. It should be remembered that we belong to the church and not the church to us. I united with the church because I thought it was the church of Jesus Christ. I came in with the full intention of living up to and defending its doctrine. It is not to look for some one to turn round and try to upset her entire course. I propose to stand up for the church to stand up in her defense and do all I can to promote her interest. Doubtless the church has at times made some sad mistakes, and I presume that we have made some too.

I deem it my duty to do my utmost to keep the church pure, and shall labor to my best ability to get her to return as such as possible to the original ground occupied by our Brethren who were first and best. I have no doubt, but I think it distinctly understood that we shall not accuse our people of priest-craft, corruptions and many other things of like character. The church, as a body, ought to be respected. When we look around and see how other churches have gone into the ways of the world,

I do not know but that we ought to be thankful that it is as well with us as it is, and glad that we are not like the best instead of worse. What Bro. M. says about the book *Mind* that we are slowly manufacturing, is too true. What ought to be done with our minutes has with me been a matter of much serious thought for several years, and it is also engaging the thoughts of much older and more experienced folks, but whatever is done in the case should be done by the greatest prudence. When we write out the minutes, we should be careful of critical question, and should not act rashly. But my candid opinion is, that the church of today would be better off if there never had been a minute printed. Our old Brethren in the early history of the church had nothing of the kind, and I do not know but that they got along better than we. I am satisfied that they had more of the Bible in their hearts than many of us, and the only rule of faith and practice that they had was the New Testament. That is all the church of the first century had.

Brothers, I am afraid that in some respects we have missed the mark a little, and need to go back about one hundred years and get upon the old Gospel platform that our ancient Brethren used to occupy. They started right—their principle was truly Apostolic, and their motive pure. But some of us have been a little too fast—we have been progressing a little too fast the wrong way, and to-day our A. M. is not characterized by that truly *despised* truth that ought to permeate such meetings. I would like to see more love and good feeling prevail in our deliberations.

As I have remarked, to me it is evident that our ancient Brethren started out right. They laid aside the man-made confessions of faith, repudiated the decrees of unscripted men of every grade and order, and agreed upon the Bible and that alone as their only infallible rule of faith and practice. For their inability of a true Christian and church government they went back to the first century, to the Apostolic age, and there found the only Apostolic and true doctrine. This pattern they endeavored to imitate, and though they may have made some mistakes at first, yet the principle involved in their movement was a noble one, and I would to God that every brother and sister in our fraternity hold their hearts the same feelings and reverence for the Bible that was possessed by those ancient Brethren. I am satisfied that if we were in possession of much love for each other as they were, that we would have far less difficulties among us. If we were as zealous for the literal observance of the Bible as they are, we would have less time to spend over things about which the Gospel is as silent as the grave. It is at times, painful to hear how some would-be reformers abuse the aged veterans that have stood up so nobly in our day as the *Master's* cause. If they are in the faith and practice, we are so some of those old veterans our church would be better off.

The great commendable feature about those ancient Brethren was their going to the things to their rule of faith and practice. They took the unadulterated truth as the men of their counsel, and did their utmost to walk in all the commandments and statutes of the Lord blameless. They never thought of imitating either each other or any body else this side the Apostolic age; their whole plan was the Bible, and for its teaching many of them sacrificed their all. And as we walk down the stream of time we find that they retained this distinctive feature for a number of years. All their difficulties were settled by the Bible. True, many of them were not well educated, yet they were honest and threw themselves right into the spirit of the Gospel, and I don't know but that they decided many things much better than we with our boasted superiority of intellectual culture.

As we have not room in this issue to finish our comments and observations, we cut the article short. We may well expect to see our judgment regarding the correctness of our position until they hear from us again next week.

J. H. M.

SALOONS

Can any one tell what benefit drinking saloons are to a town, city or country?—They bring money into the treasury to meet necessary expenses" reclaim a dozen voices at once. Is that all? Is that argument? If so,

is it the best argument you can bring? Why not say that they bring want, misery, ruin into scores of families? Why not say that out of them come murder, slanders of women and children, and spousal poverty? Say not that cities and countries are blessed by granting licenses to men, women and children to pour the burning, cutting fluid down their throats. Blessings never come by that road. You want the poor drunkard, the tippler, the respectable (?) drinker to spend fifty dollars that you get five to build sidewalks, make good roads, and do other good and worthy? Say not that it is not good. Money thus received does nothing in making up the riches of heaven.

You tell me that there is just as much traffic in strong drinks when prohibited as when sold under sanction of the law. To the Christian, that is not the question. "Just as much" or "more" is not the question with the man of God. The question of pecuniary gain, of the sake of indulging in taxation by legalizing the sale of intoxicating drinks, are not entertained by the followers of Jesus. To him the question is one of *divine principle*. Temporal gain, the saving of dollars and cents for himself at the expense of men drinkers and saloon keepers are not important questions with him. He looks at the ruin wrought by the degrading business, the evil that grow out of strong drink, and the loss of souls, and asks whether his loss is against its traffic in *any form* whether for honor or gain money. How, then, can any one who loves Jesus, who professes to believe and obey Him, for one moment look upon the effect of removal and endorse *it*? How can he? Do you suppose Jesus looks upon it with the least degree of approval? I am glad that the Lord does not require us to decide how we shall get the greatest benefit by it, no, but him, from the beginning, declared a *vice* against it. He has laid down certain *principles* by which we are to be governed, therefore the question as to its legalization is settled. God never authorized it, never sanctioned it, hence we are opposed to it being sold out to poor, frail humanity in any form for the sole purpose of satisfying a depraved appetite. *Principle* and *wisdom* is the temperance of the man of God. It is not that which ever came up, but which ever came up, on his side of whiskey, secret or legalized. Point out one good thing that a saloon does and I'll point out fifty cases of misery that it produces. It is simply fury against one for nothing, happiness against misery, heaven against hell. Say not that this article has called out, save by a love of truth—a love of good society, good works, peace of God, and the blessings of heaven. Policy was not here. We are free in Christ.

M. M.

We were informed that two persons were to be baptized at Yellow Creek, last Sunday. One of them seventy-eight years of age and the other twelve. Quite a contrast, but it is acceptable with the great Master of the vineyard.

The latest news from the East show that things are in a very unsettled condition—it is neither war nor peace, but may be either. Both England and Russia are making great preparations for war, yet at the same time negotiating for a peace. I discover the prospects for a settlement of the difficulties are rather gloomy, though it is a terribly mixed up affair.

We are one day behind time with this issue, but hope to be fully up next week.

THE BRETHERN AT WORK will be sent from now on to the rate of five years for one dollar. Send the cash with the name.

People who complain so much about bad times, and hence refuse to do anything to advance the cause of religion, should remember that the wages of sin have not yet been cut down.

EVERY body should read *Deism and Revelation*. It is a grand book. Price, \$2.50.

We are putting out another edition of the *Perfect Plan of Salvation*, and will soon be ready to fill orders. The work has had an extensive sale in the United States and Canada, and is extensively read in Denmark.

We would like a few members No. 43, containing Bro. S. S. Mohler's Railroad Sermon. Who can send them to us? If sent we cannot return them. The sermon is to be published in tract form after awhile.

CORRESPONDENCE.

From Marshalltown, Iowa.

Dear Brethren:—

THIS is Saturday afternoon. To-morrow there will be no meeting of the Brethren so as to us twenty miles. Think of us, brethren, when you are traveling, and make it suit to stop and preach some for us and to us. Our place of worship is a school-house, but it is well suited for holding meetings as it is well provided with seats and has a high ceiling, which makes it pleasant and easy to speak in. Some have been with us this past Winter and we cannot too warmly express our gratitude to them for their kindness in remembering us, but as the earth thaws in the gentle rain which often comes upon it, so it is with us, we are anxious to have meeting now and then, as there are but a few here, and the evil one tries to make trouble among us.

Brethren, pray for us that we be able to "work off all the darts of the wicked one." He is full of devices, but when we look into our Bibles and pray, we are persuaded that He who is for us, is stronger, than he who is against us.

Dear Brethren and sisters let us work more and harder, for we can see the time approaching when the elements shall melt with fervent heat, the earth also, and the works which are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye (we) to be, in all holy conversation and godliness.

We have been here ever since among the people of the country about us, on the Sabbath question. Bro. Hall delivered two lectures at the church congregation, it, which were very interesting and instructive. Any one concluding to travel with a split will please drop me a line, so we may be prepared to agree with you. We will be glad to meet any such of the train.

Yours Faithfully,

A. M. L. & M. C. MILLER.

From C. Hope.

Dear Brethren:—

IT is thank'd today, I feel free to write to you as if I had just been delivered from a dark prison. Often have I written and then torn it to pieces; and what little I have sent you was only as an earnest, which must be answered on all sides.

I commenced a series of meetings in our house. At first only five or six persons came, but as the meetings were continued, the numbers began to increase, until we had a very good congregation, the house well filled. The first we were alone, no other members being present; but on Saturday evening Bro. Nelson, Bro. Edkisson and two sisters came. At this meeting I spoke on the blood of Christ, and it was the subject of the chief of some persons beginning to break. O how the tears flowed from their eyes, denoting that they felt their sinfulness.

On Sunday we our regular appointment, and an hour before the appearance of the people began to assemble. The first hour was spent in setting before our members their duties and privileges in order to help carry on the work, and when the time came to declare the word to the people, we began to sing, until we had a good congregation, the house well filled. The first we were alone, no other members being present; but on Saturday evening Bro. Nelson, Bro. Edkisson and two sisters came. At this meeting I spoke on the blood of Christ, and it was the subject of the chief of some persons beginning to break. O how the tears flowed from their eyes, denoting that they felt their sinfulness.

I have written to the *Primitiv Christian* in answer to several requests from warm-hearted brethren. They wish to know how long we intend to stay here, and whether we have sufficient work, but has been very sufficient. And of our staying, we will remain here as long as we can. We will conduct the mission as cheaply as we can. But to get work is out of the question.

If you work well to bid, I would be obliged to hire for six months or a year and to work on Sunday as well as other days. In such a situation, I could not preach any; and if I am to thus proceed, it would be better for me to be in America, where I would be free on Sunday. There are different views from some in America. We are like all other people, we cannot get along without food and raiment.

I trust our beloved brethren and sisters from America will give you a complete account of matters here. We also trust the Lord that He now will let you see the things which He can make missionary work successful, requires constant work, night and day, and it is better to work mainly in one place. I believe the time of the Gentiles is nearly fulfilled, and the return of the Jews near at hand. The present war will not add to our work, but rather promote it spiritually.

Some may think our expenses too great, but I am sure, their kind, tender hearts will not so believe when they learn our condition, the condition of our country and the condition of the people. It is necessary to give people something to eat when they come to see and ask the way of life. Strangers come from all parts of the country to inquire about the way of the Lord, and we must be ready to give them food. I cannot turn them away hungry. Our food says, "Feed the hungry, clothe the naked," and O may we never become so lost to love as to withhold the food from the hungry! Last Sunday we had sixteen persons for dinner! All were from a distance. We see, therefore, every way we have curs and burdens resting upon us. But I shall do this, say, my way.—Look to those whom you set to help, and look to our standing. They can tell you better than I can. I am your brother, necessities, and necessities, God bless you all.

Hoping, Dearwath, March 20th, 1878.

Oregon Letter.

WE left our home in Ohio on the afternoon of the seventh of March, 1878. Inasmuch as we were about to start on our journey by the Pacific coast, we were informed that we should nevermore return to our old home and friends in Ohio, we felt like reading the last paragraph of the 20th chapter of Acts, which we did and then bowed down and begged that we might be permitted to depart, and he would provide ever so "whether by land or sea."

At our departure we were well valed to take the parting hand, and we were taken care of as to parents, children, brethren, sisters, friends and neighbors. That evening at 9 o'clock we took the train in Lima, for the West. Arrived we met Bro. Isaac N. Balfanz, of Idaho Co., Oregon, who was bound for the West in December. He had formerly lived in Page Co., Va., and spent the Winter there, on business and visiting friends. We also had old Bro. J. Babare of Dark Co., Ohio with us; he was visiting for the W. Va. W. C. T. U. He stood the trip remarkably well and continued with us to Portland, at which place we separated and left him to travel the rest of his journey with strangers.

We left Omaha at 4:45 the same evening and arrived at Denver at 1 o'clock P. M. We arrived at North Platte City Sunday morning. Here we received orders to lay over in consequence of the snow storm, Friday, West, though there was no snow at this place. We remained at this place till Tuesday, and arrived at Ogden on Thursday morning. At Ogden there were sixteen emigrant cars in our train, and having this great crowd together, we were continued through at the same rate, and were landed in San Francisco on Saturday evening. We spent the night at San Francisco, and at 10 o'clock we were aboard the steamship Idaho for Portland, and thought it was in the stormy months of March, we had an extremely smooth voyage not only myself and some of the young children, but also the old children didn't miss a meal.

We arrived at Portland, Wednesday evening, the 20th, and remained here till the next afternoon, spending the day in prospecting the live stock country. Then at 1 o'clock P. M. we took the train for Salem and arrived there about 7 o'clock, a distance of about fifty miles, and there we were met by Bro. Ashmether, and Tabor and his family in the city and entertained us for a night. My wife and two children were treated for our new home, and were conveyed out to the same. Looked around a few mo-

ments and then took dinner at Bro. David Beoway's, who kindly received us.

On Saturday the 16th, we passed through the Sierra Nevada Mountains, concluding that snow shed over thirty miles long, and the snow in many places drifted about over the shed, and in one place blew it down, so that we were detained about two hours. No hail, however, was done, and what seemed the strangest to us, while we left those snow drifts about nine, in the morning, we were by noon in the midst of green pastures and blooming flowers, and even now will I not write these things, the 20th, the pastures are green and fruit-trees blooming in Oregon. The weather is pleasant and the people are busy plowing and sowing; the white clover in our yard was a stalk-high.

In conclusion we would remark that we cannot yet yet how we will enjoy our new home in the far West. Many would like to have how much our trip cost; we would say it cost us, fare and boarding from Lima, Ohio to Salem, Oregon, about \$500. We paid for six weeks, and two half tickets, or about 75 dollars to the whole ticket. But I would say that those wishing to come to Oregon now, could not come for that amount, as we bought our tickets in February for eight dollars each, which would allow for the rates had advanced to twenty dollars.

Commending ourselves to God as unto our great Creator, we bid you farewell for the present.

DAVID EWALT.

Salem, Oregon, March 20, 1878.

To Sister Mary Harding.

Dear Sister in Christ:—

I FEEL like addressing a few lines to you, since writing you my happy conviction to the truth as it is in Christ Jesus, and that your loving heart, and the love which I feel, tell me that you had striven hard and sincerely, if whether "these things were so," before entering this new relation with the all-glorious Son of God, and also that you had become satisfied several years ago with some judicious followers of Christ, or the "real" Christian church, with which you have been connected some thirty years.

You say you have read the Word of the Lord much, and with anxious prayer; and that all you have wanted is to be a Christian, and that these professed Christians do not discern more all of the holy commandments of Jesus, but put them over in a careless manner, overlooking them, as they call them, "non-essential to salvation," though the Holy Scriptures themselves tell us that it was these, be the commandments of Christ, are so plain, that the wayfaring man, though a fool, need not err therein.

You also say you much regretted in that both your mind and your heart were in the old custom of the world; as the putting on of costly array and of gold and the lust of the eye and pride of life, etc., all of which we are commanded to abstain from. We are plainly told not to conform to the world but to be transformed.

Now, dear sister, as you have so ardently studied to know the ways of the Lord more perfectly, and have at last, like Mary of old chosen that good part, Oh, how happy should you feel who you are now looking and family join in singing those beautiful songs of Zion, and exercise your musical talents, with which you all seem so highly endowed, can you still now more than be content, truly saying with the apostle, "I have nothing to boast of."

Dear sister, I truly rejoice to hear of you returning from the cold and wettery ground, where you had been buried with Christ by baptism, and as you came forth, praising the Lord, I thought with myself, surely,

"There's a crown of glory,"

And a spotless robe for you.

We who were called (Ibidem City,

And I have loved the black."

Now, dear sister, since you and your husband have been so long and so far from the whole love of God, in Christ Jesus, O, how I would love to say a word of encouragement to you both, but I feel my great inability to do so. I know that I am very unworthy, yet, I often feel that I am a poor and unworthy man, but of faith, and that I can be short in living up to the requirements of the Gospel, but yet I never feel like giving up. I would just say to you, brother and sister, put your trust in God, and you will never be able to do anything but feel, and I will never, never forsake you; for,

"When through the dark waters he calls you to go,

The river of we shall and you over to.

And when heavy hail shall your temples adorn Like snow shall you still in His bosom be born."

Oh then never be discouraged although friends should forsake you or you should meet with many difficulties through this life.

"And if you meet with troubles, and trials on the way;

Cast all your care on Jesus and don't forget to pray."

Now, lest my article become too lengthy, I will close by hoping that by your Christian example, you will give your dear family and with the overtures of mercy and make their peace, calling and election sure, before it is eternally too late, in the prayer of your unworthy sister in Christ.

CAROL HOLLINGSWORTH.

Cassville, Nebraska.

A Strange Death.

ONE week to-day, one of our neighbors' boys, almost thirteen years old, John Robinson by name, was sent to water the horses of his father. A short time after his brother went out, and saw John's hat near the well pile, and at once started in search of John. In a few moments he found him, a short distance from the house—dead.

It seems he had fallen a two-year old colt to lead to water, and by some means the rope got a loop around his neck, and the colt drew him in this manner, until the halber came to rest.

Some funeral services in behalf of him were held to-day at the church which is called "Sabbath school." He was a good boy, prone to his school.

M. MITCHELL.

Marckbury, Iowa, March 20th, 1878.

From Texas.

Dear Brethren:—

In answer to your request and that of others, we have been trying to give some account of ourselves, and in this sunny land, through the columns of your paper, should you deem it worthy of publication, and hope it may prove of some interest. We cast reluctantly from our many dear friends in not writing to the brethren, we were to write to all that requested us to do so, we could do but little else. Received no mail with the exception of one letter till first of last week, when it came plentifully. Among the letters were copies of *Birmingham* as *Wheat*, and one from your office.

The paper, always dear to us, is doubly so now. While we read with pleasure the good tidings our eyes are darkened with tears as we read of the deaths of those with whom we were formerly associated. We think we were prepared to stand a while in our humble log cabin, and extend a hearty welcome to our Northern friends.

We continue to like the country. The people about here are kind, obliging and Christian-like. We live within the rules of Bro. J. Sewder, a minister in the second degree.

We have regular appointments the fourth Sunday in each month. Yesterday we had the pleasure of listening to a discourse from Bro. J. Sewder in not writing to the brethren. Also met with Bro. J. W. Chalmers from Montague Co., Texas. The house was filled to overflowing and good order prevailed.

Although a fair-looking country, exceeding the expectations of those who had been in Texas, we would advise to first come and look at the country. It is not always wisdom to be guided by the opinions and judgment of others.

L. K. HOWE.

Cassville, Texas, March 26th, 1878.

From G. W. Lindover.

Dear Brethren:—

YOUR paper has been a faithful visitor to us since January last, 1877, and we like to read its columns. It is a good paper, and we commend by reading the paper and comparing the same with the Holy Scriptures. I fear that we are not searching the Scriptures as faithfully as we should. We sometimes forget the wisdom of God, which is the wisdom of earthliness. This should not be thus; for we may be called away at any time. "Then if we are not ready and have not been faithful to our Divine Master, we will not bear those three-fold visitations of God, but will be forsaken of his servants," but it will be "Depart from me, ye workers of iniquity; I never knew you."

Ah, we should watch and pray, lest we enter into temptation. The Savior said, "Be ye ready always, for ye know not what day the Son of man will come. O what a pity, if He would come and find us sleeping. Therefore let us watch. We should be a light to the world and set at the torch; by our daily work and conduct we should show how well we prepare.

How many of us would reply to night to leave the shores of time? Ah, I fear that we would see a great deal of yesterday; I think there are but few that could say: "I am ready to go."

"I have written out here to the cons of our dear Master, who the Lord bids us call and family gather or around His throne, there to praise His forever and ever.

From Ohio.

Dear Brethren—

WHEN I last wrote you, I was near Bryan, Ohio. I remained here nearly two weeks, had good meetings. From here I went North-west of Bryan into the Silver Creek Church, preached some eight days. Had very good meetings, though they were not very well attended on account of the cold; several applications for membership were made. On the 11th arrived at Eld. John Horvath's new Defiance. Eld. Louca had preached in the forenoon; he remained with us till Saturday; then returned home. Our meetings continued; preached twice a day till the 31st; closed with twenty addresses to the church.

This church is known as the Poplar Ridge church; Jacob Lehman, the elder, is in his 71st year. The church here is in a prosperous condition. At this point I received a challenge from an elder of the United Brethren church.

Ques. 1. Does the New Testament teach that water baptism is an indispensable prerequisite to the pardon of sin?

J. Nicholson affirms. J. K. Alford denies.

Ques. 2. Does the New Testament teach that Jesus Christ instituted us as an ordinance in His church two liberal orders?

J. Nicholson affirms. J. K. Alford denies.

Ques. 3. Does the New Testament teach that faith, repentance and baptism, administered in the name of the Father, and of the Son, and of the Holy Ghost, are the essential basis of J. Nicholson affirms.

Will J. K. Alford deny?

Ques. 4. Does the New Testament teach that bread and wine constitute the Lord's Supper?

Will J. K. Alford affirm?

J. Nicholson denies.

I will now say to our brethren and sisters and kind friends, God bless you with all needed good. Thanks to you all for your acts of kindness. To those who have recently entered the fold of Christ with us, we would say, many of you are quite young, while others are near the grave; the Lord will give you near His blessing side. Be a good surface. He will soon come to hear His children across the dark and rapid river, which divides us from our joyful inheritance. But those who are out of Christ and in their sin, death will have its sting, the grave the victory, it will be deep and dark; the form of death will be terrible. But believers in Christ have found the grave a resting-place, and death their kindred friend. They have gone down into the tomb, saying, "I will arise with you," and shall appear, that shall we also appear with him in glory. They do not die, they only sleep.

I arrived home in safety, found all well.

J. Nicholson.

Hasville, Ind.

GLEANNING.

From Henry Troxell.—I see there is a mistake in giving my address through your paper. It is Post Oak, Clay Co., Texas. We have meetings once a month, good attendance, excellent order and great interest are being manifested by the people generally and progress of doing much good work is like this country well. There is considerable one planted and up already. The weather is warm and dry, and a shower is much needed. Health is good so far, and there are good chances here to go on home with me. My wife and the baby prefer and intend there are not far from Texas; it takes industry and economy to live happy at home.

March 25. From D. Whittier.—The Brethren of the South Bend church have just concluded a series of meetings, which were conducted by Thomas Miller of Fortate church. The meeting commenced March 17th, closing March 24th with one addition. The good work is going forward here

while angels in heaven rejoice more and are just that repeatedly, that over ninety and nine are lost who repent, and one is saved. David Hays of Pine Creek church was with us and assisted.

From M. T. Boserman.—The ark of the Lord is still moving on with us. One more added to the fold by baptism, making twelve additions since Jan. 1st, 1878.

Dundick, G. April 8.

From James Y. Heckler.—I will say that Elder Daniel Fry and wife were here on their way to the West, but I thought they would be gone before July next. They held three meetings with the brethren at Hatfield, and five at Indian Creek. From here they went to North-east and from there to Ephrata in Lancaster Co., Pa. He also preached in Germantown and Philadelphia before coming here. He made some very good impressions and the brethren were very glad for the visit they made among us, as the Brethren here are interested in the Danish mission. When they land here year the Brethren there meet live, they again had something to give for their relief. May the Lord bless our little sister church in Denmark, and those who labor there to sow the good seed for the Lord. Daniel Frick is the prosper for the church in Denmark, a good man, and a great right on from New York to the province of Pennsylvania.

Maidland, Pa.

From Mary Heckerly.—The Whitelville church, Mo., is progressing slowly. Some of our members have left here, some have gone to Colorado for their health; others have gone where land is cheap, and so we are left with few preachers. Bro. J. Bash and Bro. D. Glick in this arm of the church. Having preached twice a month here, Elder John Forney has the care of the church, he has not been here since last October. I hope Bro. Stuebker will give us a call and be gone to the A. M. and preach for us. We have had a very wild winter; scarcely snow enough to cover the ground, but plenty of rain and mud. Had nice warm weather all through March, everything looks fresh, peach trees are in bloom.

From F. Teeter.—Bro. K. Heckman had been our preacher for the past year, but has some time since moved to the North part of the State, so we are left without a preacher. There are only eight members in our neighborhood, and have not had a privilege of meeting with the brethren and sisters as often as we would like to. We belong to the Okaw church, Platt Co., Ill., though about twenty-four miles distant from the main body of the church. Ministering brethren should not forget to give us a call when traveling through Iowa, Ill., April 7.

From L. M. Culvert.—The work of the Lord is slowly moving on here in Allison Prairie. We have just closed a series of meetings and with all the opposition we have to contend with, we have had the pleasure of seeing seven persons baptized, two of which were prominent members of the Campbellite church. Bro. Jess Culvert labored for us, with the assistance of Bro. S. M. Forney; hope the Lord will bless their labors wherever they go.

April 4.

From E. Hoover.—There are few members here, yet all seem to be in a healthy condition. We have had some of the first snow here. We would love to have some of our brethren to come and hold some meetings for us. We have not had any brethren to visit us this winter. There are some here who desire to unite with the church, but have been unable to do so as yet. We come and hold a series of meetings. Who will come? Prospects were ever better for the building up of a church here.

Winfield, Kan.

From A. B. Snyder.—Our series of meetings in Cerro Gordo, commenced March 9th and ended April 7th. Bro. R. H. Miller came to the aid of our cause and labored for us. The result of the meetings is the blessing of the Lord over forty-two additions. The entire result of meetings in Cerro Gordo district is sixty-one, of which six were reclaimed. Unto God be all the praise.

Cerro Gordo, Ia., April 26.

From Josiah Helm.—On February 9th the Brethren of the Lowerville church, North-east of Frankfort, Ind., held their first series of meetings since they were organized. The result was that fourteen precious souls came out on the Lord's side and were baptized. I learned that two more were added since, making sixteen accessions in this church, but have been unable to ascertain the result of the meeting throughout and all were made to feel glad and thankful for what the good Lord did for them.

The church is in a prosperous condition under the care of Bro. Morgan Workman, whose chief concern seems to be, to work in the interest of His Master. May he be spared to watch over his little flock, and enjoy their society. We were kindly cared for while laboring with them. The brethren here our warmest thanks for their kindness.

Lowerville, Ohio.

From Beattie, Neb.—The brethren of the Beattie District, Gage Co., Nebraska, are looking forward to the erection of a house of worship.—Prospects for a good crop are very encouraging here now. There will be great abundance of fruit, if it does not get cut off short. Farmers are very much encouraged, and emigration is flowing in very rapidly. The church here is in a prosperous condition, all well, our prayers are for your prosperity and the enterprise you have undertaken. Your paper is highly valued in this neighborhood.

W. H. France. From Manor Congregation, Pa.—Our church is still prospering. Exciting seasons during this year so far, and more to follow. Hoped two sisters that belonged to the Campbellites for several years. J. Holzner.

DIED.

Obituary notice left, written as but one side of the paper, and separate from all other notices.

BRUNN.—In the Fall Creek church, April 6, 1878, Bro. James Brunn, aged 79 years, 2 months and 24 days. H. H. Hays.

WARNER.—Near Sidon, Montgomery Co., O., March 31, 1878, Bro. John J. Warner, aged 74 years, 5 months and 4 days. S. D.

FRISTOE.—In Shelby Co., Ohio, March 24th, 1878, Annie M. Friston, daughter of friend Charles and sister Maria Friston, aged 18 years, 7 months and 15 days.

SAMUEL MORLER. STUDEBAKER.—In the Yellow Creek Congregation, Stephenson Co., Ill., April 2, 1878, friend George Studemaker, aged 47 years and 5 months. M. H. Fowler.

STROUP.—In the Sandy church, Columbus Co., Ohio, March 7th, 1878, sister Louie E. Stroup, daughter of Bro. E. and Sister Louisa Stroup, aged 14 years, 1 month and 7 days. D. S. Lott.

BARKLEY.—In the Quarrensburg Congregation, Somerset Co., Pa., March 28th, 1878, Mrs. Barkley, son of George and Catherine Barkley, aged 16 years, and 11 months. E. J. Blewett.

INTERESTING ITEMS.

Now and Then.—One hundred yards of a pound of coal or rather five of illuminating gas had been burned in the furnace. No iron stoves were used, and no contrivances for containing heat were employed until Dr. Franklin invented the iron-roded fireplace which still bears his name. All the cooking and warming in town and country were done by the aid of fire kindled upon the brick hearth or in the brick oven. Pica knots or tallow candles furnished the light for the long winter nights, and tanned fowls supplied the place of roasting and broiling. The gas used for household purposes was drawn from deep wells by the creaking screw.

No form of pump was used in this country, so we can learn, until after the commencement of the present century. There were no fireproof safes, for three or four days, by the aid of which a fire could be speedily kindled; and if the fire went out upon the hearth over night, and the timber was damp, so that the spark would catch, the alternative remained of wading through the snow miles or to borrow a brand of a neighbor.

Only one room in any house was warm, unless some one in the family was ill; in all the other rooms the temperature was at zero during many nights in the winter. The men and women of a hundred years ago, when the weather went behind in a temperature colder than our modern henna and wood-sheds, and they never complained.—How Journal.

—French Quakers are not numerous, but a young man of Sarthe, named Turan, belonging to the sect, was lately consigned to the prison of Frankfort, on account of his having been stripped of his clothing and left an entire day in his bed in his shirt, with the option of suffering the cold or donning the uniform presented to him. Towards night he sought warmth by wearing his hat, but an effort could not make him drill. He was finally court-martialed and sentenced to two years' imprisonment for disobedience of orders. His father visited him, and encouraged him to per-

sist in his course, telling him that he had himself formerly been subjected to the very same persecution.

ANNOUNCEMENTS.

Notice of Love-Fests, District Meetings, etc., should be brief, and written on paper separate from other notices.

LOVE-FESTS.

At Butler Dam Congregation, Keosauqua Co., Ind., June 6th, 1878.

Four miles South of Waterloo, Iowa, Wednesday, June 6th, 1878, at 10 A. M.

Union church, Marshall Co., Ind., June 4, 1878, commencing at 6 o'clock, P. M.

Four miles South of Lewistown, Winona Co., Minn., Sat. Saturday and Sunday of June next.

Nashua Co., Mo., four miles East of Grimes, May 10.

Montgomery Co., Iowa, twelve miles North of Willcox, May 18.

Prater Creek church, Dallas Co., Iowa, May 16th and 17th, commencing at 6 o'clock.

Maple-locks congregation, one half mile East of East Natron, commencing May 25th at 6 o'clock.

Two miles North of Hudson, McLean Co., May 11th at 10 o'clock, A. M.

Stone church, Marshall Co., Iowa, June 10, at 10 o'clock, A. M.

The brethren of Cedar Lake congregation, in Northern Illinois will hold a Love-Fest, at the Lord's Willing, at the church-house, two miles Southeast of Coruna, DeKalb Co., on Thursday, June 6th, 1878, extending to 6 o'clock.

By Order, G. J. PATTERSON.

We the Middle District of Miami Co., Ohio, have appointed a Communion on the 15th of May, commencing at 2 P. M. Those coming by rail will stop at Tippecanoe City. This is the way to the Dayton and Michigan roads; please enquire for my home, as I live in the city.

O. F. YOUNG.

If the Lord will, our Communion meeting in the Silver Creek congregation, Gage Co., Illinois, will be on Thursday and Friday, the 16th and 17th of May, 1878, commencing at 6 o'clock.

D. E. PEACE.

The brethren of the State Center church, Iowa, contemplate holding a Communion meeting, first Sabbath and a half South-east of State Center at the premises of brother Martin on the 26th and 30th of May, 1878, commencing at 1 P. M. Those coming from the West, will be met at the train on the 26th at 4 o'clock P. M., and those from the East on the 29th at 10 A. M.

D. B. MARX.

The Brethren at the Pleasant Valley church, Elkhardt Co., Ind., have appointed a Communion meeting at their meeting-house on the 16th of May, 1878, commencing at 6 o'clock P. M. Those coming by railroad will stop off at Vinton, three miles North of place of meeting.

A. A. WENT.

DISTRICT MEETINGS.

Northern District of Indiana in English Prairie church, May 9th.

Northern District of Illinois at Shannon, May 21, at 6 o'clock, A. M.

North-east District of Ohio, in Mahoning church, Mahoning Co., Ohio, May 27th, commencing at 6 o'clock, A. M.

The District meeting for the Middle District of Iowa, will meet Monday, May 27th, at the church and a half mile East of East Natron.

Eastern District of Pennsylvania, in Indian Creek church, Montgomery Co., May 27th.

Eastern District of West Virginia, April 19th and 20th in the Fairmont congregation.

Northern Districts of Kansas and Southern Nebraska, eight miles South-east of Beatrice, May 23rd, at 8 A. M.

W. U. R. R. Time Table.

Day passenger train going out leaves Lenox at 10:25 P. M., and arrives in Beattie at 10:45 P. M.

Day passenger train going west leaves Lenox at 11 P. M., and arrives in Beattie at 11:15 P. M.

Night passenger train, going east and west, leaves Lenox at 1:30 A. M., arriving in Beattie at 3:00 A. M., and at 10 A. M.

Freight and Accommodation trains will run west at 12:30 P. M., 10:30 A. M., and west at 12:10 A. M., and at 4:15 P. M.

Trains will not stop at Beattie unless passengers train make direct connection at Western Union Junction.

G. A. BARN, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which shall be unto All People."—LUKE 2: 10.

Vol. III.

Lanark, Ill, 2nd, 1878.

No. 17.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY.

J. H. MOORE & M. M. ESHELMAN.

—107—

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 MATTIE A. LEAS, ----- LEDONA, ILL.

EVANGELIST HYMN

BY ABELT KREBS.

WHEN the light of day is abroad,
 And every eye is sought to raise,
 When the suns of deeps are shrouded,
 Ours God's evening dawns;
 The suns meet ours to be glad,
 Telling all, Jesus is our Lord;
 He sets his face through the darkest night,
 Pursues us on the hill mountain high,
 Then we should not be with a guilty heart,
 To work in place of His servants
 And the plowmen plow of sin,
 All of God's children shining on,
 Renouncing splendor as a day,
 He sends the "Parable on the six eyes"
 Through the eyes of our kind and able,
 Teaching mortals that He is here,
 To ready men His grace bestows,
 Instructing our precepts to know,
 To the Redeemer chanting praise,
 Our hearts in adoration raise,
 To Him who has chosen our high,
 Looks down in mercy from the sky,
 Where lightning smites our sin,
 While they are pure and light at home,
 Praying the Redeemer in our,
 Leading us to Christ His Son,
 Flying with a new name His throne,
 Rejoicing their faces show,
 By faith we see them from him,
 Shining eternal as a star,
 Reflecting full suns of His will show,
 The path of truth we see to know;
 He'll guide us to our home above,
 To glory the God we love,
 For slaves are not the shining host
 Of saints below who in the trust;
 And if the sun refuse to shine,
 The lustre promise to show,
 The lustre promise to show,
 Shall cheer us through this world of gloom
 To dwell with Christ serene at home;
 When all the saints of God shall raise
 A song of universal praise.

THE INNER APOCALYPSE.

BY C. H. BALLENGOR.

To Brother B. F. Strong, *dear, dear, brother, and*
dear, dear, dear, brother,

WROULD to God I could pour the milk of my
 breasts into a million hearts, and effect an
 opening for the message of Emmanuel. To see
 with my eyes, and handle with my hands, the
 Word of Life, is not enough. The objective
 and tangible must become personal and com-
 pany. "Hearty we do know that we know
 Him, by the MARK HIS COMMANDMENTS" (1 John
 2: 3). To know that we know, this is the
 mystery of godliness. "All things are made
 manifest by the things which they do." The
 professed nothing is: is the Spirit that quicken
 eth." Secretarian and blind and deaf to the
 true significance of the humanity of Jesus.
 And the Brotherhood is impelling the Duty
 by the overgrowth of the human. In the flesh
 and blood of the Son of Man lay all that is

outward in religion; and we can no more make
 redemption actual without the objective, than
 He could make it possible without the assumption
 of a veritable human body. And its absolute
 use was the necessity of a real Deific element
 in order to make the human the vehicle of
 Atonement, successful. It was immensed the
 Holy Ghost by grace efficacy to the outward in-
 formation of 2100 C. The incoming and unfolding
 of God in regeneration and sanctification
 is a mere "think so," "hope so," or "trust-
 possibly, or imaginary creature, but
 "I am of God," and simply by thinking and
 willing and believing; but by doing all the
 relation to our spirit, who becomes part of us
 in the psychological process through THE
 FATHER OF US HOLY GHOST. We "pursue
 our souls in obtaining the truth THROUGH
 THE SPIRIT" (1 Peter 1: 22). This is the
 same, "because the commandments" in the
 intrinsic case already abiding—"Christ is God
 in the flesh," and the Spirit is truly God
 in either of the other two in the Holy
 Trinity, and it is the experienced reality of the
 Divine Presence in the soul "through the Spirit"
 that constitutes religion. Especially is the
 gospel by many in the church, by placing the
 hope of salvation on obedience in the external
 sense, and leaving no real relation to God in
 the reason of man.

If we must go to our own life and breath,
 there is occasion for asking, searching, rather
 questioning as to the reality of our regeneration.
 If there is one thing on earth, which it is
 presently perilous to take for granted, it is our
 saving relation to God. "This is Eternal life,
 that they might know the only true God, and
 Jesus Christ, whom Thou hast sent" (John 17:
 3). This is personal acquaintance, a new creat-
 ure, transforming, God-into-god. Heaven-
 parting Apocalypse of Emmanuel. "Son of
 this there is no salvation." "Whoever drinketh
 of the water that I shall give him shall never
 thirst; but the water that I shall give him
 shall in HIM be a well of water springing up
 unto everlasting life." Conversion from sin to
 holiness, from enmity to fellowship with God,
 is a deep and thorough work. As the Holy
 Ghost must regenerate, so must He perpetually
 renew and sustain the life of the believer, the Holy
 Ghost, embodiment of God, Father of Jesus
 Christ. These are Christians. Who can claim
 the title?

CHURCH GOVERNMENT

BY DANIEL YUNIKAK.

In answer to your request, for me to write out
 for you the method the Brethren of South
 ern Ill., have adopted for organizing the District,
 expense, and also the method of church govern-
 ment in the Missouri Covenit congregation,
 I will say:

1. Each congregation in Southern Ill., re-
 ported to the treasurer the number of his mem-
 bership.
2. The treasurer is instructed by District
 Meeting to estimate what the probable expense
 will be for the next year, by considering the No.
 of members to be added, the salaries of the
 etc., and proportion the amount to each
 church according to her membership. When
 this is done he sends a card to each church, stat-
 ing the amount needed from such church, and at
 what time it will be expected to be in his hands
 so as to have it in time to pay over to delegates
 before starting on their journey. They have so
 reported to the aids of the treasurer, and
 since this plan has been adopted, we always have
 some money ahead, which works well.
3. The means for the support of our home mis-
 sionaries, were raised by each church appoint-
 ing a committee of brethren to circulate a sub-
 scription through the church, and request each

to give for that purpose as much as they wished.
 4. The method of church government in the
 Missouri Covenit, does not differ much
 from the general practice of other congrega-
 tions, except a little more system and a strict
 adherence to parliamentary rules than have
 been adopted in many other congregations.
 For instance, every question before being dis-
 cussed, must come in a written form; must be
 read by the clerk and presented to the congrega-
 tion by the chairman before anything is
 read or said. No member is allowed to make a
 statement or discuss a question without first
 and thus obtaining the right to the floor leg-
 ally; unless permission is obtained to speak in
 the way of asking for it.

4. The clerk is required to keep a faithful
 list of all passed by the church in
 the past year of all business transacted by the
 church, except such as relate to improper con-
 duct of members that has been recorded by
 the church, and public posted.
5. All items, passed by the brethren on an annual
 basis are taught in writing, read, and if possible
 in the form of questions. Each item is then
 in its order read to the church and approved
 by the laity, by giving it a written answer or
 by taking it, the same as at District Meetings,
 if answered then they are recorded.
6. Members departing from the rules of the
 church by using god or profanity, will be
 irregular cast out them by the official brethren,
 and if they refuse to conform to the order, they
 will be brought before the church and dealt
 with as transgressors.
7. The chairman or overseer, of this church
 will take care of all business questions with
 the aid of the members in council, but allow the
 church to dispose of her own business in her
 own way; while he simply considers the business
 to be presented before him, in order to pre-
 pare the assembly and see that members
 keep under of the rules of order adopted by
 the church, so that the voice of the assembly is
 clearly taken on all subjects left to vote and
 take the result.

I have now given you some general outlines
 showing that this will probably contain every
 word you wanted by asking for our method
 of church government. If this does not cover
 what you wanted, you must particularize
 and I will answer more minutely.

Truhs, Ill.

"MY KINGDOM IS NOT OF THIS WORLD."

BY A. DEANS.

It is plainly understood by all intelligent be-
 lievers that there are two kingdoms or ruling
 powers by which the masses of the people are
 wholly influenced or ruled. There are two
 classes of people in existence, and always have
 been from the time the first family was upon
 earth; for we see the spirit of opposition between
 the plans of God, and the selfish, crafty, and
 covetous, disappointment and bloodshed. By
 this we might understand that there are two
 great powers which influence the mind of God's
 creatures.

When the great King of kings, and Lord of
 lords came to this lower world, His birth was
 announced to the humble shepherds, while on
 the plain of Bethlehem in the silent watches
 of the night, by the heavenly host, saying:
 "Glorify in God in the highest, and on earth
 peace, good will toward men." This of course
 does not mean trouble on earth and had will
 toward men; so we see that the disciples of Jesus
 cannot, or will not, take part with the king-
 dom of the world, as long as they are under
 the guidance of King Emmanuel. We have a plain
 figure of the two classes of subjects as outlined
 by the two powers recorded in the fourth
 chapter of the Acts of the Apostles, where the
 authorities of the kingdom of this world told
 Peter and John to speak no more in the name

of Jesus, but they being ruled by King
 Emmanuel answered, "We would to obey God
 rather than man."
 "No wonder that Jesus said, my kingdom is
 not of this world. When "the kings of the
 earth stood up and the rulers were gathered to-
 gether against the Lord and his Christ" (Acts
 4: 25); for to destroy this great King; that the
 prophet Daniel spoke of many hundred years
 before: "He should break in pieces and consume
 all other kingdoms. He (Christ) shall reign over
 the house of Jacob forever, and of His king-
 dom there shall be no end." That is,
 just. He would set up a kingdom in man's
 hearts that would consume all man's worldly
 pleasures and enjoyments, and would annihilate
 a forever; for said he, "I build the kingdom
 of God if I will."
 "Our Savior said, we should not set us up
 in this in opposition to a temporal kingdom,
 and an existing one of His, for He taught His
 little family how to make peace before the first
 battle was fought, when simply trying to find rest
 to the hands of others; that He might not fall in-
 to His own passion, for said He, "My king-
 dom year after year, then would my
 second fight that I should not be delivered in-
 to the Jew."
 After the disciples were endowed with power
 from on high by the outpouring of the Holy
 Spirit on the day of Pentecost, they were of
 our heart and soul, they were not of our
 that desiring for to come from heaven to re-
 consume them who would not receive their
 testimony, neither were they desirous to
 know who should be the greatest. They had
 then that some used in them which also was
 in Christ Jesus. Now, then, if we have reason
 that Holy Spirit that our King promised to
 send and whom He sent to the Father, which He
 represents the world of sin and of righteousness
 and judgment, and will also lead us into all
 truth, by the reception of that Spirit and led
 by it, we are, we are subjects of His kingdom,
 and subject to His laws as recorded in His
 will and testament, and by reading His
 will and testament, and by reading His
 will and testament, His Spirit will bear witness
 with our spirit that we are the sons of God.
 We should be very careful indeed that we do
 not set us up against Him, for He has
 the dead letter to the Apostle John says, "The
 letter killeth, but the Spirit quickeneth, and the
 carnal mind cannot discern the things of the
 Spirit, for they are spiritually discerned." Then
 if we want to understand the deep things of
 God and His Word, we must get in the spirit
 his laws that write it.

Never will I bear the expression of my
 mother when in my youthful days, she gave me
 one day, while deeply impressed with a sense
 of duty by the courtier's spirit, and was in trouble
 about my soul and was searching the Word
 of God for what I could not tell, every sense
 in the quiet hour was notified by her, every sense
 told to me, "Thou can't understand the Scrip-
 tures until thou art in the spirit like they that
 wrote them." Thus far on the Christian path
 I have experienced the truth of this.

PATIENCE.

If a robust man, after a stout breakfast, lays
 off a thick overcoat on the damp pulpit
 sofa, and proceeds from the feast. Let patience
 have her perfect work, it seems but little. Any-
 body can be patient when he has nothing to
 suffer he wants. But when amidst, with the
 aches, and dropsy, and dyspepsia, which it is
 possible to eat, and not having lain down for
 rest to eat, "Thou can't understand the good-
 ness of God until thou art in the spirit like they
 that wrote them." The people say do not
 hear of often are more well, they some who
 make a great racket.—The *Advertiser*.

WHO WILL MEET ME FIRST?

WHO will meet me first in heaven?
When that blissful realm I gain;
When the hands have ceased from toiling,
And the heart hath ceased from pain;
When the fat farewell is spoken,
Sweared the last tender tie;
And I know how sweet, how solemn,
And how blest it is to die!

As my back glides o'er the waters
Of that cold and silent stream,
I shall see the domes of temple,
In the distant brightness beam;
Tongues of that holy fire,
From all guilt and sorrow free;
Who, adorns its golden front;
First will meet to welcome me?

Who will greet me first in glory?
Oft the earnest thought will rise—
Missing on the unknown shores
Of that lone beyond the stars.
Who will be my heavenly mentor?
Will it be some simple saint,
Or an angel from the countless
Myriads of that world of light?

No, not these for they are never
Gladly, here, my heart I view,
But the dear ones I have loved here—
Thee, the best, the true, the true—
Thy who walked with me-life's pathway,
From our love to death was ours,
When they loved me best in the world,
Will be first to greet me in heaven.

SELECTED BY STEVEN HUNT

THE NEWTONIA DEBATE.

THE following is a brief synopsis of the arguments presented during the discussion at Newtonia, Mo., between Dr. B. Ray of the Baptist, and J. W. Stein of the Brethren. As several speeches were made before I reached the place, my report cannot commence with the first speeches. Suffice it to say as a commencement that Mr. Ray affirmed that "the Baptist churches possessed Bible characteristics entitling them to be regarded as churches of Jesus Christ." This Bro. Stein denied.

Ray maintained that the Baptist church, like Solomon's Temple, was composed of the proper material, claiming that the people were fully converted and pardoned of sins before being received by baptism into the church. He maintained that persons must have their sins pardoned, and be fully converted before entering the church. Brother Stein maintained that Baptist churches were not composed of proper material—that their conversion was not thorough, for they did not cease to learn war as commanded in the Scriptures, which was proof that the Baptist churches were not composed of properly prepared material—not fully converted. He maintained that their repentance was not genuine—not sufficiently thorough to prevent them from taking oaths of confirmation in direct violation of the Scriptures, when it says, thou shalt not swear.

When I entered the meeting-house, Mr. Ray was near the close of his second speech, hence I could obtain no direct notes of it, but had to start in with Bro. Stein's second speech, which commenced about three minutes after I entered.

THE DEBATE.

STEIN. God does things that we dare not do. For He kills and makes alive. His making oath is no proof that we are to do likewise, especially so since He has said in His Word, "Thou shalt not swear." God forbids swearing. The Baptist churches do not heed the command, but violate it by taking oaths of confirmation. Baptists kill each other in battle—they go to war and fight, including their hands in each other's blood; this is known to be a fact. The Gospel teaches that every soul should be subject unto the higher powers, but not subjects of

these powers. We are not only subjects of this government, but strangers and pilgrims on the earth. We obey man when it does not conflict with God's teaching, but prefer obeying God rather than man. We may tribute, and in this way respect those who are over us, but take no part in war. We do not resist, but submit. The gentleman has been attempting to prove that baptism is not a condition of salvation, but Peter, who evidently knew what he was doing, told the Pentecostians to "repent and be baptized for the remission of sins." Paul was told, "Arise and be baptized and wash away thy sins calling on the name of the Lord." From this, it is clear that Paul's sins were not pardoned till after baptism, hence making baptism a condition of salvation. The water did not wash away his sins, but God did, and this was on condition that he would "arise and be baptized."

People do not become members of the body of Christ until they publicly put on Christ in baptism; this is to be "born again of the water and of the Spirit." To illustrate: a foreigner desires to become a citizen of this government. He must fill the requirements and the last part upon his part is to take the oath of allegiance. Care not how good his motives are, nor what may be his faith, the oath he must take and is not recognized as a citizen until he does. The simple oath don't make him a citizen, but he cannot be one without it. Just so in baptism, this simple act does not make man a Christian, but God has ordained that man must be baptized, or born of the water before entering the kingdom. No man was told to dip himself seven times in Jordan and he should be cleansed. He became clean, not by the water-cleansing him, but by the cleansing, however on condition, and that condition was that he should dip himself seven times in Jordan. My friend wants to know what a man is before he is baptized? Is he a child of God or the devil? I will answer by asking him a question: What is a foreigner before he takes the oath of allegiance? Does he belong to this government or not? I want him to show that salvation is by faith independent of baptism where baptism is possible. This we know he cannot do. He refers to the thief on the cross and says that proves salvation without baptism. But it evidently does not in this case, for it was not at that time possible for the thief to be baptized. Let him bring forward a case where it was possible for a man to be baptized, and saved without it, and that may be some proof of his faith alone theory.

But what Christ was on earth, He could do as He thought proper regarding the pardoning of sins—He could say, "thy sins be forgiven thee," but after His death, after His will was sealed and made valid by His death, no one on earth has the power to promise pardon on any other condition than that by that laid down in that will. That will says, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." This is the will and from it not one dare deviate. The law has been committed to earthen vessels and they must teach and administer it just as it stands. Christ commands both faith and baptism as a condition of salvation. Mr. Ray does not do that; he will not teach the Bible doctrine on this subject. He don't teach like Peter on Pentecost, to "repent and be baptized for the remission of sins." He and Peter differ. He has the remission of sins without baptism; Peter does

not, that is one point of difference between Peter and Ray.

Christ says, "except a man be born of the water and of the Spirit he cannot enter the kingdom of God," but Ray says, he can—can get into the kingdom without being "born of water." My friend's method is an *abortion*, it is getting people into the kingdom before they are legally born.

RAY.—Being born of water does not refer to baptism. I will not say what it refers to, but will say it does not refer to baptism. I learn that he that "loveth is born of God," this don't refer to baptism. A man loves before he is baptized, and then he loves he is born again—born of God, this puts being born before baptism. All who *will* upon the name of the Lord shall be saved. God will damn a man for the want of faith, but not because he is not baptized, for he that "believeth not, shall be damned" so says Christ. He don't say, but that is not BAPTIZED shall be damned, not one word of it.

I maintain that Christians have a right to fight in defense of their country when called on to do so. If we live in a government and endorse what it does, though we do not help, yet it is the same as if we did it ourselves. If we give our voice for hanging a man it is the same with us as if we ourselves had done the hanging. Our giving consent also implicates us.

Cornelius was saved before baptism, for Peter says, "who can forbid water that these may not be baptized who have received the Holy Ghost as well as we." Cornelius received the Spirit just like the apostles at the beginning, which shows that his sins were pardoned before baptism, for the Holy Ghost would not dwell in a heart full of sin. My friend says, baptism is a symbol. Well the thing symbolized must exist before the symbol, and as baptism is a symbol of remission of sins, it follows that sins are remitted before baptism. If Paul's sins were washed away at baptism then the *LETTER* WATER washed them away, and therefore I call it a WATER salvation. But this leaves salvation in the hands of men, and hence the sinner must come to man to have his sins pardoned. I tell you sirs that I don't believe such doctrine—away with a doctrine that puts salvation in the hands of poor, fallible man. Come into Me all ye ends of the earth and he saved, is the language of the Bible. We learn that salvation is of *grace* and not of works, but my man shall mood, for by grace are ye saved and that not of works, it is the gift of God. We are saved by *grace* through faith, then our salvation is not of works, but FAITH. A man can be saved without coming to me, he must go to Christ, and not come to me. The doctrine of salvation by water will not apply to the poor, wounded soldier on the battle field. He is wounded and helpless, and away from home and friends in a dying condition, and there calls upon the name of the Lord; must he be damned because he cannot be baptized? I say no, he can be saved without the aid of man.

Judson tells of three noble young men who made application for baptism, but died before it could be attended to. Must they be damned and go to hell just because they had no chance of being baptized? Take a poor sinner who is down sick with the typhoid fever. While on his death-bed he is convinced of his sins and wants to be saved. He cannot be immersed for he is not able. Must he be forever lost just because he is not able

to be baptized? This water salvation doctrine is a Roman Catholic dogma, it came from the mother of harlots and not from God. Peter's language to the Pentecostians does not prove that baptism is for the remission of sins, but teaches that baptism is to take place *because* of the remission of sins. For Solomon's Temple they had the material fully prepared before it went into the temple. So with the church of Jesus Christ; people want to be converted, and made a Christian before put into the church. I asked my friend, what a man is before he is baptized, whether a child of God or the devil? He says he will answer by asking me a question. That is the way the Yankee does, and I guess he must be one, they answer one question by asking another. He wants to know whether a foreigner is a citizen before he takes the oath? I answer he is not. Now I want to know of him what a man is before he is baptized? Is he a child of God or the devil?

STEIN.—God in His divine arrangement, requires an impossibility of any one. We are not debating about the design of baptism where it is impossible. The Baptist church holds that even where baptism is possible it is not a condition of salvation, and then to prove that they are right, bring up a case where baptism is impossible, hence the thief on the cross. All he could do was to believe and repent; with his baptism was impossible, hence not required. Let him bring forward a case where baptism is possible and then not a Bible condition. He thinks salvation is not turned over to human hands, in agencies, yet he preaches, and this is *human* work, in order that people may believe and be saved. Christ says, "As my Father has sent me, even so send I you." They were to go into all the world and preach the Gospel to every creature, in order that "He that believeth and is baptized might be saved, and he that believeth not, be damned. If human instrumentalities have nothing to do with salvation, why have the Gospel preached? He virtually approves of human agencies when he sends men to preach to the heathen. Paul says, we are saved "By the washing of regeneration, and the renewing of the Holy Ghost" (Tit. 3: 5). The *washing* of regeneration here refers to baptism, to being born of the water. A man's faith is not perfected till in baptism, for by works is a man's faith brought to perfection. Abraham's faith was made perfect by works. Faith without works is dead, and a dead faith has no virtue in it. Jesus Christ is the author of salvation unto all who obey Him, and baptism is one of his commands, but the man who refuses to obey Jesus by not being baptized, has not Christ as the author of his salvation, for he has no salvation unless there is salvation out of Christ in disobedience. We teach salvation by both grace and faith, but not independent of baptism, nor neither do we teach salvation by the washing of regeneration independent of grace and faith. We obey God and then trust HIM for salvation. Peter connects baptism with salvation, for he says, when speaking of the eight souls being saved by water, "The like figure whereunto even baptism doth also now save us." The Baptist Church makes baptism a condition of membership, for they will not receive a member into the church without baptism, but maintain that a man can be saved without it. If a man can be saved without baptism he can be saved without getting into the Baptist church

at all; and if the Baptist church is the church of Jesus Christ than a man can be saved outside of the church of Christ, and if that be the case I do not see what use the church is.

You see Mr. Ray teaches that a man can get to heaven without baptism, but he cannot get into the Baptist church without baptism, therefore it follows that a man has to be better to get into the Baptist church than he does to get into heaven. According to this logic a man without baptism is good enough to commune with the Father, Son and Holy Ghost, but not good enough to commune with the members of the Baptist church. Because we talk about baptism being a condition of salvation, my friend calls it *salus salutatio*. Why does he not talk about a *felix salutatio*? According to his logic Natanael's cleansing from the leprosy was a *water salutatio*. Why does he not talk about a *serpent salutatio* in the wilderness where Moses lifted up the serpent? When the blind man was told to go and wash in a pool of Silvan, why not call that a *spittle salutatio*? Why not talk about a *spittle salutatio* when the eyes of the blind man were anointed? He says baptism for the remission of sins is a Roman Catholic doctrine, and is from the mother of harlots. Both Mosheim and Dr. Cave, learned historians, say the primitive churches held baptism for the remission of sins. Tertullian who wrote at the close of the second century, taught the same doctrine, and so did Justin Martyr, who wrote about the middle of the second century. The Apostolic Fathers, whose writings I have, taught the same doctrine, and they lived in the first century. Both Paul and Peter taught baptism a condition of salvation; and so did Christ, yet my friend says it came from the mother of harlots.

This closed the discussion on Wednesday evening. Our next will contain what was said on Thursday.

A. H. MOORE.

PLAINNESS IN DRESS A SOURCE OF MORAL POWER IN THE CHURCH.

BY ABRAHAM REESE.

IN like manner also let women adorn themselves in modest apparel with shamefacedness and sobriety; not with braided hair, or gold, or pearl, or costly array. (1 Tim. 11: 9). The Church on earth was established by our Lord Jesus Christ, for a specific purpose. Its chief object being, as we believe, to separate His followers from an unbelieving and godless world, and to reclaim the lost and ruined race.

It pleased God by the foolishness of preaching to lead us out of the darkness into the marvelous light of the Gospel. Man is naturally a social being. His sympathies lead him to affiliate with his kind. Whatever affects men as a class affects the individual man. An old writer says: "One touch of nature makes the world akin." These instincts and sympathies are as universal as the race.

History, individually, repeats itself from age to age. "For we are the same that our fathers have been; we see some signs that our fathers have seen, and run the same course our fathers have run." One of the noblest sentiments that ever fell from mortal lips, is that memorable expression of Cicero—a pagan writer, and yet a philosopher and sage. "I am a man, and consider nothing foreign to me that belongs to man." Man is, also, a dependent and imitative creature. He

is greatly influenced by the conduct and example of his fellow men.

"No man liveth to himself, and no man dieth to himself"—God planted these instincts in the human soul for great and noble purposes. As our blessed and adorable Redeemer was not only Divine, "God manifest in the flesh," but, also, a perfect man. He could sympathize with the common wants and sympathies—the natural affections and feelings of man. Christ needed not that any should love Him in regard to man, and knew what was in him. "For we have not an High Priest who cannot be touched by a sense of our infirmities, but was in all points tempted like as we are, and yet without sin." In our worship of the blessed Redeemer, we often forget this precious fact. So full of reverence and awe is the devout soul, in its approaches to the throne of grace, that it often fails to realize that Christ is our Divine Brother in a human, as well as a divine point of view.

The church is the light of the world. It is the great moral lever that moves the world, and its mission is to save the world from sin in this present life, and from "the wages of sin" in the life which is yet to be. But the church, as a body, is just what the individual members are. The moral power of the church can rise no higher than the individual character of its component parts. The fountain can rise no higher than its source, is true in a spiritual as well as physical sense.

Speaking to His disciples the Savior said, "Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted? Also, 'Ye are the light of the world, but if that light be darkness, how great is that darkness?' All the moral power, then, the church can possibly bring to bear against Satan and the powers of darkness depends, not on the church as a whole, but upon the individual character of its members.

Then whatever affects the individual character of its members affects the church as a whole. This proposition, we think, no one will care to dispute. The moral character, then, of the church is the sum of the moral character of its members. Whatever, then, tends to elevate the standard of purity and holiness in the church. This reasoning being assumed as correct, the converse of the proposition must be equally true.

In the proposition, therefore, that the church is pure and holy, does the church exert a moral power over the world? We are commanded, among other things, by the Lord's blessed Book, not to affiliate with the world—to come out from it, and to be "a peculiar people, zealous of good works." "Love not the world, neither the things that are in the world," say the Scriptures of divine truth. Why not? Because, continues the Word, "all that is in the world, the lust of the eye, the pride of life" &c., "is not of the Father, but is of the world." "Set not your affections on the things of the earth?" Why not? Because "the fashions of this earth passeth away." The things of time and sense are transitory, evanescent, perishing, mutable, passing away, is written by the finger of God Himself upon all things that pertain to earth.

"The things that are seen are temporal, but the things that are unseen are eternal." The world cannot supply the wants of our imperishable souls. Then it is not only the duty of man, as the intelligent, rational creature of God—accountable unto the Judge of all the

earth for the deeds done in the body, to seek for those things that are permanent, immutable, and eternal, but it is supreme folly to do otherwise. Every source, then, of moral power should be earnestly and diligently sought and appreciated, with a view to our growth in grace, and in "the knowledge of our Lord and Savior Jesus Christ."

All undue concern about the perishing things of time and sense must be banished from the mind of him who would set out to win the prize of eternal life. The Christian is admonished not to be conformed to this world, but to be transformed by the renewing of his mind. The world runs to great excess in adorning the outward man, the perishing tabernacle of clay, which shortly must be food for the worms, in the hallidiments of fashion and pride. To be "clothed in purple and fine linen," and "to fare sumptuously every day," is the one absorbing passion of the vast body of worldly and godless men. To this end all their energies are bent, and like, Dives of old, upon this unballored shrine all the tender and sympathetic impulses of the soul are offered up. The rich set up a princely and gorgeous style of life, to gratify their own sensual instincts, and to operate as an insuperable barrier between them and the poor, whose poverty condemns them to social ostracism, and lars, as with triple steel, the doors into this charmed and exclusive circle.

The poor, striving to attain to this envied and fascinating position in life, are led into extravagance, profligacy, and vicious habits, which ultimately, terminate in financial ruin, and not unfrequently end at the penitentiary, the gallows, or suicides' graves. We need but glance over the columns of the secular prints, to see this sad truth abundantly verified in the long, black catalogue of crimes set forth from day to day therein. In fact are not these melancholy details the chief "stock and store" of the daily prints of the land? Behold the ghastly record of victims offered on the pitiless altars of fashion, extravagance and pride.

(To be continued next week.)

THE LORD'S SUPPER.

BY JOHN BAKER.

SUMMER III.

THE LORD'S SUPPER AND THE COMMUNION CONTRASTED.

THE Lord's Supper is a full evening meal, and was so eaten by Christ and the apostles just before the Communion, and is never called the Communion anywhere in the New Testament by the marriage supper of the Lamb in the kingdom of God (Rev. 19: 7; Luke 22: 20), while the Communion is emblemized of the broken body and shed blood of the Lord, by which we do show forth the Lord's death, and shall do it in remembrance of Him (Matt. 26: 27-29; Mark 14: 22-24; Luke 22: 19, 20). Christ ate of the supper with His disciples, but He did not eat of the bread, nor drink of the cup of the Communion, but said, take this and divide it among yourselves. For I say unto you I will not drink of the vine &c. (Mark 14: 25; Luke 22: 17, 18). Paul said, the bread which we break, is it not the Communion of the body of Christ? The cup of blessing, is it not the Communion of the blood of Christ? (1 Cor. 10: 16). Paul said, for I have received of the Lord, that which I also delivered unto you, that the Lord Jesus, the same night in which He

was betrayed, took bread, and when He had given thanks He brake it, and said, Take eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner He also took the cup, when He had supped (after supper Luke 22), saying: This cup, is the New Testament in my blood &c. (Cor. 23: 26).

THE COMMUNION.

How men can call it the Lord's supper, and thereby contradict Christ and Paul, when they named it, the Communion of the body and blood of Christ, as if Christ and the apostles knew not how to name it, and men know better, and then turn right around and take it in the morning and at noon, and call it the Lord's Supper, and what is still worse, they separate God's ordinances, as if Christ had not known the business of His mission; or as if the Father had not understood His business when He sent His Son into the world to do what the Father commanded Him? For you hear Jesus say, the Son can do nothing of Himself, but what He seeth the Father do; these also doeth the Son likewise (John 5: 19, 20). For I have not spoken of myself, but the Father that sent me, He gave me a commandment what I should say, and what I should speak (John 8: 29, 30). And I know that His commandment is life everlasting (John 12: 49, 50). Then surely He has received Feet-washing, the Supper as well as the Communion, and all from the great Father in heaven and those aside, and put-a-matter that which God has joined together, and only keep that which they in their carnal mind think best, and pervert and abuse it! How long will God forbear judgment? Who will answer? Who will be able to stand?

We hear Christ say, before He left the supper table in that upper room, "Verily I say unto you, he that believeth on me, the works that I do shall be done also; and greater works than these shall he do; because I go unto the Father" (John 14: 12). Here Christ had just finished the work of Feet-washing, the Supper and Communion, and said, He that believeth on me, the works that I do shall be done also; if a man love me, he will keep my words, and my Father will love him. He that loveth me, he will keep my sayings (John 12: 23, 24). He that hath my commandments and keepeth them, he it is that loveth me (verse 21). For this is the love of God, that we keep His commandments, and His commandments are not grievous (1 John 5: 3). And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar and the truth is not in him (1 John 2: 3, 4, 5). Whosoever transgresseth and abideth not in the doctrine of Christ, has not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son (2 John 9-11). I marvel at ministers who profess to teach men the doctrine of Christ, and misconstrue and set aside the above plain teaching of Christ. How will they stand when Christ will come in flaming fire to take vengeance on all that obey not the Gospel of our Lord Jesus Christ? (2 Thes. 1: 8). May God open their blind eyes, and stop the error and save the world, is my prayer.

"Pray without ceasing," is an exhortation from the apostle. If we live a prayerful, pious life, we have peace in God; our lives will be a continual prayer.

The Home Circle.

READ AND OBEY.

"Brethren, love your wives."
 "Hear, ye husbands."
 "Fathers, bring up your children to the Lord."
 "Children, obey your parents in the Lord."

SUNDAY MORNING.

Cannot Go to Meeting.

THINK of the many that morning who are away from the main body of the church—are isolated and cannot go to worship with their brethren and sisters. There are many such. Perhaps you are one of the large and thoughtful congregations where the members can go to a large house, comfortably warmed and seated, and there enjoyed the words of truth as they were read or spoken. Yes, brethren, sister, you are here where you see your brethren often, but because of poverty you were compelled to go to some country where food is cheap, that you might have a place called "home." How you would have liked to stay where you could go to meeting every Sunday, but you can't and now you cannot go to meeting this morning. O how your heart would hop for joy if you could go to meeting once more! You are very lonely in the heart of the hill, and the fellowship of the saints. O how you long for a few brethren and sisters to come and sing and pray with you! If a few would just now come in, how full of rejoicing you would be. You would not care for the broken-down man, the feeble woman, the bedridden man, you are lonely, and the words of comfort would be precious to you. Ah! how happy you would be, if a poor, "indecayed" brother or sister should, this morning, walk into your lonely cottage and talk of Jesus to you! Whatfulness of joy would be in your hearts.

But I want to encourage you the beautiful message that is coming down. "I have chosen you out of the world," therefore "let your light shine," that others may be converted and to love Jesus. First, *love right*, this will make a powerful effect on your neighbors. Have a perfect love for your brethren, their love and respect, ask them to come to your home, and there try to instruct them. Do not say you cannot. A man that can tell how he loves, can tell how he is saved; and he that can tell how he loves his neighbors, may be sure that he has loved for all men are saved alike—are saved by the same Savior, have the same Book, the same Spirit to lead and guide them. Ah, but you say you are no preacher—how but how could I do that? No matter, you are certainly fit to tell sinners to come to Jesus. For sinners, work to build up the church, not only in numbers, but in piety and godliness. You, you would like to sit in a comfortable man-of-war, and you would like to see your ship at sea, and let and let us to some one preach, but you cannot. The Lord bless you in your loneliness.

And then you are exposed to the joys and temptations of the world more than those who almost wholly make up a community. You are exposed to a variety of temptations, by both the popular professors and the worldly people. Your mode of worship, your plain habits, your devotion to Bible principles are talked about in a light manner. But be patient, beloved in the Lord, never give up your hold on the helm, keep the sails up and you will sail through in safety. To speak evil of God's word, God's people, is to speak evil of God Himself, and all such unkindnesses God will avenge. Never leave Jesus! Cling to His life-blood, therefore abide in Him. Look up and behold His cross, His love. Read the Bible, pray much in secret, talk Jesus to your neighbors and behold the glory of the Lord in your midst. He that wants you to do your part. Tear, your brethren are great, the cross heavy, but O, what is more pleasant and profitable than working in love for the Father and the Son. God will do what He wants you to do every part. Tear, your brethren are great, the cross heavy, but O, what is more pleasant and profitable than working in love for the Father and the Son. God will do what He wants you to do every part. Tear, your brethren are great, the cross heavy, but O, what is more pleasant and profitable than working in love for the Father and the Son. God will do what He wants you to do every part.

But I want think of your own sisters who are lonely are not yet in Christ. They live quite a distance from the regular places of meeting. They want to go to meeting this morning, but the husband says, "O no, we cannot go today, I want to rest." Ah! my friend, were you at rest in Jesus, you could not stay away from meeting to-day. Poor sister! she has not been

to meeting for six months, and O how she longs to go to-day. God bless you, dear sister, in your isolated condition. Brethren, seek, seek, and seek and pray with them. Do them good whenever you can. This is truly a hard one. They need sympathy and encouragement.—M. M. EMBELING.

A TALK WITH MY YOUNG FRIENDS.

LOVE to meet and talk with young people, and take great pleasure in knowing them. Talk that you may know I do, I will tell you how long since I have been the past week, for I was not permitted to meet with my young folks (as my father) because of a disease that might have proved close and had a short time, to prevent the spread of that loathsome disease, diphtheria, which has been raging for some time in this place.

About four weeks ago, a little girl in this neighborhood took the dreadful disease and died. About the same time one of my pupils was kept from school, and on learning the cause of her absence, I found that she had taken the disease. She had a sweet little brother, Willie, who was only four years old. After he had taken the sick, he came home, bringing me word from her every morning until finally he took the disease too, and it was not long until another of my pupils whom I will call little Alice, took it, and the same time a little Willie, he was in his father's bed. He did not look like one dead, but like one sleeping and dreaming an angel dream; he on his face was a smile of joy. As I watched of them filling up the grave I thought,

"O my sweet little ones, what has God done to you? He would not keep that he is gone."

Willis is his name, with him to mourn."

The morning after Willie was buried, and my pupil and I had again met at school and were busily engaged in our daily work, some one stepped in, going to the door to leave me, and was there. I met a gentleman who had come to tell us that little Alice was dead. O, how sad it was! He was to be buried the next day. I did not attend the funeral, but went home to see to my own work. The next morning I returned again, then (the people with whom I usually hold one that Friday was quite sick, and could not get well, but must follow his little brother Alice). They took me to see him, but he was not there. I sought for him, but he was buried father, mother, sister and brother sleeping in the dear one, who had a short time ago, was a laughing, joyful member of the circle. The baby brother was sleeping, unaware of what had taken place.

But Monday the next evening children were called, but to-day the sister and brother are very sick. The baby brother was sick, but is better now. I hoped they would escape the dreadful disease, but for low my hope failed now.

"My youth and beauty for awhile
 The clerk and eye will show,
 But scarce they could trace the tribute smile
 Ere death will lay them low."

Tomorrow I will open school again. O what a change there will be from the scene in the same school-room! So we will meet the same old ones who were left here and joined the heavenly school. I will miss them sadly, for I loved them dearly. They were beautiful, and true to heart, they were good. Their souls will be saved, and I will miss them in my classes, but I will have the sparkling eyes and sweet little voices that would sound so well when reciting. My pupils will miss them in the play-ground and school-room. And the vacancies they leave at their homes are too numerous to count. They are the ones who stand both at home and at school. Willie was very amiable with his little sister, he would help her to get on her wrappings before leaving the school-room and always attend to the same thing.

Little sister, if you could have the sparkling eyes and sweet little voices that would sound so well when reciting. My pupils will miss them in the play-ground and school-room. And the vacancies they leave at their homes are too numerous to count. They are the ones who stand both at home and at school. Willie was very amiable with his little sister, he would help her to get on her wrappings before leaving the school-room and always attend to the same thing. Little sister, if you could have the sparkling eyes and sweet little voices that would sound so well when reciting. My pupils will miss them in the play-ground and school-room. And the vacancies they leave at their homes are too numerous to count. They are the ones who stand both at home and at school. Willie was very amiable with his little sister, he would help her to get on her wrappings before leaving the school-room and always attend to the same thing. Little sister, if you could have the sparkling eyes and sweet little voices that would sound so well when reciting. My pupils will miss them in the play-ground and school-room. And the vacancies they leave at their homes are too numerous to count. They are the ones who stand both at home and at school. Willie was very amiable with his little sister, he would help her to get on her wrappings before leaving the school-room and always attend to the same thing.

Indulgent parents. But on the other hand it will be obedient and kind, it will not be a final partner, but will remain only as though they had gone over your shoulders, but keep them home, where you can hope, when your work on earth is finished, to join them to part no more.

My dear young readers, are you prepared to meet your God? If not, begin "while it is yet called day," but do not even remain till it is plain, that now is the only time we can call our own? We are sure of that moment, but the next may never be ours. Why, then, when life is so uncertain, not attend at once, to so important a matter? If so your heavenly Father who watches over you and cares for you always. He can do more to keep you from evil than the most watchful eye of a loving father on earth ever could, if you will only ask Him. Then come to Him now, while you are young, and in His holy Word, your heavenly Father, your Creator in the days of your youth, while the days come not, nor the years draw nigh, when those shall say, "I have no pleasure in them."

"They that seek me early, shall find me." Thus my dear young friends, I would tell you, that I would not be contented with that will never ensure. He is waiting now with outstretched arms to receive you, if you will, but give up all else for Him. Christ does not ask you to give up His love; He makes it a free gift to all who will receive it, and our greatest treasure, and I assure you they are free. He only wants us to love Him—give our whole hearts to Him. I wonder how I could live so long without Christ! How grateful and wretched I have been! But I hope that I shall do some good for you, and am made happy by the presence of God's Holy Spirit. Often, when I was made to feel unworthy did I try to tell the love within me, which was constantly calling me to come to Christ and love, by going near and listening to the ways of the world, and to help bring the emptiness of the world and its vanities, upon which I depended for all my pleasures, as compared with the all-sufficiency of the great Savior. I was then forced to admit that the religion of Jesus Christ was a good thing, and that one day I would embrace it. Thank God, that day came! Oh that heavenly day! Never was there a day half so beautiful; never before had I ever sounded so sweet, for I was now about to follow the footsteps of my dear Savior.

And he has been with Joshua's name. Never before had I ever seen him tell an expression to those which fell from the lips of the minister on that day; and when it was all over—when I had "sung and heard" the place where Jesus lay, how have I ever been so comforted and so doing right! It was a day of gladness and joy.

Let me now entreat you, my dear friends, to think seriously upon what Christ has done for you, and what He offers to you. It is not safe to put it off. This moment, when you are young, God in His infinite mercy, has given it to you; but the next may be withheld; it may never be yours; then before I close, let me urge upon you once more, the importance of our accepting Christ Jesus as your Friend and Savior. Much love to all.

MARY J. STEEN.

Willow Creek, Ill.

CHILDREN AT WORK.

From Griffith Fisher:—I live with my good mother and two brothers. We are seven children in all. My father is a good man, he has been on the bank of the Tapscott river. Father and little Kettle are loved in our grave. O how sad we felt when they died! I go to school and want to learn all I can. My brother-in-law takes my paper, and gives me a copy of it. I have some letters that I have written of the little folks' letters that I wish to do my part. Let us try to be good.

Deer Creek, Ind.

From F. D. McKever:—I go to meeting and like to hear the minister preach about Jesus. Children obey your parents in the Lord; how this is the first commandment with promise. My father is the first commandment with promise.

Middlebury, Ind.

From Jacob Bangardner:—I am a poor orphan boy, and live with my sister Mary. I have a little blind brother, and oh how thankful I am to God for my eyesight when I see my brother read and hear and see and hear and see, which is the first commandment with promise. I am a member of the church, but I like to go to meeting. I hope the good Lord will spare me, so that when I am older, I may become a member. Let us all be good children.

Middlebury, Ind.

"Upon the first day of the week let every one of you by his mind in store as God hath prospered him."—Paul.

WHAT CAN I DO FOR JESUS?

WHAT can I do for Jesus?
 Can I make such a little child,
 As I can know His goodness,
 His disposition mild?
 What would I do for Jesus
 If I could but the power?
 Ah! how I feel my weakness,
 How I wish to be a saint,
 To see such a little flower.

I cannot reach the Gospel,
 To enter, listening ears,
 Nor light His glorious lantern,
 Who am so young in years.
 Can I do might for Jesus,
 And feel my weakness?
 O yes, I'll sing His praise,
 Who did plant on the tree.

Yes, I can sing for Jesus,
 And He will hear my song.
 Who makes little children
 Join the heavenly throng:
 He joins to lead the voices,
 Who feel His weakness?
 Ah! smiling, say His Kingdom,
 Shall I not our Kingdom be.

I'll pray and sing to Jesus,
 The little children's friend,
 Who gave His life to save us,
 For our burden without end.
 Yes, I'll sing His praises,
 And my soul shall glow,
 Thus sing and pray to Jesus,
 For children's prayers are sweet.

Soliloquy by William A. West.

THE OTHER FAMILY.

Dear Children:—

I AM now ready to tell you something about that other family. I am glad I don't need to pain your feelings by giving you such a sad picture as I did in the account of the other family. I received a letter from a mother who writes to her little boys, and they have a sweet little sister when they love very much. In the letter she writes me to visit them. I got there in the evening and how glad we had arrived to see each other again, for some we had parted the last time. Our children, dear, good just had become willing to love Jesus, and help their dear mamma keep up the family prayer and read the Bible. (Don't you just now think of the little boys' pups in that other family, who are being worshipped by their mothers? Do you?) When I got to this family instead of the children being sick and awkward, they came right up with happy smiles beaming on their faces, and shook hands, and what intelligent little fellows they had been. At night after all the chores were done, they gathered round their mother and seemed to know just where to put his hat, and just how to do to please papa and mamma. At the table each one seemed to know just how to behave so as to make people love them. And papa and mamma seemed glad to know how the children were getting on. They were told me that they will love them. I heard no harsh, loud words there. After supper we read out of the blessed Bible and talked about our duties as Christians. The little boys can talk intelligently about their duties. They were told me that the boys can sit up late at nights and hear the Bible read. After the reading and talking, we all bowed before God and tried to call Him to still be good to us as in the past, and keep us in His love. After that we came to read their mother's mamma said our good Father in heaven to bless these dear little ones when He had entrusted in their care. You will now think, no wonder that these are good, happy children, who study to do the will of their Father and our mamma? Or, what a blessing, thought I, to have such good parents; but, dear children, I only saw to the mere when I was in that other family and saw how it when a family does not obey Jesus.

The next day was Sunday, and we had the good privilege of attending meeting and heard about some of the things we must do to be good. In the evening, when I parted with that nice family, I just felt like staying all night with them again.

Now, dear children, which of these two families would you rather live in? (I forget to tell you that the good family reads the BROTHERS AT WORK.) Now if this poorly written sketch proves acceptable to your little readers, as our dear mamma, O yes, you may hear, after awhile, about that poor mother who wants to be saved, or something else to interest and edify you.

Your Well-wishing Brother,
 D. E. BRIDGEMAN.
 Lane Centre, Iowa.

from ten to twenty, due to a year for the support of it. The money thus arising to be used for buying books.

These books could be taken by any person wishing to read them, by complying with the rules contained here. If they all are read in a week. This would secure progress to many of our ministering brethren (especially the poorer ones) who cannot afford to spend so much for books in preparing themselves better against our opponents, but show contrary to us now. Some may say the Bible is sufficient; but we can be sure, it will not hurt them in studying God's word, by having access to other men's views about their own on certain subjects.

And next, it would give every member, rich or poor, young or old, a chance to read on different subjects, that would be in no other way obtain. And lastly, it would be one of the best plans to distribute the many tracts published by the brethren. Members could get them, give them to their neighbors, and when read through, they could be returned to the library again.

O. W. BENTLEY.

REMARKS.—The plan suggested by our brother is a good one, and if followed by a proper system would be profitable, as well as wholesome, profitable and useful. Each congregation would purchase a good collection of suitable books, keep them at some corner of public and low, in a stated time, to such as would want to read them, the numbers could be afforded an opportunity of being kept posted, and that, too, without the outlay of much money. It would come into the hands and their children to read more, and it would be such numbers improving the literary attainments of our people.

There are hundreds of good books, which if selected with care would be a credit to any congregation, and the reading of them be attended with the best results. We all will read, in fact we ought to read, it does us good, both mentally and physically, will improve the mind, and it the right kind of reading, will improve us spiritually, — make us better men and women. It gives us something new to talk about, and that is a small consideration. Ministers, whose limited circumstances will not allow them to purchase books, will be much benefited by having such a library connected with an A. S. to themselves, they can have the privilege of consulting works that others they could have no access to. Such a children would be much benefited by such a connection, for they would have something to read, and why not furnish them with good, wholesome reading matter.

There are young brethren and sisters, too, who spend all their leisure time reading borrowed books, and if they cannot borrow a good book, they will borrow a bad one. Outsiders, living in the vicinity of the library, might desire such privileges. This may be done by sending out treating the faith and practice of the Brethren, they would in many instances become convinced of the truthfulness of our position.

Hope our readers will give this matter some thought. The suggestion made by the brother is certainly a good one, and may be made practically useful.

J. H. M.

A Half-Day at a Baptist Conference.

AFTER singing and prayer, the first thing was "A. What does the word "resurrected" mean?" This was answered by the only; that it means to stand up, only once, not again.

The next was, "How does the blood of Christ cleanse us from all sin?" "Well," said one, "by faith in Christ." If we believe that Christ died and shed His blood for us, and are baptized because our sins are remitted, this brings us about very low, as low as we can get, and have our hearts sprinkled from all unclean consciences.

After said "I remember that it is that light, how can we have our hearts sprinkled with the blood of Christ?"

"Why," said another, "what do we believe in Christ?" Because "He shed His blood for us, so that the debt for sin is just as if it were paid, by paying a debt at the bank for another man, that man is now free from that debt if he believes the man that paid the debt for him."

This number said: "I cannot see how that would cleanse us from all sin."

Another said part of 1 John 1: 7, "And the blood of Jesus Christ, His Son, cleanses us from all sin." Now," said he, "in this lies the abiding nature." "No," if we believe this, we need have no more of confession; we are as free from sin as Christ was free."

So they said R. & C. they could not agree. Such things we hear, sitting under the sound of the voice of these ministers, learned men. Now, brethren, I thought if we had some tract treating

on the subject, "How Does the Blood of Christ Cleanse us from All Sin?" to scatter among them, it might do much good. Brethren, write on the subject soon.

JUN Y. SHAWVER.

From Marshall Co., Ill.

Dear Brethren:—We by your permission give a little history of the branch of the church located at this place.

We refer to the Northern District of Illinois. Bro. Leonard Dilley came to labor for us two years ago. We had only three members then, but now additions since, and on April fourth had sixteen members. Bro. Hilley commenced a series of meetings on that day, and preached with such power that three previous souls came on the Lord's side on Sunday the 7th, and were baptized, all of the brethren and sisters, and a large congregation being present.

Bro. Hilley then went to Woodfield, Co., but returned the 11th, when three more previous souls were added to the church the same day by baptism. There were, we think, others that are almost persuaded. These should be more preaching here, and our time is upon at all times for the purpose. We hope the Lord will reward the labor of a kind and merciful God, and the work of God not upon those, who have started out in the service of their Master. Brethren of Northern Illinois, do not forget us in your District Meeting.

With Much Love,
J. M. FINCH.

GLEANINGS.

From J. N. Flegal.—We have nothing special to write to report to church matters, only to say we are trying to do our duty in all respects to be meeting on in perfect union. We have again appointments and good attendance. Had two appointments at our school-house last Sunday.

We have an unusual early Spring. Large crops are being put in. Health matters are beginning to come in, in order to receive the benefit of our healthy and invigorating climate.
April 10.

From W. B. Hilroy.—Please send me a copy of "Campbell's Weight in the Balance and the Weight of Water." I have one of this precious preaching, having on a fine, silver watch-chain, a gold bracelet and a fine suit of broadcloth. I could not help but think that if the blood led the mind, they will look just into the church. He says, they take the Word of God for the man of their own. He searched from Matt. 23, and found, considering on the word "ought," in verse 27. If it had been in the 13th chapter of John, he would have talked differently.

Coriba, Mo., April 14.

From L. H. Byrr.—The health is good among members at this time. The cause of the Master is progressing slowly, but that is addition the winter. Prayer for us that we may hold out faithful and that the evil one may never gain the victory over us.
Meriste, Ind.
April 16.

From Amos Chamberlain.—There was baptisms in this area of the church on the first Sunday in March. Five previous souls, connected with God in baptism. May He help them to be faithful! The waters are still troubled for us but Sunday eve more was baptized, and we believe that there are near the kingdom. May the Lord help them to be obedient to His will.
We are having meeting and Bible class every Sunday when the weather permits; also prayer-meeting every Wednesday evening. Hope to be able to send a new good news soon. Pray for us.
Coral, New Jersey.

From M. M. Muffay.—I have been in what I call my house church, the Salvationary district, one week. Praying every day, but that one day I preached at three different places. Yesterday I preached a funeral for an infant child of Bro. Jacob and sister Julia Hitesch. By request of sister Hoover we had a little meeting at the house of Bro. Ed. Lee in the evening. The sister has been poorly all winter; O may the good Lord comfort her in her affliction, is my prayer! To increase evening we expect to conduct a series of meetings in the Huntington district, and also continuing them some ten days.
Huntington, Ind.

From D. Bittenbach.—Since our meeting at Princeton, Pa., Nicholas from Knox Co., Ia. has been with us, and preached a few sermons at different places, and four have been added to the church and others are coming the east.
Pleasant, Ohio.

From B. F. Stang.—I have an special church news to write, but the brethren and sisters

here are in love and union so far as we know. I would say to the brethren who are going West, come and see our country before leaving elsewhere. We have a beautiful town site here, and land surrounding it, which can be bought cheap. The water is fine and healthful so good.
Davenport, Mo.

From John Metzger.—I came to Ogden, Ill., yesterday evening to stay with the few brethren here this week; they have appointed meeting in Ogden for this evening in the Methodist church. I heard a Universalist minister in coming to Ogden today, to have meeting; this evening and continue visible here at this place.
April 16.

DIED.

Elizabeth Ann Hild, widow of a late one side of the war, and separate from both her families.

HENDERSONS.—In the Nettie Cook church, Henderson, an esteemed brother, Robert A. Henderson, departed this life April 26th, 1878, aged 64 years, 4 months and 11 days. He had been afflicted with that dread disease, consumption and had been able to perform any labor for about seven years.
A BROTHER.

YARBEE.—In the Walden's Grove congregation, Stephenson Co., Ill., April 2nd, 1878, William Yarbree; aged 72 years, 6 months and 16 days. Funerals held on the 23rd.

KNELL.—In the Oak-Creek district, Va., Mrs. Sarah Knell, on April 3rd, 1878, aged 61 years, 6 months and 4 days.
S. F. SUGLER.

MERTZ.—Near Darnestown, Md., April 4, 1878, John Starns Mertz, wife of Peter H. Mertz, aged 30 years, 9 months and 7 days.
J. G. REYN.

BOWMAN.—In Magallowe congregation, Franklin Co., Va., April 7th, 1878, Sister Catherine Bowman, aged 57 years, 6 months and 27 days.
W. A. PHELPS.

ANNOUNCEMENTS.

Notice of Love-feasts, District Meetings, etc., should be sent, and written on paper separate from other notices.

LOS PEÑAS.

At Beaver Dam congregation, Keweenaw Co., Ill., June 10, 1878.

Five miles South of Waterloo, Iowa, Wednesday, July 5th, 1878, at 10 A. M.

Union church, Marshall Co., Ind., June 4, 1878, commencing at 8 o'clock.

Five miles South of Lewisdon, Wagon Co., Minn., first Saturday and Sunday of June next.

Nashua Co., Mo., four miles East of Graham, May 10.

Marion City, Mo., twelve miles North of Vandalia, May 13.

Danber Creek church, Dallas Co., Iowa, May 16th and 17th, commencing at 10 o'clock.

Mapleknott church, one-half mile East of Lost Nation, commencing May 24th at 10 o'clock.

Five miles North of Hallow, McLean Co., Ill., May 15th, at 10 o'clock A. M.

Stone church, Marshall Co., Iowa, June 15, at 10 o'clock, A. M.

Cedar Lake congregation, in Nideken Indiana, two miles South-west of Currons, D. DeKalb Co., on Thursday, June 16th, 1878, at 2 o'clock.

Millie district, Miami Co., Ohio, May 15th, at 1 P. M.

St. Peter's Church congregation, Ople Co., Ill., on Thursday and Friday, May 15th and 17th, commencing at 10 o'clock.

State Center church, Iowa, four miles, and a half South-east of Currons, May 29th and 30th, commencing at 1 P. M.

Pleasant Valley, Elkhart Co., Ind., May 16th at 4 P. M.

Green Grove, Carroll Co., Ill., May 15th, commencing at 10 A. M.

We the brethren of the Clear River district, intend holding a Love-feast on the 18th of June. Place of meeting near Merriam, Boone Co., Ind.
L. H. RICE.

We, the brethren of the Cerro Gordo church, Marion Co., Ill., will hold a communion meeting, June 23rd, commencing at 10 o'clock P. M. All coming by railroad from the East or West, will stop at Cerro Gordo the day before.

JOHN METZGER.
JOS. HEDBERG.

The brethren and sisters of the Lost Creek church, propose, the Lord willing, to hold a Love-feast on Sunday and Monday, the 19th and 20th of May at the Good Will meeting-house, eight miles East of Millito station. A hearty invitation extended to all. All coming by railroad to Millito, will meet with convenience to place of

meeting by dropping a card to the undersigned at Millito, Ill., or to J. Owens Co., Pa.
JOHN ZOOK.

The Brethren of the South Fork church, Clinton Co., Mo., will hold a Love-feast, the 15th of June next, commencing at 2 o'clock, P. M. Place of meeting, one-half South of Plattburg in our meeting-house.
By order of the church,
D. H. SELL.
DISTRICT MEETING.

Northern District of Indiana in English Prairie church, May 9th.

Northern District of Illinois at Shannon, May 21, at 8 o'clock, A. M.

Northern-District of Ohio, an Malawing church, Malawing Co., Ohio, May 29th, commencing at 10 o'clock.

The District meeting for the Middle District of Iowa, will meet Monday, May 27th, at the church one and a half mile East of Lost Nation.

Eastern District of Pennsylvania, in Indian Creek church, Montgomery Co., Pa., 18th.

Eastern District of West Virginia, in Indian Creek church, Putnam Co., West Va., 20th in the Putnam congregation.

Northern District of Kansas and Southern Nebraska, night meeting—South-east of Beatrice, May 31st, at 8 A. M.

The District Meeting of Northern Indiana will be held in English Prairie church, the Lord will on Thursday, May 19th, 1878, commencing at 8 o'clock A. M. All coming from the East and from the West, may stop at Keokuk in the D. & A. R. R., where they will be met with conveyance. We suggest that each delegate consult his church, as to how many copies of Minutes are desired. Address me at Gillen, Ohio.
By order of the Church,
D. SAUB.

The District Meeting at North-western Illinois will be held with the Brethren at the Sugar Ridge church, Hancock Co., Ohio, on June 1st. Those coming from the East on the D. & O. R. R., will be met at Highsville by notifying the undersigned. All coming from the West may stop at LePique on the D. & A. R. R., where they will be met with conveyance. We suggest that each delegate consult his church, as to how many copies of Minutes are desired. Address me at Gillen, Ohio.
J. J. ROBERTSON.

INTERESTING ITEMS.

The late controversy has completely trampled the heads of our Baptist brethren. They discovered during the discussion, that apostasy was a very necessary, if not an essential part of the true reformation, and then went straightway to work to get up an apostolic pedigree for their sect. The Baptist Bible Party of this country has got up as the Watsons of Boston, calls upon us to stop its "sectual" course. — See *London Daily Echo*.

Yes, they are contending for church succession, because that there is not a man among them, who can find a Baptist church, practicing backward, single membership, beyond the tenth century. Let them bridge those 1,200 years with their method of baptizing, if it can. Their succession is about 1,200 years to short.

— The grand theology, "Praise God from whom all blessings flow," was composed by Hugh Ken, and is 240 years old.

— The annual income of the church of England is \$20,000,000. Of this \$20,000,000, 16,000,000 religions duties, including thirty cathedrals.

— The Superintendent of a factory in Canada, which manufactures paper tubes, says that the process is now so much improved that the paper can be made ready for use in six hours from the cutting of the tree.

A new Pompeii has been discovered in Italy. As the feet of 30,000 Egyptian mummies have been laid bare, the houses being twenty feet below the surface. A temple of Diana was first brought to light, then a portico, composed of columns without capitals, and finally a necropolis, covering nearly four acres.

Eighteen miles were carefully lined and found to be full of the kind of 140 miles in an hour, and the hawk catches even this speed.

W. U. R. K. Time Table.

Day passenger train going west leaves Kansas at 12:30 P. M. via Warren in Kansas at 6:00 P. M. Day passenger train going west leaves Kansas at 2 P. M. and arrives in Warren at 6:00 P. M. Night passenger train, going east and west, and leaves Kansas at 9 P. M., arriving in Warren at 9:00 A. M. via Rock Hill at 6:00 A. M. Freight and Accommodation Trains will run west at 12:30 P. M.; 3:30 P. M.; 5:30 P. M., and east at 12:30 A. M.; 4:30 P. M.

Trains are not for above times only. Passenger trains make close connection at Warren, Warren Junction, G. A. Berry, Agent.

EXPOSITION.

CINNERS, perhaps this news to you
May have wrought although so true
The carnal pleasures of the earth
Cast off the thoughts and fears of death,
It is awful, sad, fearful.

The blooming youth all in their prime,
Are counting out their length of time,
They utter sighs 'tis to their intent,
When they get old they will repent.

The aged sinner will not turn,
His heart's so hard he cannot mourn,
But oh, the sad and awful state
Of those who stay and count too late.

Much louder than a fluting rick,
He will not tarry though Jesus kneels,
The foolish virgin they begin to
To knock but could not enter in.

Then gently flow a solemn cry
Of you then shaming, dear to you,
How can you bear to hear them cry
And fault you with their misery?

When Christ the Lord shall come again,
In Salem pomp and burning fane,
See, Gabriel go, proclaim the sound,
Awake ye nations:—unbound.

Oh, how will parents tremble there,
Who raise their children without prayer,
Ye fathers! they'll fear their children say,
"I never had my parents' pray."

Good Lord what griefs, what bitter cries,
What thought rolling through the skies,
Four sinners, sink in dark despair,
While souls are shouting through the air.

Selected by G. W. ANGELO.

PLAINNESS IN DRESS A SOURCE OF MORAL POWER IN THE CHURCH.

By JAMES W. BEENE.

REVISED BY

SEE the suspensions, the abscondings of confidential clerks, cashiers and tellers of banks—dishonest public officials, defaulters, and swindlers of every grade and type; men who have betrayed their trusts, embezzled the funds of others, and, in numberless instances, have fled to foreign lands to escape the vengeance of the law, and a felon's cell. Look at the frightful list of murders, thefts, forgeries, robberies, larcenages of trust, bankruptcies, betrayals of confidence, both in public and in private life, and, to crown all, that terrible list of suicides, in which manly, rashly and recklessly cast away to escape remorse, exposure, and disgrace. And why all this? Simply because, in a corrupt and venal age men are so infatuated with "style," that they will live beyond their means, and, in order to make a display, to keep up appearances, to pamper a false and pernicious pride, will accomplish the end, wherever sought, even at the sacrifice of honor, integrity, manhood, self-respect and all that involves and dignifies the character of man. Yet, they will imperil the immortal soul that they may enjoy the "pleasures of sin for a season."

Such is the ghastly picture of the morals of the present day, and it is enough to cause a sickening shudder of the soul to contemplate its revolting features. And this results from the sad fact that men, as well as women, fritter away their brief and transitory life, that God has given for nobler purposes, in this mad rush after display.

While on text condemns the wearing of gold, of jewels and the putting on of costly array by the females professing godliness, it by no means confines the interdiction to them. Every one (both males and females who are the followers of Christ) is included in the command. None can escape its obligations without guilt. The doctrines of Christ are in startling contrast with the maxims and habits of the world. In all respects the Christian differs from the man of the

world. And this difference is as apparent as it is real. The Christian is literally "a living epistle known and read of all men." What moral power does the workfully and fashionably Christian exert upon a godless world? Where is the cross in the worldly and fashionable church? (unless it be the picture thereof, garlanded with roses, and hung in a frame on the wall, or perhaps the wooden representation of it on the summit of the perched church spire.)

Where is the self-denial in such a church? Where the image of Christ? Can we distinguish the fashionable audience, at the fashionable church, from the fashionable assembly at the fashionable watering place, or the fashionable theatre? Are not vanity, pride and display the ruling passion with the first as well as the latter? Are such metals noted for piety, godliness and humility of mind such as the Gospel demands? Are such church members "a peculiar people, zealous of good works"? No wonder that in view of inconsistency like this, the world is full of infidels and skeptics, who openly scoff at such religion like this! No wonder that such Christians as these excite the pity and contempt of the world. No wonder that the moral power of such a church sinks below zero, and its zeal for Christ like the sun's rays reflected from the ice bergs of the Arctic seas.

Just so far, then, as the church is in non-conformity to the world, in that degree will its moral power be felt and acknowledged by the world. If the Christian assumes that he gains anything in the estimation of the world by concession of principle, a sad bid for its favor, he makes a sad mistake. The world is a keen critic. It detects inconsistency in the Christian character with the quick perception of intuition; and the world gives no quarter in such a case. While the world is full of apostolical reasoning and plausible argumentation, in sustaining its innate enmity to the cross of Christ, it yet rigidly holds the professor of Christianity to both the spirit and letter of the Gospel of the Son of God.

For every sacrifice demanded of the sinner wholly represents his "horrid front," but while specious argument is now at hand, the world cannot resist a pure, consistent, and godly life.

"Truth crushed to earth will rise again;
The eternal years of God are hers";
But error, wounded with its pain,
And dies amidst her worshippers."

The example of a pure and godly life has a moral power upon the world as irresistible as the torrent of the Niagara, or as the surge of the mighty ocean.

Every source, then, of moral power should be utilized by the church, to the end that the Gospel of Christ have free course and be glorified of men. "Let your light shine," said our Father, "before others, who is in heaven." Simplicity and plainness in dress are so manifestly in accordance with both the letter and the spirit of the Gospel, and so diametrically opposed to the feelings and sentiments of the carnal mind, that it is passing strange how any one, professing the religion of "the meek and lowly Jesus," should hesitate to adopt these Gospel principles, and to incorporate them into their daily confession of Christ.

We are not surprised at this defection among the members of the various fashionable and worldly sets of the present day, for we expect nothing of self-denial or of sacrifice of popular favor, on the part of such people. What indeed could we expect from professing Christians who distort the plain Word to suit

their own peculiar views—caprices, convenience, or whims; but the sad fruits of disobedience and schism which such a source inevitably produces. But that, in the membership of the Brethren church, which especially claims to be "in the Gospel, there should be found those in open rebellion against one of the plainest and most positive principles found inside the lids of the New Testament; yet who so bravely sympathize, and encouraging those who are, surpasses all comprehension. While such members profess humility and approve, (as they say) non-conformity to the world, yet how plainly do we see the symptoms of worldly vanity and pride creeping out in their actions and appearance.

While these ostentatious peddlers to have "put away the old man and his deeds," do they not secretly pine after those God-fordidden indulgences which the Word condemns? The trouble with such members, we greatly fear, is that they are trying to hold on to the church with one hand and to the world with the other. This Christ Himself has declared to be an impossibility. "Ye cannot serve God and mammon." "No man can serve two masters; no man can have the spirit of the lowly Nazarene in his bosom, and forbidden trappings of worldly vanity and pride on his back, at one and the same time. Ah, but say one, "God looks at the heart, and not at the outward appearance!" So He does, and if the heart is humble the outside appearance will correspond with the state of mind, *vice versa*. The man whose soul is filled with Holy Ghost, has no desire for the decorations of a sinful, God-hating world. No abstract virtue can exist without its corresponding act, for, in the absence of its expression, there is no evidence of its existence. The humble discipline of Christ will give expression to this grace in his conduct and in his external appearance. The proud man will show, by the reverse of this, the state of his heart. We firmly believe the Brethren church to be a great moral power in the world. And why? Because of its unflinching and steady adherence to the plain text of the Word of God; and because the church in its membership endeavors to carry out this belief in the Word of God by strict compliance with its divine teachings in their daily walk and conversation.

Let the Brethren church drift away in the smallest degree, from this sure foundation—this "safe plan of salvation," and just so far the Brethren church ceases to be a moral power in the world. Now one of the distinctive features of the Brethren church, is its opposition to worldly forms of dress, and its adoption of a personal costume representing the Scriptural doctrine of non-conformity to the world. This, the Brethren claim, is essential to the church of Jesus Christ.

We are taught to regard this peculiar costume as the uniform of Christ the great Captain of our salvation. The Scriptures represent the Christian life as a warfare, with the flesh, the world and the devil, the combined and deadly enemies of the human soul. The Christian is commanded to, put on the whole armor of God, the details of which are specially set forth in the last will and testament of our Lord and Savior Jesus Christ. We are, also, taught to put on the uniform of the Christian soldier, so that we may be distinctly and certainly known and distinguished from the soldiers of Christ's enemies and our own.

We earnestly believe that this is one of the great sources of moral power in

the Brethren church, and just as we depart from this principle, as expressed in the personal costume of its members, just so far we yield to the carnal appetites of the flesh, are spiritually damaged—ourselves and lose our influence upon the world without. And the more license indulged, or granted, in this direction the more the church assimilates to the pride and fashion of the world, until, finally Christian identity is lost, and the church sinks into the de-structive vortex of worldliness, vanity and sin. We have but to look at the history of contemporary churches, to behold the inevitable result of such a course. Look at the Methodist church in the days of Whitfield and John Wesley! With all the doctrinal defects of the organization, which we, by no means endorse; they were, yet, true to their principle of non-conformity to the world in dress and ostentatious display.

In that early day they were as distinctively and severely plain as the Brethren church ever has been. Many a fiery and withering denunciation against pride, and its inevitable expression in personal adornment, as the wearing of gold, of pearls, of jewels, of gay riddles of artificial, flowers and of a "costly array" was hurled from the pulpit of the primitive Methodists in those purer days. And this Gospel doctrine is part and parcel of the Methodist "Book of discipline" at this very hour. But, alas, how sadly has the Methodist church degenerated in this respect since the days of Whitfield and the two Wesleys. How have they departed from the Gospel of Christ, until to-day their church bears off the palm in the race after worldly fashion and display!

Is the Methodist church the moral power in the world that it was in the days of John Wesley and that "sweet singer," his brother Charles? The most ardent of its devotees will scarcely do its intelligence justice to say that it is. While its members have been greatly swelled, yet its primitive and fiery zeal for Christ has become so diluted with the spirit of worldly fashion and pride, that its moral power has visibly and sensibly declined. And other denominations might be cited, which starting out in the principles of plainness, have so drifted away from the ancient moorings as almost to defy recognition by human eyes. This we earnestly believe, will be the sad, inevitable fate of the Brethren church whenever it departs from its primitive simplicity of dress, worship and practice as found in the Word of God; for it is a well-known saying that "history repeats itself." But it seems that some of our brethren while ascending to the general principles of plainness, yet object to reducing it to a personal and practical application by adopting the peculiar garb of the church as understood among ourselves. They are impatient of the restraints of the church; they will not conform into the order without much admiring on the part of those who have the rule over us. They declare that there is no "thus saith the Lord" for the sister's cap, or the brother's round-cornered coat, or indeed any of the other specific details which go to make up the costume by which the Brethren are known in a peculiar sense, as the followers of Christ.

Now we fearlessly assert that, in the consideration of this question, there is inevitably one of two things, either the Brethren's costume represents a principle of godliness, or it does not. If it represents a principle of godliness that principle is found in the Book; for there

is no principle of godliness in the wide universe that is not found in the Book. Then, if this proposition be true, how can the sincere and humble follower of Christ refuse to accept its truth, and to be governed by it in his practice? On the other hand, if the Brethren's costume represents no principle of a holy and godly character, then it is as worthless as the worldly dress of a century ago, and no specific benefit can come from its adoption by the church.

These are the two palpable horns of the dilemma, one or the other of which must be grasped when we come to investigate the moral aspect of the question. There is no middle ground. Those who contend for non-conformity and plainness of dress, and yet oppose uniformity in costume, involve themselves and the church in needless confusion, impracticable theories, and diverse interpretations of the Word.

Some of the writers of our church papers who assume the ground, seem not to possess the logical results of the reasoning employed. In a recent issue of one of our papers an article of this character occupies a considerable space. Its author (who, by the way, is one of the ablest writers among the Brethren) in his review of the subject which appeared in the form of an open letter addressed to another brother—takes what seems, at least to us, objectionable grounds. While admitting the general principle of plainness, he strongly, and in his quaint and peculiar style, objects to uniformity, in that respect, among the Brethren. Our dear brother says, "Some of our plainest members have fallen the deepest into scandal," because they knew without knowing.

While this sentence might be changed with ambiguity, we presume that the brother means that the members alluded to had the form of godliness without the spirit thereof. Granting this, for argument's sake, might not the result he deprecates, be due more to the latter, than to the former cause? And really is this a sound argument against the principle of plainness, as represented in the peculiar garb of the Brethren church? Again he says, "None of us are in equipage in Christ as He is in Himself," and this issues in collisions of thought, feeling and action." This statement is the ground-work of all the differences of modern Christendom. Hundreds of sects, all claiming the Word for their various and specific views, have sprung up from this source. Because we cannot all see alike, is not the fault of the Word, but in ourselves. Because of a want of equipage, most differ about what is essential in the Word, and what they consider is not. Hence we think we "ought" to do this, and the other that we "ought" not to.

One claims to be of Paul, another of Cephas, and a third of Christ. Men have thus differed for over eighteen hundred years, and perhaps will differ through all time to come. But the church is condemned for this very thing. We are commanded to be of one mind, and that there be no divisions among us. Now the presence of divisions among us, is an evidence that we are not in the order the Scriptures prescribe for the church of Christ—not "in equipage with Christ as He is in Himself," and shows conclusively that there is something wrong among us, and that these divisions ought to cease. Do not such articles as our dear brother has penned, tend to encourage these divisions, rather than otherwise, by stimulating opposition to the order of the church? I cannot at-

tempt in this already prolonged essay, any elaborate review of the brother's article, but will simply give expression to the thought, that it is a matter of regret that anything emanating from so influential a source, should seem to influence members against adopting the order of the church.

This, probably, is not the intention of the article, but we fear its tendency is in that direction. Finally if the Brethren church, claiming to be in a special and peculiar sense, the people of God—claiming to obey all the commandments of Christ, and known among men by its unflinching opposition to pride and vanity, as expressed in worldly forms of dress, would cease to exert its moral power upon the world, then let the door be opened for indulgence in this respect. And the door once opened will never again be shut. Brother, woe, deeper the answering tide of worldliness and fashionable pride will flow, until the very foundations of the church will be swept to their fall, and the Brethren church, its identity swallowed up and lost in the restless torrent of fashionable Christianity, will be known only as a thing of the past.

Waresburg, Mo.

THE NEWTONIA DEBATE.

[Brief synopsis of the discussion held at Newtonia, Mo. between D. B. Ray, of the Baptists and J. W. Sten of the Brethren. We give as much of the arguments as we could correctly report.—J. H. Moore.]

Thursday morning March 7th.

RAY.—If baptism is a condition of salvation then I place salvation in the hands of men—I tell you I want no salvation in my hands to deal out to people. I point them to Christ, for there is no other name given under heaven or among men whereby we may be saved. The salvation is all in Christ, not in the work of men. We preach the Gospel because we are commanded to do so. The washing of regeneration referred to in Titus does not refer to the pardoning of the sins, but the cleansing of the church. It does not say one word about baptism. The washing of regeneration does not refer to immersion, but alludes to moral cleansing. We are not justified by water baptism, but in 1 Cor. 6: 11, we are told that we are justified by the Spirit of God. Paul's baptism was emblematic of the washing away of his sins. My friend thinks a man cannot be a Christian without baptism. It is the blood of Christ that cleanseth us from all sins.

There is nothing wrong in talking of serpent salvation—the children of Israel had to look upon the serpent and then they were healed of God Himself. Whoever believeth on Christ shall be saved. From Gal. 3: 26, we learn that we are all the children of God by faith in Christ Jesus. We become a child of God by faith, but get into the church or body by baptism. We are baptized into the body. The church will save no one. Salvation is not locked up in the church, but is free to all who will believe on the Lord.

The Baptist church is the true church of God, yet I believe that there will be many saved out of other churches. Even out of the Roman Catholic church, for the Revelator says, come out of her, my people.

My friend's theory is that if you baptize a goat it makes a sheep of him. He goes into the water a goat and comes out a sheep. I hold that some out of all denominations will be saved. The old

northern church will be saved, and will constitute the bride, the Lamb's wife.

The Scriptures teach that except ye repent ye shall all likewise perish, but if according to my friend, they will all go to the devil if not immersed three times. The judge wanted to know what to do to be saved, and was told to believe on the Lord Jesus Christ. This is what Paul and Silas told him.

STEN.—My friend just keeps repeating the same arguments over, and he blames us for teaching baptism a condition of salvation, yet he will teach faith a condition, and also repentance. He teaches salvation by grace alone, yet brings in faith as a condition. Faith alone will not save men. Christ told the Jews that believed on Him that if they would continue in His Word they should be His disciples and the truth should make them free. Though they had faith, yet they were not free, were still the servants of sin. Then faith alone will not save, for faith without works is dead, being alone.

My friend refuses to tell us what being born of the water means. If it does not mean baptism, why does he not tell us what it does mean? Let him answer the argument I drew from the language of Peter when he speaks of the like figure when unto baptism doth also now save us. Paul says as many of us as have been baptized into Christ have [He] on Christ (Gal. 3: 27). It is not repent into Christ, nor believe into Him, but be baptized into Him. We believe on Jesus Christ, repent of our sins and then are baptized into Christ, thus we get into Christ by baptism, and not by faith only, as my friend says.

We have shown you that Peter told the Pentecostians to repent and be baptized for the remission of sins. Here repentance and baptism are joined together for the same purpose. If baptism is because of the remission of sins, then repentance is too, and therefore put repentance after the remission of sins instead of before. I want my friend to tell us whether Peter answered the Pentecostians right when he told them to repent and be baptized for the remission of sins? The Baptists will not answer their converts that way. Though Mr. Ray takes the position that baptism is not a condition of pardon, yet he makes it a condition of membership in the Baptist church, and will not commune with any one without it. He maintains that a man becomes a child of God by faith, yet he is not good enough to be a member of the Baptist church. According to his logic people can be members of the church of Christ without baptism, but cannot be a member of the Baptist church without it; therefore the Baptist church is not the church of Christ.

But he maintains that we get into Christ, the head, by faith and then into the church, the body by baptism. I would like him to explain how one gets into the head without getting into the body's and what authority he has for making that distinction.

During the past Winter I have read about 150 books of the ancient Fathers, and find that for the first 500 years baptism for the remission of sins was the doctrine of the general church, yet my friend will maintain that it originated with the Roman Catholic church. He talks about the doctrine not being in the Bible. The New Testament is full of it. John the Baptist, Christ, Peter, Ananias and Paul taught it.

The primitive Christians did not go to war and kill each other. They were all opposed to war and blood-shed. War

was opposed by Origen who lived in the second century, and also by Cyrius, Tertullianus and Justin Martyr. The Baptist church is not opposed to war as was the primitive church. Even their preachers are allowed to take part in it, to go to war and help kill their brethren instead of preaching the Gospel of peace as they are commanded to do by the Bible. The old Anabaptists were Anabaptists, with which they claim a good connection took no part in war of any kind, but stood aloof from all blood-shed and cruelty. Thus we see that the Baptist church has departed not only from the faith of the Bible, but from the practice of the ancient churches.

For the want of time to prepare our report for the press this is all that we can give this week. J. A. S.

THE MARCH OF DEATH.

BY J. C. MILLER.

THE march of death is relentless, un-
wored; none can escape his hand;
no place is safe from his quiet footsteps
behind. Death may overtake us as we
—the old Anabaptists, with which they claim a good connection took no part in war of any kind, but stood aloof from all blood-shed and cruelty. Thus we see that the Baptist church has departed not only from the faith of the Bible, but from the practice of the ancient churches.

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The Home Circle.

READ AND OBEY.

"Husbands, love your wives"

"Wives, obey your husbands."

"Fathers, provide not your children to wrath."

"Children, obey your parents in all things."

SUNDAY MORNING.

Fellowship.

PRAISE the Lord for fellowship—for real Christian fellowship! Before there can be any fellowship, there must be two or more who possess "like precious faith," who believe and profess alike. God's will is that Jesus and his saints talk to two or more of us may believe and practice the same thing, may have fellowship.

Of the first disciples of Jesus, it is written: "They continued steadfastly in the apostle's doctrine and fellowship." O how happy they were in sweet fellowship! O blessed fellowship! It means life, peace, success. We are "called to the fellowship of his Son by our Father. Through the fellowship, the revelation of his Son, our Saviour! Can we have fellowship with more? Could he have better company than Jesus? No, there is none better than Jesus and our Father (1 John 1:3).

We walk in the light, and the light is in us, we have fellowship with each other. Do we walk in the light, but still—be a man of God? Think God has such a privilege!

There could be no church, no one body, no unity in Christ without the doctrine of fellowship. To be together, to meet, the same way, to be able to prepare, following the same rule, having one divine nature, will, heavenly fellowship. Individual glories, self-will, pride and vanity must fall behind if we would reach true, practical fellowship.

The institution of the church is designed to bring us nearer each other. Brother, the meaning you take pleasure in visiting your brother of like precious faith. Sister, you meet your sister with a kiss of charity, not simply because Jesus—our Lord, should, but because our Father, Jesus, very much loves that you love each other. You rejoice in fellowship. The holy kiss prepares you to love each other, to speak kindly of each other. If there is a spark of self-seeking between brother and brother, sister and sister, if the hearts are not considered, will go far towards removing the hot steel of the heart. Is your brother or sister sick? Go, speak words of kindness, and have fellowship. Both are made stronger.

You go forth into the busy world not meet your brother or sister in your own town. The moment you meet, you begin to rejoice, you have fellowship even in the midst of the busy, noisy world. How your heart is lifted up with joy. Perhaps you are in the public assembly having fellowship with your brethren and sisters. And then there is the Love-feast; who does not enjoy the fellowship of the feast? Here are associations full of love and kindness—real brotherly kindness. O blessed fellowship!

Meet, sing, pray, are rich, and hear the Word preached, and have fellowship. Take away these privileges and sweet fellowship loses much of its brightness to us. Then brother, sister, born of God, stay not from meeting if possible to you. Meet those of the same mind, sing and pray with them. It is the way you will gain knowledge, faith will increase, hope become brighter, fellowship sweeter. Go meet each other with Jesus dwelling in your hearts. Go with love-kindness brightly burning in your soul. Go with love-kindness and heavenly fellowship, and fellowship will dwell richly wherever you go. Have a beautiful cup of fellowship all the year round. God will harvest it in the resurrection morning. If you cannot go and have fellowship with your brethren and sisters, invite them to come to you if they neglect their duty; you cannot get along well without fellowship. O Lord, enrich all of us with holy desire for Christian fellowship.—M. M. STEINMAN.

SEEK JESUS EARLY.

Dear Boys and Girls—

HOPE you will continue to write about things in the Bible. We all should try to work for Jesus, and not depend on our ministers to take us to heaven. I rejoice that so many of you have started to read the Lord's Word. I spent so much of my time in sin and folly. It is hard to overcome Satan when we are old. Then come to Jesus early. Trust in the Lord and do good! "So shall thou build thine house, and verily thou shalt be hid" (Psalm 127:1).

JANE RAYN.

SCRIPTURAL ALPHABET.

A is for Adam the first of his race;
In the garden of Eden God gave his place;
He took from his body and made him a wife;
And breathed in their nostrils the breath of his life.

B is for Benjamin the father of his tribe;
The brother of Joseph whom man could prize;
He went with his brethren to Egypt's good land;
And returned to his father with bread in his hand.

C is for Caleb the faithful and true;
Who was firm in his faith when the valiant
fell away fully.

He followed the Lord fully to the end of his days
And gained the assurance that God loved his ways.

D is for David the just and king;
He taught the whole nation to pray and to sing;
He led their hearts aright, he composed their songs,
Then led all his robes to rest and repose.

E is for Ezra that servant of God;
Who restored the old paths, where the fathers
had trod.

Also for Elisha who peeled her life
To rescue her kindred from heathen and strife.

F is for Felix who guided Herod,
But he felt that the wheel and drum must fall;
So when he sat in judgment no need to say,
That our sin had taken no need to say.

G is for Gilead who led the small band
Against the great host that invaded the land;
He went forth to battle with pitcher and lamp;
And stands for comfort to the son from the camp.

H stands for Huldai, that transcriber now
Who concurred in his name; that safe name;
He built his holy edifice for the staff of another;
But it was in him living the son of his mother.

I is for Isaac the just and good,
Who was loved by his father on the hour of blood;
God loved the stalwart and he accepted the gift,
So that the name was left on the patriarch's staff.

J stands for Jesus the Saviour of men,
Who died on the cross to save us from sin;
His name rings in glory to honor our complaint,
God over all and long over us reigns.

K is for Kish the father of Saul,
Who for his kind and stature were noble and tall;
God made him a king and gave him a crown,
But he despised God, and his sin went a-walk.

L stands for Luke, the companion of Paul,
The doctor beloved, who ministered to all;
He gave us two books that will outlast the sun,
Pertaining to mysteries before time begun.

M stands for Moses, a type of the Lord,
He gave to the fathers the first written word,
A God to the Hebrew, he delivered from death,
He finished his mission and gave up his breath.

N was for Nathan who preached at the heart;
His personal preaching made consciences smart;
He rose above level of the king on his throne,
As above the small sparrows on the house-top alone.

O stands for Obed, the son of that Raff,
Who led his own household, from love of the truth,
The father of Jesse, whose young striking son
Slew the great champion with a smooth pebble—alone.

P stands for Peter the apostle of truth,
Who was called from his nets in the days of his youth;
He was among the council in the judgment hall;
He was afterwards converted and restored from his fall.

Q is for Queen who came from the South,
To take words of wisdom from Solomon's mouth;
She walked in his gardens and drank at his board,
And saw all the splendor that riches afford.

R stands for Rachel, Jacob's loved wife,
Who gave him a son at the cost of her life;
Also for Reuben the chief of a clan,
A merciful brother but an imperfect man.

S is for Simeon who waited to see
The dawn of that Sun that makes the world free;
He came from the Temple and gave the emblem sign;
And with great satisfaction returned to his place.

T stands for Thomas who doubted the Word,
Of those who had seen and conversed with the
Lord;
He must feel with his hands the wounds in His
side.

Before he could credit, believe and confide,
To be for Usaiab the God-fearing king,
Of whom prophets did write and poets did sing;
That in the bud of his days he had his birth;
Forsaken by his people and of God cast adrift.

U is for Uriah the young Persian queen
Whose sense of dishonor was pungent and keen;

She was thrust from the palace and left in disgrace,
While the beautiful Ether was raised to her place.

W was invented since the prophets have died;
It is now used for Water, Winter and wide;
It is left to stand here for artists to paint,
The large bar for a king and too small for a saint.

X is too cross to fix on a name,
Of one who was sailing a king on a damer;
It is left where it stands full of names that
shall be changed,
Or its structure/language shall be re-arranged.

Y fits the Yankee, a New England Lord,
A good saint at home, but a trimmer abroad;
At every opening where the dollars are at stake,
At home or abroad he is ever awake.

Z is for Zacharias who was anxious to see
That wonderful man whose words make him free;
He took a position along the dove's thrush,
To see the great King as the crowd pressed along.

—Selected.

FROM D. D. CLARK.

Dear Brother—

I am surprised to see in the successful magazine of the "Home Circle" you certainly have a host of workers. How good and how encouraging to the children, to have a column reserved for them. I will also plan to have them write on Bible subjects. That is certainly a good plan, and will encourage them to read for themselves. If my parents too often neglect their duty in talking to get the young to read the good Book. Try and get them interested and they will read with pleasure. A good plan to get the young to read the Bible is to read it with them. This I know from my own experience, for it is the plan my dear father (who is now asleep in Jesus), pursued with me, and it proved a success.

Another excellent plan is to get the young to read the good Book with some Bible story, for instance, the story of Joseph. You can tell them in as simple words as you are able, then try and teach them good precepts. You will find that a subject from which you can gather many good and profitable lessons. When they get old enough to read and take care of a book let them read the story themselves. They, I doubt, will ask you a great many questions which you should answer as best you can. Do not get in a hick, but be kind and explain to give a comfortable spirit and should be encouraged. By following this second plan, you first get them interested, then you will have no trouble to get them to read.

Then, there is the Sabbath-school which, if properly conducted, will encourage them to read, but this will not interfere with what I have written, and all the children do not have the privilege of attending Sabbath-schools.

I submit the above for the consideration of parents and guardians.

MUSIC BY STEAM.

Dear Little Friends—

WOULD you like to read a little now from the Bible? Of the wonders of California? I see by your kind, little letters that you are all doing very well. You are all as bright as a Prism to all, both old and young, and who loves little children—Jesus who is love; and also anxious to hear what others can say in favor of His marvelous kindness, and to learn of the new world discovered by man in different parts of the world.

As we have an amusing thing which passes up and down the great Sacramento river, and which draws the attention of all the little folks, and the big ones too, I will tell you of what it is. It is a large, round-bottomed "wherry," which plays music by steam, and can be heard for miles. Whenever she passes, she calls out to all the little children by the music, who clap their hands and shout for joy as long as they can see her; but when she passes on no longer. By this I am often reminded of the sweet dream I used to have when I was a little girl, that I saw and heard companies of angels and virginous pass on a cloud, singing sweet songs of praise to God. I was so happy, I would wait for them to stop and let me join in with them, they would pass on and leave me, beckoning me to wait till they came back, which made me feel sad.

Oh, dear little friends, I want to tell you, as I feel that I love you all and wish you all well,

to hope also to Jesus, so when He comes to collect His jewels home that none will be left behind, but all can happily enter the good ship " Zion," and safely ride home to glory, where all can join in to sing the songs of redemption. May the Lord bless you all, and may you have There's a beautiful land far beyond the sky,
And Jesus, my Saviour is there;
Has God given to prepare me a home on high,
—Oh I long, oh I long to be there!

—MARY A. RUSSELL.
Cherryvale, Cal.

CHILDREN AT WORK.

FROM G. W. ACHENBRENER—We were to meet last Sunday. Elder Peter Farny preached. His text was in Ephesians, second chapter. He read the first to the ninth verse. I love to go to meeting, and to school too. One little brother has gone to Jesus.
Dysart, Iowa.

FROM WILLIE J. REUBENY—I am trying to read my Bible through. I have read to the 13th chapter of Mark. I read one or two chapters every day. In the 21st chapter of Matthew Jesus says to his disciples, "I have crucified." I also learned many more things about Jesus; how He raised the dead, healed the sick, and made the blind to see. When I get through the good Book, I can tell more about Jesus. I also read in the Old Testament, how God made the earth and all things, and then how man the people forgot God and He had to punish them. Noah was a good man; we know He was good, because he did what God told him to do.
Wash. Iowa.

FROM MYRON BEAL—I read this paper with much pleasure. I must write some of the little folks too. The brothers do not seem to be so good as you. My father, mother, sister and brother-in-law are members of the church. I love to read the Bible. I have one little brother who reads the Bible. I want this letter to send the whole book.
Shelburne, Ohio.

FROM A. J. ROBINSON—Dear little friends—You don't know how your kind little notes have hearted with me. The moment I read your letter of Jan. 21st I rejoiced. May our Father, who knows the secrets of all hearts, bless you in your deeds of charity (1 Cor. 13:13). May He give me grace to do as I can, so that I can sell enough to return your gift; then you can cheer the heart of a mother, boy or girl. In my next I will write on Rev. 6:12.
Moor's Station, Tex.

FROM ANNA LEHMAN—I have two little brothers and two sisters in heaven, and I want to be a good girl so that when I die I can go to them. I like to go to meeting and keep my heart from getting away from the Lord. I like to see the boys and girls to run out and in during meeting. And I think all little boys and girls ought to kneel at prayer.
Garrison, Iowa.

FROM MARY E. KEPLER—I do like to see the letters written by the little boys and girls. I like to see if I can get a letter from you. I know my parents are kind to me. I know some children who have no parents. I would be sorry if my parents should die; I want to be good. Dear girls and boys, I love you let us read the Bible, and let our dear parents know we know that they will be always with us. I am young, but I know that we must all die; my parents tell me that the old must die and the young can live. I love Jesus, and my mother taught me to pray.
New Hope, Iowa.

FROM SAMUEL J. MOORE—I am a little boy thirteen years old. I have two sisters and a kind papa and a mother. They belong to the church. I do not belong, but hope I may sometime. J. H. Elsemore, L. Decker, C. and L. Graybill are the church members in our town. I like to see the chapter of Luke. Zacharias is the man's name, and the tree was a sycamore tree. I will now ask a question: What was, in the Bible, led to heaven? I am sure it is his name, and his old and his, and how long was he judged?
Felicity, Ohio.

FROM BARBARA A. FRANTZ—I read the "Home Circle" and like it very much. I like to read so many letters from the children. My papa, my two and two of my sisters belong to the church. My mother and father are members. I, however, never saw the man who that climbed the tree to see Jesus, and what kind of a tree it was? I would say, in reply, that it was Zacharias, and it was a sycamore tree.
Dysart, Ohio.

CORRESPONDENCE.

From Enoch Ely.

Dear Brethren:— My wife and I just returned to this place, after being absent nearly two weeks on a tour through Perry Co., and Polk Valley, Franklin Co., to my native home. From there we went to Queen Valley, Hastings and Janata counties. Had a very pleasant visit with many old associates, and also many dear brethren and sisters, who seemed to enjoy good health both physically and spiritually. Among them was our dear nephew, Peter Long, who, though in his 82nd year, hale and vigorous, more hot winter than in the June of his life; even looked three. Surely he has many reasons to praise the Lord, and with him we had much interesting and happy conversation of worship. What added still more to our enjoyment, was the fraternalistic feeling and liberally manifested towards the poor wants in Denmark. We hope our absence will be a full supply for their wants. O, that many more hearts throughout the brotherhood could be touched in a similar manner.

IS IT CORRECT?

This is the query resolving in the minds of many of our dear brethren and sisters, and not unimportant in relation to Bro. Hansen's statement of his expenditures, which appeared in your paper, 1st April. Having a knowledge as circumstances, we can say, but the satisfaction of any who may have any doubts, it is correct as far as the related it, but do not tell all, I presume, for nobody's life. He held correct, however, to give us in modest form the necessity of his being some aid.

INTER-ROGATE

prospectively, will be as follows: April 20th to Day Valley congregation, Mills Co., Pa.; on the 24th to Spring Run, on the 26th to Anglin, Huntington Co., on the 30th to Huntington; May 1st to Albion; the 3rd to Bear Creek, Montgomery Co., Ohio; the 6th to Coalinga, Iowa; we then expect to meet Bro. Henry Smith and wife from Barry Co., Mo.; hence we will not go to Michigan, as previously reported. On the 8th we intend to be at Kanon, and if we meet with convenience at the 10th we will go to New York. On the 10th we intend leaving for Lewis, Ill., so as to arrive there on the evening of the 11th.

And to many others, who wished us to stop with them for several weeks, but as the previous arrangement was understood before any of our letters reached us, hence cannot comply with your request, though it would be a great pleasure to us to do so; furthermore it would take us until last week or even longer to respond to all.

FIRE IN NEW-TOWNSHIP.

The night of the 16th inst., about midnight, fire was discovered in one of the stores, and in a few minutes the building with its contents was consumed; also a dwellings and good office building connected, was burnt, though most of the contents were saved. The speculation by many is, that these buildings were set on fire.

Melrose, Pa., April 18.

From Denmark.

Dear Brethren:— I HAVE some more returned home from 1st North Denmark; have had two meetings with good interest and appointed many more, for the coming month. Several new converts made near and far, and many more in that neighborhood, and we hope will come out soon on the Lord's side. Around Bjerring there are good prospects to an inspiring season. Letters just rec'd from Bro. Christensen that some of his native places are to unite with the church. I send him here every day, as he intends starting for Lankar, where he expects to arrive by the latter part of this month. Then I will find out about those meetings, and if necessary, go there at once. We may still bring in 2000 persons converts and calls for them still continue. I also get interesting letters and inquiries about the peace cause and about the church. I have written two days right now to inform and explain our various letters, and you know I write not so very slow when I get hold of a pen. I know of about twelve persons who consider our the kingdom and earnestly contend the cost, and yet I have not counted all. I am glad to see and know that many of our Brethren over there, are glad with us. So far everything is all right and good, but when we look at the signs of the times, they are darker

than ever for poor laboring people. I tried to prevail on Bro. Christensen to stay and help work for the cause, but to answered: "I cannot; I can get no work of my kind, and it is now over half a year, since I am out of work." My God help us all to work for good, and for the salvation of souls.

We are brethren Enoch and Frank appears to be near at hand, you, and we believe it will come soon, and dreadful will be the consequences. We know not how long we will live in a land of peace; know but little how soon we will have to make our way to yet the land of the living. We dread not this, but we are not fearing such things.

We shall, by the grace of God, wear our station or put the light under a bushel as long as we are here, for glory, and to the benefit of the church, and to the glory of our God, so that we can stay out helping along the wagon wheel. I traveled yesterday twelve miles by rail and sixteen miles on foot, in a rough snow-bound and deep snow. Had two small meetings with good interest; kept them to the benefit of the members living in places too far away to come to meeting often. They however are alive to the cause of the Master and happy in Him.

Our meetings in town will be continued this week, the streets are freezing and soon kind, how I love them, when after some few remarks, sinners will not only weep, but pray! Saints and sinners often mingle their tears and prayers, and I believe that at the same the benefit of the members living in places too far away to come to meeting often.

Bro. Eshelman, do you remember that memorable meeting at Bro. D. Hoy's home? If you do, you may have an idea how our town meetings are conducted. Do you have such meetings yet? I would like to see you people cared for as they were then? Well, now, in a land getting so close, I see your wife, your dear, loving companion, a good wife for you, she is, I see your child in a nap you, working over to see that you are not a bad man. I cannot bear you say, God bless you, we speak to you about the common fountain of life, but yet, God be thanked, we can drink of it together, and at the same time.

It would go any heart glad if I could see you with my wife. I would appreciate it more than ever, but it cannot be. I thank God that you go ahead so well with your paper, we long for it all the time. No 8 did not reach Bro. Nelson and us.

Please remember then, Bro. Christensen and his wife, and I believe that at the same the benefit of the members living in places too far away to come to meeting often. I mean pliers to work, so that they can help themselves along. He is a young, well-meaning brother, and I hope you will have joy when he comes to tell you how he is ever being blessed by you, bless you all eternally. Our mutual love to all.

Your Brother,

C. HOKK.

From C. H. Halsbaugh.

Sister Ellen Brande:— GREETING in the Crossfield. Your fragrant Christmas message to my dear brother, topography is a thousand times compensated by the excellent sentiments and salubrious tenor that characterize your letter. Your devotion to Christ and His cause, your earnest desire to see the extension of His Kingdom, and the increased sanctification of those who are to extend it, have taken hold of my utmost soul. The lethargy of at least one-half of the church in relation to the progress and triumph of the Cross, is absolutely sickening. No person ever before exhibited like you.

We love much to say of the ordinances of God, while we show but superficial appreciation of the Word of the ordinances "All souls are mine," said the Lord. Practically many regard the Cross and ordinances as only for America, or this section of it. What a Heaven-sentinel voice that now comes across the Atlantic from Denmark. How gloriously the all-pierced hands of Emmanuel reach out to us through the appeal of Bro. Christensen on 8th December at Young. It is hard to believe that any reader of that heart-melting letter can love Jesus and not unclasp his purse and contribute his mite. Pined as I am, I would feel like a warrior to close my eyes and go to God in the Kingdom of Heaven. The very angels are peering on the mystic holder, awaiting our response to the warm, loving, thrilling pleadings of the Good-man. O, brethren and sisters, how can you not so coldly, and so mechanically bow to the building that overthrew the Throne of Glory for you, void His Eternal Majesty in your nature, submitted to all the impositions of the finite, to all the in-

degnities and exaltations of misapprehension, misrepresentation and vanity, and sacrificed His life under an appropriation of ungodlike honors to meet the necessities of your ruined, doomed, doomed condition? Is He Christian to profess love to Jesus and turn the back to His claims? What right have you in the Christ of God that you do not belong the most illustrious and the most revolting barbarians on the face of the earth?

The Rio de Jesus is the very anti-thesis of selfishness. Where Jesus reigns, the heart exalts in the appropriation of ungodlike honors. The partaking of the Holy Ghost widens and enlarges and clarifies our affections so as to take in the whole horizon of Galvary. "The field is the world." So says Jesus. Will we lose in a field for our cultivation, and consign the rest to the worms that will devour the seed and rot the wheat and burning, walking and woe of perdition?

Shall the devil be a freewheeler and Christ a tenant? Jesus has bought every soul, and to the church He has committed the triumph of His blood. Who will say any to Jesus? Hark! all ye, who in very deed can say that the Son of God has delivered you from sin and hell, hark to the pleadings of your bleeding, dying, living Redeemer. A right will your purposes and decisions against the claims of Jesus and the issues of Eternity.

From Arkansas.

Dear Brethren:— We are living, where the Gospel has never been preached in its purity and the following course of our work is as follows: I have said: How can I, except some man should guide me?" Acts 8, 31.

But while we have no preaching here, we are comforted by the weekly visits of your paper. We are much built up by the perusal of its columns, and we are much benefited by the same benefit, we send it around among our neighbors. Let us be much pleased with it, and right here come in the words of our text: "How can I, except some one should guide me?"

Not long since while conversing with our friends, we related the testimonies of God's people as we believe and practice them, a young lady said, that she would go twenty miles to hear the Brethren preach, but, alas! this can never be. A few days ago, her lady was laid in the silent grave.

O, how sad we were made to feel that blooming youth is thus snatched away by the resistless hand of death. Our prayer to God is, that some of our dear ministering brethren will come in and preach Jesus Christ and His crucifixion, which we would have the same benefit, we send it around among our neighbors. Let us be much pleased with it, and right here come in the words of our text: "How can I, except some one should guide me?"

MINERAL SPRING,

Covington, Clay Co., Arkansas.

Educational.

Dear Brethren:— At a meeting of the Trustees of Ashland College, on the twelfth inst., the following business was transacted: The locating committee reported on the various jobs offered, on which to erect the College building, the Trustees, after considering the different sites, concluded to select a lot on Bank street, containing twenty-seven acres in all. The land is high, and greatly sloping downward on all sides. From the grounds a beautiful view of the city presents itself, a view of the town, suburbs, and surrounding country. On the grounds is a beautiful spring of clear water.

The lot is on the South side of the town, above and away from the obnoxious and unwholesome smell of the city. The building committee was instructed to proceed at once to purchase the lot, and have the proper paper executed and proceed to erect the main part of the building.

The present plan of the edifice is, 112 feet long, and wide 40 feet deep; three stories high besides the basement. In the building will be a chapel in which the students are all requested to meet every morning for devotional exercises and preaching on the Sabbath day. Dr. Z. Sharp is the building has been selected. Proceed to the institution. Bro. Sharp is an ordained Elder of the Brethren, of unblemished character, a ripe scholar, and standing in the foremost ranks of the brotherhood.

Enough money has been subscribed to warrant the completion of the building. We expected that the buildings will advance for enough this Summer, so as to commence the school next Fall. The citizens of Ashland all

seem to be in good earnest to assist in the furtherance of the cause. As a sample of their mind I would say, that on the day of the meeting at our residence, on the 12th inst., the editor of the Ashland Times, that we would accept a certain lot, provided the town would raise \$800; as the price was more than we wished to pay. In about three hours he reported a subscription of \$225, leaving \$575 more than we needed. All this was done after the town had raised \$10,700 for the school.

By Order of Trustees, JACOB MISHAM, Moderator, Ohio, April 18, 1878.

From Bristol, Indiana.

Dear Brethren:— OUR annual visit in the Elkhart congregation came off last week, consequently yesterday we held a council meeting to report the visit. Every thing seemed to have run harmoniously with the Word as it is in Christ Jesus our Lord, and the members seemed to be in love and unity. One member was excommunicated from the body, which made me feel sad, but it seemed he would rather serve man than the living God. We also had a brother thought, it was not good to serve two masters, and acted accordingly.

The church seems to be alive to the Master's cause, and we have had about fifty conversions by baptism since last year. The members are also alive in the missionary cause as Deacon, and showed the same by raising eighteen dollars to send to Bro. Hope for the Danish Mission. We have six students in our two district churches, four at the Brethren's thought, it was not good to serve two masters, and acted accordingly.

Yours in the love of love, J. C. BERMAN.

From the Missionary Field.

Dear Brethren:— YOUR worthy paper makes its weekly visit to our home and with pleasure its constant reader. May God abundantly bless your labors and give you a glorious reward for them in the end.

As an item of church news I would say that Bro. Lemuel Hilkey has just closed a series of meetings at this place, and six precious souls have been added to the church. We have even had here yielded to the commands of the blessed Savior, since Bro. Hilkey came among us a few months ago.

I think that there are those among us who are content to sit still. And could our brethren of health have permitted him, to stay with us longer, much good might have been done in building up the cause of Zion. May the Lord bless his labors here and elsewhere and restore him to health that he may visit us again. O, how we fret on the crumles as they fall from the Master's table, and thus enable us to go on our way rejoicing in hopes of the glory of God. May the words spoken by our brother sick deeply into the hearts of those, who will search for the cause of their infirmities, and the good seed won, spring up and bear fruit an hundred fold. May the Lord bless us all and guide us by the divine Spirit into all truth, while we live, and when time shall be with us no more, may we all again look abroad in the presence of your sister in Christ.

HARRIE BUCK.

Laram, Ill.

From the California Church.

Dear Brethren:— HEEDING the Master's command, "Go, work in my vineyard," we went over to the San Joaquin and united there with Bro. George Wells, and J. P. Wolfe in holding a series of meetings. We found a hard road before us, as we were in the presence of others who love darkness rather than light. But God is good; His Word is truth, and will shine brightly when all those who now talk and write against it, will be gone and forgotten. A true and a real sign of the work of the Holy Spirit of God, and unless they repent, it will surely come; it will not tarry beyond the appointed time." He from Bernal, traveling in the greatness of His strength, who is red in His appearance, and will again look abroad in the presence of the wine press of His wrath. His glittering sword is bathed in heaven, he hath bent his bow and made it ready for the over-

BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which shall be unto All People."—LUKE 2: 10.

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The Brethren at Work

EDITED AND PUBLISHED WEEKLY

—OF—

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SPRING

BY GEORGE B. DILLARD.

FAREWELL to the bleak winds of Winter,
To joys for the Spring time is here,
When nature presents to our vision—
The loveliest scenes of the year.

Then the dormant rivulets awaken,
And emerge from their frozen of slumber;
Then the Spring ever gladdens creation,
And the welkin is veiled with song.

The trees, too, are vocal in their grandeur,
The kingdom of nature is stirred,
While the birds sing with joy in the branches,
And chant in the blush of the morn.

I long for a home in that country,
Where the bleak Winter storms never blow,
But the bright vernal scenes are immortal,
And our nature no temple shall know.

How our joyful sensations are hallowed,
And the hallowings divine never fade,
And the fragrant we so fondly cherish,
All vanish in heavenly smiles.

But the Lord in that day shall restore them,
And bring them with joy from the grave,
And stir in the landscape of glory,
Then bright palms of victory shall wave.

EMMANUEL

BY C. M. BARNARD.

To *Tribe, to Israel, Hebrew, of Brighton, Indiana.*

"Thou art not to be; this is the question."

"So says the world's great dramatist,

And so one question at all. Moral being admits

not of extinction. Sinful changes life's con-

ditions, but changes not its character, nor de-

stroy's its essence. To be thus, or to be other-

wise—this is the question on which hangs our

eternity. To be Emmanuel or Balaam—

—this is the supreme choice of the human

soul. "God with us" as the only condition of

Eternal Life, but not of eternal being. "I am

the LIFE." Emmanuel is not simply life, but

specific life, being unstained by sin. In the

communication of the Divine Nature, we are

also blessed with the Divine Name. Christ

is the image of God, and "we have an anoint-

ing from the Holy One." "Thou shalt call His

Name EMMANUEL, which is, God with us."

"God is in you of a truth." "Christ is in you

the hope of glory." (1 Cor. 14: 25, and Col. 1: 27.)

All the Holy Ghost begethens are Emmanuel;

Incarnation, living Photographs of the Eternal

Wonderful—Father, Mother, Brother, Sister,

Friend, all in One. The inking of God, gives

the character, the peace, and the glory of God

(John 14: 29, 1 Pet. 1: 14, Philpp. 4: 7, 2 Cor.

5: 18, and 4: 6). "If I will write upon him my

new Name." "If the life of God is in the soul,

the name of God will be for the fore-—

EMMANUEL. "God with us" is the central

fact of religion; not only God in Christ, but Christ

in us. Christ came not without requisite in-

terials. We cannot be Christians without the

evidence of Divine polarity. To say Lord,

Lord, is not the criterion of sanctity. The test

for the Only Begotten was, "not as I will, but

as Thou wilt." The test of the younger brother

is, "they will be done on earth as it is in

Heaven." "Holy, harmless, undefiled, sep-

arate from sinners." This was the standard of
Emmanuel the Great "Every man that hath
this hope in His FURNACE BURNED, EVEN
AS HE IS PURE." This is the ideal and work
and dignity of all who have been born the
pulse of the Godman. "Ye are a chosen gen-
eration, a royal priesthood, a holy nation, a pec-
uliar people; that ye should show forth the
virtues of Him who hath called you out of dark-
ness INTO HIS MARVELOUS LIGHT" (1 Pet. 2: 9).

When Elijah reached to life the son of the
dust of Zarephath, he said, "By this I know
that thou art a man of God" (1 Kings 17: 24).
"By this shall all men know that ye are my
disciples, if ye have love one TO ANOTHER."
"Greater love hath no man than this, that a
man lay down his life for his friends." "Love
one another as I HAVE LOVED YOU." "By this
I know that thou art a man of God: BY THIS—
EMMANUEL. "The love of God shall abound
in us; hearts by the Holy Ghost," and "Hol-
iness the Lord" evidenced in our affec-
—"by this I know that thou art a man of God."
"Without holiness it is impossible to see the
Lord." "Blessed are the pure in heart, for they
shall see God." "Beloved let us love one another,
for love is of God." "God is love, and he
that dwelleth in love dwelleth in God, and
God is HIM." Love and holiness—this is
holiness. This is the Divine Nature of
which we are to be "partakers." "By this I
know that thou art a man of God"—Emmanuel,
God with us. A person born on a singing,
perilous ocean; a breeze on the dizzy edge of
a soul-engulfing precipice; a city set upon a hill;
a sweet, fascinating picture of Jehovah's love;
a living, living epitome of "the glory that excelleth
—"the joy unspeakable, and the beauty
that is ineffable—such a person, as is the
Christ-born man and woman.

"God manifested in the flesh"—Emmanuel—is
the character and life of all the soul world.
Our lineage is not in the line of the sanctity
princes of earth—these are insignificant—but
we are sons of God, "heirs of God, and joint-
heirs with Christ." Our call is not to mount
earthly thrones, possess earthly dominions,
and walk earthly scepters. None but Emmanu-
els can stand at the headstalls of the Al-
mighty and All-blessed. Where there is to be
an eternal community of interests, there must be
an eternal intrusting of natures. Hence, here
is our only true hope: Heaven. Salvation means
not going where Jesus is, but being what He is.
All the elements of Heaven must be ours in
this life.

The Holy Ghost shall come upon thee, and
the power of the highest shall overshadow thee.
—EMMANUEL. This overshadowing and
includes our individual regeneration. The On-
ly-begotten and the unity-begotten have one
Life. One overshadowing, fructifying Agent
has made these brothers and fellow-heirs. The
Cross of the One is the glory and salvation of
the many. The footsteps of the First-born
must be trodden by all the after-born. It must
ever be Emmanuel. The male that exhaled
through the quivering hands and feet of the
Savior, must pierce the hands and feet of all
sinners. None pass through the glory-flaming
Doors of Pearl save those on whose bodies are
found the marks of "the Lord Jesus." Self-
lessness and work-worthiness, money-bearers,
and Cross-bearers, are never set foot on the
Golden Gateposts. Only Emmanuels will be
acknowledged as the seed of the "Everlasting
Father." "God manifested in the flesh" is the
mould for all whom God will own when He

calls His family together to celebrate the Gol-
th-ing Wedding of the celestial, Divine-human
Son. A mystery so fraught with sacrifice and
suffering to the ever-existent Trinity demand a
revelation and satisfaction of our nature in order
to realize a genuine fellowship with incarnate
Deity which few attain. Emmanuel is a rightly
named, representing a stupendous fact. "If any
man love not the Spirit of Christ, he is none
of His." O if we could grasp the ever-governing
significance of these words, we would drop on
our knees and wrestle against flesh and blood,
against the principalities and powers of the in-
fernal realm, and wrestle with the Jehovah-
Angel of the "ford Jabbok," until the desert
would become a Paradi. It is because we so
inadequately apprehend John 3: 16, that we
have so little experience of the flesh-incarnating,
self-blinding, soul-liberating spirit of Philpp.
3: 12.

No one can know that for which the letter
stands save through the soul-and-spirit-rising
energy of the moving Word. O how many
are betrayed and checked for us, frustrated by
the letter. How tragically they follow to the
kerns of sacred realities, while they are "in the
gall of bitterness, and the bond of iniquity."
Where is the Divinity of our generation? the
royalty of our priesthood? the sacredness of our
citizenship? the peculiarity of our high and
lofty relationships? Can we, in the honest
recognition of our own case, and with the Divine
approbation, present ourselves, as "dis-solvent,
hell-threatened world and say—Emmanuel?

THE INCARNATION

BY JAMES WELT.

DEFINITION. The act of clothing with
with flesh; the act of assuming flesh,
or of taking a human body and the nature of man;
the incarnation of the Son of God—Wor-
ship. God was manifested in the flesh (1 Tim. 3:
16). Christ had suffered for us (1 Pet. 1:
10). Christ had been crucified for us (1
Pet. 4: 1). And the Word was made flesh and
dwelt among us, full of grace and truth (John
1: 14). These questions have direct refer-
ence to the Incarnation of the Son of God. The in-
spired apostle states that they were permitted
to behold His glory, the glory of the only be-
gotten of the Father. When Christ says, that
He and the Father are one, He is speaking of His
divinity, but what He says, "my Father is
greater than I," it is respecting His humanity,
and cannot be applied to His divine nature.

The human and divine natures completely
harmonize in the person and character of Christ,
and it is the union of these two natures in
which the incarnation consists. The union of
these two natures is a great mystery, and will
remain a mysterious union until the deep things
of God are revealed. The object of this union,
as plainly revealed in the New Testament Scrip-
tures, which is the salvation of the world.

What great things the Lord has done for us,
and it is just and proper that we should write
and speak of His mighty acts to our kindred of
the human race—to stir up their pure minds
by way of remembrance. The time is coming
when we need not say to our neighbor, "know
the Lord," for all shall know Him from the
east to the west, as the knowledge of the Lord
shall eventually cover the earth as the waters
cover the sea. This will be the state of
things after the great ark enemy of souls is
brought and Christ's personal reign on earth is
introduced.

By the death and resurrection of Christ His
humanity became immortality, and with this
immortal body He ascended to heaven, and is
at present at the right hand of the throne of
God, interceding for the saints who are yet
upon the earth, and with their laborative
of clay, and waiting for the redemption of the
body. In the great plan of salvation, there

have been means provided for our assimilation
to the holy character of our divine God, and
the church collectively is the representative
body of Christ on earth, and whatever mission
or work is accomplished by the church will be
realized in heaven, if the course taken is in ac-
cordance with the written Word. He has com-
municated this power or authority, to properly ex-
ercise, and He comes again to take the reign of
His government in His own person during
these thirty days, when peace and righteousness
shall prevail, where sin and iniquity now
reign.

Now as God has sent His Son in the likeness
of sinful flesh, to open up a way and bring
way from earth to glory, should we not be
earnestly engaged in working out our salva-
tion, and taking Jesus as our pattern, who has said,
"I am the way, the truth and the life," and by
this means be in a state of readiness for the ser-
vice or changed into the likeness of our Re-
deemer? The writings of holy men of old
plainly intimated that the purification of the
soul, will only be satisfied when we can see Je-
sus as He is and be like Him. To the believer
in Christ, the future has bright prospects of
heavenly blessedness and spiritual liberty. The
teachings of the Bible—purity, charity,
and virtue, as the rational disposition of our
character, and entire subjection of the carnal
mind to the law of the spirit of life, is in-
deed to us these happy ends. May we emphati-
cally in our divine Law-giver and be plastic
in the Potter's hand, ready at all times to be
fashioned according to His own likeness, and
whenever living or dying to see the Lord's, and
show Him as our blessed Redeemer, He being
fused within us, is the hope of glory.

DAY OF CRUCIFIXION.

AND while they kneel still in Galilee, Jesus
said unto them, the Son of man shall be
betrayed unto the hands of men, and they shall
kill Him, and the third day He shall be raised
again (Matt. 17: 22, 23). Here it is definitely
stated that His resurrection is to be on the third
day. Again, in John 24: 21, we read the fol-
lowing: "To-day is the third day since these
things have been said, so that ye may believe
the trial, and the crucifixion of Christ. Early
in the morning of this day, the women came
to the sepulchre and found not the body of Je-
sus. In the first verse of the chapter, we are
told this was on the first day, this was re-
called as one of the three days; the day before was
the Sabbath, thus the first day and the Sabbath
which corresponds to Saturday, makes two of
the days which Christ was to remain in the
grave. On the day which He was crucified, He
died before the close of the day, thus this day
making one of the three days, would bring the
crucifixion on Friday. The objection often ar-
gues that if this be the case, He could not have
remained three whole days in the grave. In no
place in the Bible do we find it stated that He
should remain three whole days in the grave,
only that He should be raised on the third day.
Had the crucifixion taken place on Thursday,
and the resurrection on the first day, would He
have risen on the fourth and not on the third
day.—Bible Banner.

God's government is one of personal responsi-
bility. No man can perform his neighbor's
duty for him, and no man will be excused for
neglecting his own duty because his neighbor
has failed in his.

A worthy Quaker thus wrote: "I expect to
pass through this world but once. If there-
fore, three be my kindnesses, I can show, or see
good that I can do to any human being, let me
do it now. Let me not neglect or neglect it, for
I will not pass this way again."

THE ALTERED MOTTO.

Off the latter shame and sorrow,
That a time could ever be,
When I let my Saviour's pity
Plead in vain—and proudly answered—
"All of self, and none of Thee."

Yet to found me—I beheld His,
Bleeding on the accursed Tree;
Hear Him say, "Forgive them Father,
And my sinful hour and faultily,
"Some of self, and some of Thee."

Do by day His tender mercy,
Hoping, helping, full and free,
Sweet and strong, and old so patient!
Thought one lower, while I whisper:
"Less of self, and more of Thee."

Higher than the highest heavens,
Deeper than the deepest sea,
Let His True love at last be magnified;
Grant me now my soul's desire;
"None of self, and all of Thee!"

Selected by ERIC C. BOWMAN

BE HONEST BE TRUE.

BY A. HAMBRETT, JR.

HONESTY and truth are not only the most noble principles of morality, but without them a profession of religion is mockery. A life of deception is a life of wickedness. Let us be true to ourselves, true to our friends, true to brethren and sisters, true to Christ, and true at all times, and in all places.

The great work we have to do for God and our own salvation, can never be done unless our hearts are true and honest. We cannot have the blessed influence of the divine Spirit unless our hearts are purified from all deceitful lusts; we may deceive our fellow-men, but God sees in the remotest recesses of our hearts and can discern every thought. God's Spirit moves upon the mind and thought together, the rational thought and right feeling; the sound mind and pure heart come from the same source. All must be honest and true to do the work of righteousness required at our hands. The greater part of the religion of the present day has become so much a matter of taste that we very much fear the truth, as it is in Christ Jesus is lost sight of; the preaching and praying must be so polished, the language so elegant, the singing so stylish. Such fine genres of thought are expected by the audience that the main object of the trumpet of Christ, is entirely overlooked, and such in search of truth, hungering and thirsting after righteousness, are not filled, and wonder if they are to find Jesus in all this pomp and display.

The humble Nazarene is not to be found among people who come to meeting to applaud anything that is beautiful, and to be pleased with nothing that is not done up in good taste. We learn His people and followers have always been an humble, true-hearted class of beings, entirely separate from the world and its follies. Go to our large cities, view the number of houses dedicated to the worship of the Creator of heaven and earth; walk around on Sabbath morning and see the vast numbers wending their way to different places of worship. How many of this number are going with true, honest hearts? How many are going to worship God in spirit and in truth? We cannot tell the number but God knows their hearts, and will reward them according to their works. We have been created and given life for a purpose. Was it to spend a life of hypocrisy and deceit. Verily no. God is true, and He loves the truthful and honest. False words, false heads and false hearts are an abomination in His sight, while the truthful, honest and upright are His delight. His Word is

truth, and it is only the truth that can understand it, and if we search it in for truth we certainly will find it, and if our motives be honest and pure, we can stand firm in convictions security before all mankind.

The man who stands firm in the defense of truth has many conflicts, yet he feels nothing is more worthy of his greatest abilities and he has a secret consciousness that the great Founder of truth is ever ready to brace him up and give strength to his weakness, and in every act and thought the divine truth is portrayed. Now desires are given him, the mind will flash into a new world of thought, pride and arrogance will quail before mighty works of truth; all is weak and worthless, that has not truth for its anchor.

Those that are true followers of the blessed Redeemer are endowed with the spirit of truth, and when we see professing Christians diverging from the path of rectitude, having very little respect for truth, whose honesty we cannot help questioning; we can but say, by their fruits shall ye know them, and out of a true, honest heart, true and honest actions will proceed. The spirit of truth does not guide into false actions, but it guides into all truth. Our Saviour says, I am the true Vine. The branch must necessarily be true and faithful or it cannot abide in the Vine or bring forth fruit, but will be cast forth as a worthless branch.

It is greatly to be deplored that in this enlightened day as the present time is generally called, that there are fewer true, honest, noble men than there have been for ages past. Converse with old men, how they were raised, how earnest their parents were to instill right and true principles in their minds while young; most that thing in a great measure is overlooked, and children are allowed to do anything that will make them popular in the world. The world and church have joined hands too much, and are so near together in the manner of education that the difference can scarcely be perceived. We believe education to be very essential, but not exactly as the world has it. We believe we should instill in to the minds of the young true, honest principles, and that which will establish genuine moral worth, and by this means prepare a soil for the seed of eternal truth—a soil that will not be barren or unfruitful; for an education that fills the head and heart with vanity and pride, is worse than useless.

God has endowed us with improvable faculties, and it is our duty to strengthen them that we may be better able to wield the sword of the spirit and more capable of learning of Christ; for if we are not able to properly understand His Word, it would be much more difficult for us to get into the strait and narrow way of truth. God grant that we may all be able to walk in wisdom's ways and be guided by the Spirit of truth.

Take an open honest heart,
Where frankness loves to dwell,
Which has no place for love deceit
Nor hollow words can tell.

COME TO JEHOVAH.

BY J. W. SWEETWOOD.

I WISH to call your attention to a few thoughts that have often been brought forcibly to my mind while thinking of persons at the so-called mourner's bench. While they are kneeling and seeking Jesus as they call it, the minister is saying, come Lord; come near; come

and fill his heart with Thy Holy Spirit; come down just now &c.

Now let me ask, is this the way to come to Jesus? Is this coming to Jesus according to the Gospel? Is this, humbling one's self under the mighty hand of God? Is this coming to Jesus according to His plan, or is it trying to have Jesus come to man according to their plans. They often say:

Come to the Sinner, make no delay.
Here in His Word He's shown us the way.
Why not search His Word and find out the way; that is find out Christ's way? Why not find out how Paul came to Jesus? Did he get down at the mourner's bench? No. When he fell to the ground the Lord did not tell him to lay there and mourn, but sent him to Damascus; when Ananias came to him he did not say, pray on brother, but he said, "Why tarriest thou? Arise and be baptized and wash away thy sins." (Acts 22: 16) How did the Samaritans come to Jesus? Did they get down to the mourner's bench? No, Philip preached till they and many others believed, then they were baptized (Acts 8: 12, 13).

Look also at Christus, the chief ruler of the synagogue, and see how he and many of the Christians came to Jesus. Paul told them how to come to the mourner's bench and get religion? No, he preached till they believed, then they were baptized (Acts 18: 8). Did Philip get down to the mourner's bench with the Eunuch and try to comfort him by saying, pray on a little longer? No, but he got down into the water with him, and baptized him (Acts 8: 37, 38). Will not listen to, and heed what Peter said on the day of Pentecost when the inquirers asked what they should do? Does he tell the Lord to come to them and fill their hearts with His Spirit? No, but He tells them to come to Jesus by repenting and being baptized in the name of Jesus Christ for the remission of sins; then said he, "ye shall receive the gift of the Holy Ghost," and thus three thousand souls came to Jesus in one day (Acts 2: 37, 38, 41).

Is this not the way to come to Jesus? Is it not the way that all must come to be infallibly safe? Is it not the only way in which we have any promise of being saved? For he that believeth and is baptized shall be saved; but he that believeth not (of course will not be baptized, and hence) shall be damned (Mark 16: 16). It is not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven (Matt. 7: 21). Now we see that only those who do the will of the Father have any promise; and as the Father has revealed His will to us through His Son, why not accept it, and arise and be baptized, and come to Jesus as Christ and the apostles command, and receive the promise and not try to climb up some other way.

Brothers, let us ever take Gospel plan for all we do, endeavoring to persuade others to come to Jesus according to the Gospel and be saved.
Lancelotti, Ind.

WHAT IS DEATH?

BY JOHN FORBES.

IT is a great evil in the world, because it is the effect of sin, and sin was introduced by Satan; and hence separated man from God, by the death of sin, and caused nakedness and fear, and a final separation from the garden of Eden and the tree of life. Death is an evil, because it separates husband and wife

without their wish or consent. No matter how much they love each other, or how much they need each other to help raise the little family of children. Death comes, and the father or mother must go and leave the children in the care of the other, no difference how unwilling the other of the family is, to see father or mother fall into the cold embrace of that monster death. So it takes the children from the parents without their wish or consent; the minister from the church without the consent or consent of the church. And oh! what sorrow, what mourning, and shedding of tears death causes daily in the world, in the church and in the family. Death is an evil because it not only was brought about by sin and Satan, but must also be cast into the lake of fire, which is the second death, whereof the devil is to be cast. So we see that both death and the devil are a great evil in the world and must dwell together in the hereafter (Rev. 20: 10-11).

We know that sin and Satan have caused all this great evil in the world, and it will not stop when this world will end; if the sinners is not freed from sin in this life, the poets says sin kills beyond the tomb (John 8: 21). Jesus says, "ye shall die in your sins, unless I go ye cannot come." Then I will say to you sinner, why will you go one step further in sin? Do you not know that you are leaving fruit unto death? for the wages of sin is death, Paul tells us in Rom. 6: 23. "But the gift of God is, eternal life through Jesus Christ our Lord." Then it is only through Christ Jesus that you and I can be made free from sin, and to make our escape from the second death, and to lay hold on eternal life.

Brothers and sisters and all who profess to know God (2 John 8: 9); let us look well to ourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, shall not God. He that abideth in the doctrine of Christ, he has both the Father and the Son (1 John 3: 4). Whosoever committeth sin transgresseth also the Law, for sin is the transgression of the Law (8th verse). He that committeth sin is the child of the devil. Then let no one violate any commandment of God; for all who will, do love death rather than life, and do forfeit their right to the tree of life, and must take their part outside of the city of God, where there is weeping and gnashing of teeth. Come sinner, consider well what you are doing, and when you see that God surely will not be mocked by you, whatsoever you sow, that you must also reap, then sow to the spirit; and from the spirit reap life everlasting, is my prayer.

A LITTLE CHARITY.

BY F. A. BROWN.

I HAVE been reading your paper for some time; I like it very much. As there are still calls for help, I wish to throw in a small note for the poor fund. Charity covers a multitude of sins. Through you have angel's tongues and have not charity it will profit you nothing. I wish we were all engaged in the work. Oh what a happy time if we could all work together for Jesus. All things work together for good to them that love the Lord. But there are divisions which ought not to be. Would to God we could all stand firm and work together in one band. The enemy is going about seeking whom he may devour; there are many temptations and

trials in this life. The way is narrow, a little step to the right or left, and we are straying away from Jesus.

Oh could we ever be near to Jesus— influenced by His Holy Spirit, so we may be able to withstand the wiles of the enemy. Abstain from every appearance of evil, and use the sword of the Spirit, which is the Word of God. Oh remember Jesus when He was about to be crucified; His enemies were calling Him to the cross. He says, "Father forgive them for they know not what they do." Could we have a praying heart like Jesus, that we could love our enemies and pray for those that spitefully use us; for God hath not appointed us to wrath, but to obtain salvation by His Lord Jesus Christ who died for us, that whether we wake or sleep, we may live together with Him. Then let us press onward toward the mark, for the prize of the high calling of God in Christ Jesus.

Often when I retire at night do I meditate and think, if Jesus would come to-night, would I be ready; for the day of the Lord cometh as a thief in the night. Let us ever stand firm, putting on the breastplate of faith, and have for a helmet the hope of salvation. We have the promise if we walk in prayer, believing we shall receive. Faith is the substance of things hoped for, the evidence of things not seen. The evidences of faith are love to Christ, confidence, prayer, attention to His ordinances, zeal in promoting His glory, and holiness of heart. Oh could we all be more engaged in the great work, more zealous in the cause of our Master. There are many precious souls that we would rejoice to see come into the fold; so we are almost persuaded to become Christians. Oh that I knew nothing but Christ and Him crucified, and could we be prepared ready for death at any moment. Our friends are passing away one by one, and we too must die.

PICTURES.

BY A. N. ZENNER.

THAT is a picture gallery. You enter and you will see perhaps many pictures on the walls that are familiar to you. That lady before the glass is preparing to sit for a picture. Seating herself before the Camera, hands, head, mouth and eyes must all be in perfect position. She knows that the picture will be an exact likeness of her person, hence her great effort is to look graceful.

How wonderful is man that he can make an instrument that does so perfectly delineate every feature. But in God's Book of remembrance, not only the features will be delineated, but the life, the thought and intent of the heart, will be seen and known.

Some years ago I saw an account of a girl who was lying in a trance for some days. When she awoke to consciousness, she said she had been to the place of "many mansions," that an angel had been her guide. The angel took her into a beautiful mansion and said to her, "I will leave you here a while, you can interest yourself examining the paintings that are hanging on the walls." She said the pictures looked familiar. Continuing to examine them, she saw with amazement, and read with astonishment her life; her good and evil deeds were spread before her.

Persons who have been rescued from the water in an unconscious state, when brought to consciousness, have said that a panoramic view of their life had vic-

adly passed before them. It is the opinion of some that whatever is impressed on the mind can never be erased. Forgotten, but not blotted out; covered up with new thoughts and ideas, but not lost.

As a witness in a judicial court stands waiting to be called, so our life is written and mapped ready to witness for or against us. When the books are opened, and every man is judged according to his work, the inside will be seen as clearly as the outside. We may look at the whitest sepulchres that appear beautiful now; then we shall see the dead bones and uncleanness that these sepulchres covered up. In that day when every man's work shall be made manifest, no loved frames or phylacteries will conceal the evil thoughts of the heart, nor of the flesh.

The wicked shall see and know their evil deeds so plainly that they pass judgment upon themselves— crying out for the rocks and mountains to fall upon them and hide their shame. Reader, you and I are in a great picture gallery. Every day a picture of our lives is mapped, to be revealed in the last day.

"How could they count I to live,
With what religious fire,
Who seek a strict account and give,
For my behavior here."

THE CHURCH.

BY S. N. HAYES.

"WHEN shall the kingdom of heaven be likened unto ten virgins" (Matt. 25: 1). While perusing your valuable paper, we see how many vineyards of the Lord are planted over this goodly land and in Europe; and the cause of God and His dear Son being propagated from the rising of the sun to the going down thereof. Sons and daughters are being begotten of God, and laborers brought into the vineyard of the Lord through the instrumentality of the Word and power of God, by the preaching of His Word through men of God. Embassadors in Christ's stead, who being mindful of, and obedient to the sacred injunction, "Go stand in the temple and speak to the people all the words of this life," and through the foolishness of preaching, it has pleased God to save men.

As water falling day by day waxes the hardest rock away, even so the preached Word from the sacred desk and the religious literature. Speaking the same thing are an ebbing and a flowing tide upon the ocean of God's workings with the hearts and consciences of the children of men. "Paul may plant and Apollon water, but the increase must come from God." "No man cometh unto me except the Father which has sent me draw him." It is here that the prophecy of Ezekiel finds a connecting link of fulfillment when he speaks of the "dry bones."

"And he said unto me, Son of man, can these bones live, and I answered O Lord God thou knowest. Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord, thus saith the Lord God unto these bones. Behold I will cause breath to enter into you, and ye shall live" (Ezekiel 37: 3, 4, 5). The dry bones may well be regarded as a figure emblematical of the sinner, the unconverted, and the valley the prophet speaks of—the entire world. These dry bones had been very dry, and they also were many. The scorching rays of the sun dried them; the winds that blew over them caused them to wither, and the valley was full of them.

While the prophet was prophesying (preaching) there were "a shaking, and the bones came together bone to his bone, and the sinew and the flesh came upon them, and the skin covered them above, but there was no breath in them. Then said he unto me, prophesy unto the winds, prophesy Son of man, and say unto the wind, thus saith the Lord God come from the four winds, O breath, and breathe upon these slain that they may live, and the breath came into them and they lived and stood upon their feet an exceeding great army."

Now my brethren, an exceeding great army brought forth by the Word of God, and the prevailing of the same unto you, brought from the dry bones of sin and iniquity into the glorious liberty of the children of God. Consider a parable. "Then shall the kingdom of heaven be likened unto ten virgins." This is verily given by Christ Himself, is the most striking and deepest lesson of all the many parables he has used; in the conclusion of the Book. One of the parables He used in the present text, for the one under consideration. He used in a future tense. "Then shall the kingdom of heaven (the church) be likened unto ten virgins. He did not here say, by whom it shall be likened—also shall we the legislative or administrative power? But suffice it to have us understand that it shall be likened. This being a settled point, it next follows to consider the subject, who shall be likened? Not the dry bones shall be likened, but those into whom God has breathed His Spirit of adoption and made them to stand upon their feet; those whom He has "brought out of the horrid pit and the miry clay, and set their feet upon a rock and established their goings." These virgins who have set out to meet the bridegroom, members of His mystical body on earth, the church. These virgins who are traveling with glowing hearts in the prospect before them, and anticipating in their minds to realize a vision and full enjoyment of what Paul said he heard in the spirit, as he was caught up into the third heaven, which was not lawful for him to utter, and though he had heard this above fourteen years ago. Even now, he only reveals this much unto the Corinthian church. The church members (virgins), who gave him so much trouble in that they were so much in haste to get out of order, and to whom Paul has occasion to say, "Truly the signs of an apostle were wrought among you, in all patience, in signs and wonders and mighty deeds" (1 Cor. 12: 12).

And furthermore he also said, "For I fear lest when I come I shall find you such as I would, and I shall be found unto you such as I would not," and yet they were claiming to be virgins, yet they needed many reproofs. "Their garments of an unclad religion, were were purged from their former sins."

"Then shall the kingdom of heaven be likened unto ten virgins." This exceeding great army who started out to meet the bridegroom, whose names and purposes are fixed on the one and same object; all start with the same mind; all will come to the end of the journey of life, and here be fully desirous of meeting the bridegroom. But alas, unfortunately five were wise and five were foolish, and while the bridegroom tarried, they all slumbered and slept; and at midnight there was a cry, behold the bridegroom cometh, go ye out to meet him, and they that were ready (wise) went in with him to the marriage, and

the door was shut." Sad, irrevocable truth, one led to the number saying, "Lord Lord open unto me, Who shall be able for these things? The Son of God has spoken it," and my words shall not pass away." "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" Then it is plainly evident that there are dross, foolish virgins in the church to be revealed in the last day. When we use the term, the church, we do not propose to allow every wind of doctrine to be the church, they that have "slept from the heart that form of doctrine delivered to the saints;" for if ye know these things, happy are ye if ye do them."

We find upon several a time when among twelve inspired apostles, one was a Judas. Marred not, "the time will come when they will not endure sound doctrine." Finally brethren whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, and if there be any praise think on these things." David says, "while I was musing the fire burned," "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (Tim. 3: 16).

READ THE BIBLE.

UNDOUBTEDLY the Bible, as such, is but little used in some Sunday schools. Lesson books and kindred helps supersede the one book. Good helps have this mission. They are a means of opening up and enforcing the Scriptures. But they should never supplant the Bible in the classes. President Chadbourne, of Williams College, recently enunciated this sound doctrine upon the point.

"There is danger, in the multitude of books and studies, that the Bible will be neglected. It is neglected sadly even in Christian families. When the Bible was the one Book of the family, many learned its truths as they are not now learned by the young. There is a demand that the Bible be banished from our public schools. All these efforts and this talk, which will poison the minds of our children, make it more important that the Bible be exalted in every Christian school and college. And especially is it necessary that the Sabbath schools should do their work in the most efficient manner. They should teach the Bible, and not merely something about the Bible. The Bible will remain when the earth and the heavens pass away; and when the great white throne is set, it is one of the Books that will be opened. Can such a Book be ignored in any system of education—a Book that fits men for all in this life—for citizenship, for social life, for old age, for sickness, and for death, and for that other life for which this whole life is simply an education? Let us come to Simple Bible truth."—*School.*

Good humor is always a relief. But when either wit or humor is employed to undermine respect for the truth, or to ridicule, or to make sport of what all should prize as most valuable to the individual and to society, then it becomes the thoughtless to utter their protest. "Great laughter," the reporters tell us, followed on certain occasions, when recently the Bible was reviled, and its most vital doctrines ridiculed. An audience that can be amused with witty blasphemy is nearly ready to tolerate any crime.—*Christian Intelligence.*

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which shall be unto All People."—LUKE 2: 10.

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MISSIONARY HYMN.

MARK! the voice of Jesus crying—

"Who will go out to work to-day?

Fields are white and harvest waiting;

Who will till the sheaves away?

Load and bring the Master's cattle,

Rich reward He offers thee;

Who will answer, gladly saying,

"Here am I; send me, send me!"

If you cannot cross the ocean,

And the heathen lands explore,

You can find the heathen nearer,

You can help them at your door,

You can carry give your thousands,

You can give the widow's mite;

And the least you do for Jesus,

Will be precious in His sight.

If you cannot speak like angels,

If you cannot preach like Paul,

You can tell the love of Jesus,

You can say the Lord for all.

If you cannot read the word,

With the judgment's dead alarms,

You can lead the little children

To the Savior's waiting arms.

If you cannot be the watchman,

Standing high on Zion's wall,

Pointing out the path to heaven,

Offering life and peace to all—

With your prayers and with your bounty,

You can do what heaven demands;

You can be like faithful Aaron,

Holding up the people's hands.

If among the older people,

You may not be fit to teach;

"Fetch my kink," said Christ our Shepherd,

"Place the foot within their step."

And it may be that the children

You have led with trembling hand,

Will be found among your people,

When you reach the better land.

Let none hear you idle saying,

"There is nothing to be done,"

While the souls of men are dying,

And the Master calls for you.

Take the task He gives you gladly,

Let His work your pleasure be;

Answer quickly when He calleth,

"Here am I; send me, send me!"

Selected by MARY HILKEY.

ONE THING IS NEEDFUL.

BY C. H. BARRISBAUGH.

To Brother J. C. Harsh, of Illinois:

THANKS for your Heaven-savoring missive.

I could not satisfactorily decipher your ad-

dress, and so my reply was returned. I now

send it to press, no hope of its reaching you.

Mary chose the good part, which was promised

her as everlasting possession. Sitting at the

feet of Jesus was my desire, which Christ

no overtly commended. The complaint of Mar-

tha against her sister was not without ground,

even in Heaven's Order. God is a Mighty Work-

er, and so is His Son. "My Father worketh

hitherto, and I work." Christ needed a good

dinner as much as Martha needed Bread from

Heaven. She might have named Mary's "good

part" even while busy in the pantry and while

preparing a meal for the hungry Savior and His

Disciples. Mary's station at the feet of the

Godman may have been a typical act, but what it represented she might have enjoyed in the kitchen frying meat or baking bread. Her choice was a free, not a peculiar, physical pos- sion. She had a true appreciation of His character, and a perfect report of soul in Him, and thus she infinitely better than Martha's was also that "the best that God hath," My soul flits out the unfinch'd-floated picture by being May with a heart to love to and to be flitting sister to heaven. The "one thing needful" will not so enthral us as to stop us above food and innocent. But it will illumine steadily as a ladder to the higher citizenship as to have led Him of his faith, and the indulgence of artistic appetites. Mary's choice does not mean a greater and steady life for the Brethren, and hats and chinquers for the sisters. Christ's whole life was a preparation for the Cross, and in accepting Him we began where He ended.

To take Mary's typical position is to welcome the tree-crowns, the anils, and the dewdrops, and the death-agony. The perfectly correct of the world's contempt does not fit the head that glows in fashionably rigging, nor the cap of atoning Divine-human liond lips belated with carnal matters. The Divine spirit is fine enough to catch the most infinitesimal grad, and our throats should and have room enough for the passage of a camel. No one can sit at the feet of Jesus who has not found the Christ, and to find Him is to lose all else. There is the trouble with our pleasure-loving, flesh-brothering, world-working members. They know not the import and glory of having "fellowship with Christ's sufferings." They will rather be under the ban of the Church and the frown of the Crucified, than break with the world.

A certain Lutheran fashion-worshipper calls our dress members "worldly Christians" and is a worldly abject rather. When the soul is in sympathy with the Cross, we are crucified to the world, and the world unto us." There is no inconsistency in Lutherans going with the world, but Christ is "not of the world," and Christians are like Him. The life of Jesus in us, will express itself in the mould of His. Inwardly we are crucified to the world, and what Jesus was in the flesh, holy, harmless, undefiled, separate from sinners" IN CHARACTER AND CONDUCT. This is Christian; all else is the offspring of Anti-christ.

THE DANGERS OF WORLDLY PLEASURE.

BY JAMES STONE.

FROM the consideration of the dangers which beset the Christian in his conduct with the world, and temptations which too often draw the professed child of God aside from duty and true happiness; if we are truly children of God, we have been chosen by Him in His eternal counsel, to a life of usefulness, as well as to a life of holiness. Everything in our position in the age in which we live, in the volume of duties to which we are called in the terms of salvation, and the price paid for our redemption, calls on us to aim at a high standard of piety, and to the attainment of eminent holiness. If we would have at last an abundant entrance into the kingdom of God, we must make religion the business of life; it is not enough to profess it, we must be so permeated with the Spirit of Christ that it shall shine forth in every act of life. It is because the love of the world and conformity to it, hinder the progress of the Christian, prevent his usefulness, destroy his influence and mar his peace of heart, that I wish to present to you the dangers and evils of seeking after worldly pleasures and amusements, of conforming to worldly customs and tastes, and the vain and trifling fashions. The motto of the Christian should be, let us

live every weight. Some appear to act as though there were no line of demarcation between the church and the world, except that which is made at the table of the Lord. The great question which every one is bound to answer, is not how far he may stray away from God, and yet be a Christian, nor how near he may imitate the world, and yet maintain his standing in the church, but how he may meet him- or his Savior and promote the interests of His cause and the salvation of souls; and the good rule of Christian life is, whether you eat or drink or whatever ye do, do all to the glory of God. Consistently to the world, renders a man or woman an emanator of the church of Christ, the object for which they are placed there, to honor God and advance the interests of His Kingdom. "Herald," saith Christ, "is my Father glorified that ye bear much fruit." But he who allows himself to be drawn aside from the world and to become conforming to the world in its sinful tastes and fashions and amusements, loses not only the confidence of his brethren, but the respect of the world as a Christian; his influence as a Christian ceases where he crosses the line that divides the church and the world.

Even the enemies of our holy religion respect and honor the man who leads a life consistent with his Christian profession, and look upon their lives as a more convincing argument in favor of the truth of Christianity, than all the demonstrations of the life of the Gospel. The logic of the life often succeeds, while other testimony fails. But he who in effect tells the world that religion has no pleasures, and who when he desires them, seeks them, and uses of what use is he as a witness for Christ? What new lessons does he give of the value and power of religion? What proof does he afford that "worldly" ways are pleasures, and all other paths are Christ? So far from being a witness for Christ, he is leading men to question the reality of the religion he professes, and to despise the Gospel whose effect he fearfully misrepresents. His example so far as it extends, is an injury to the cause he professes, whenever he passes over to the world, and is led away by "worldly" ways and pleasures. If he is doing no good, he is accomplishing evil; if the fig tree is barren, it is a cumber of the ground.

The cause of religion suffers wherever its professors fail to manifest its proper results. And Christ, were He questioned, What are these world-in thy hands! must answer, those with which I was wounded in the house of my friends, many a fair and beautiful profession, has gone back to the world, parleying with temptations. Our own age and times have produced more than an equaling number of men who once stood high in the church, but who yielding to the fascinations of pleasure that the world could innocently, were drawn down to ruin.

The Gospel admits of no compromise with the world, it requires of us that we give all to Christ, that when we have laid our poor sinful hearts at the foot of His cross, that there they might be washed and renewed; we consecrate their entire affections and impulses in the service of Him who died that we might live. The sight of that cross should forever annihilate all thoughts of self, and all desires for any pleasures which do not spring from the love and grace of Christ. Resolve then in His strength that you will never again follow Him, and that you will renounce everything that may interfere with His service. You have a glorious reward, Look over the sacred crucifix and see with what dignity and honor the Christian is invested, linked as he is with the sovereign and eternal purposes of God. The apostle says, "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praise of Him who hath called you out of darkness into His marvelous light."

A BEGINNING.

BY J. S. BARR.

ALL created beings have a beginning. "In the beginning," God created the heavens and the earth," and in this beginning God created man—Adam and Eve, and from them all the multiplied millions of human beings have originated. From this beginning the counts of heaven are made to sing with praise to the Creator, and from the same beginning, are filled, the pits of hell, and the cells of hecatomb are heard from the regions of the damned.

"Little beginnings sometimes make big endings." For instance, a stone in a stream marks the force of the current, and the sand begins to gather between it and continues to accumulate until an island is formed. The large Dunes on the Baltic are formed in this way, my little object that is placed on the wave-bent shore may measure great dunes; it may only hold a small measure of sand at the first wave, but each succeeding wave leaves its portion behind the small heaps, and though it may take years to build it, the gradual deposit of sand there by the waves, grows higher and higher, until it becomes a mountain of sand, and the firm, sand casts, pine and spruce take hold, and the consequence is that the one tall wave-bent shore, now is a continent covered with large trees, lakes and grasses. So little beginnings have often made mountains that are able to breast the fierce storm and the mighty heating waves.

Just as with the seaker's other truth, at first his mind may be as barren as the wave-bent shore; but finally he lays hold of one of God's promises, this holds some sand or proves an incentive to lay hold on other promises—every wave leaves its portion, or every thought adds strength to the cause, and so he goes on growing stronger and stronger, until he becomes able to resist the heating waves of temptation, every word of God's truth has been a grain of sand to build it, and strengthen the new pedestal mountain that is able to resist every hecatomb of a false enemy.

A break in the levee of the Mississippi works and grows larger until a great volume of water is let out, and thousands of acres are over-flooded. Just as with the good designed persons, if they yield to one temptation, however small it may seem, it is a break in man's moral character, and one temptation will succeed another, once they yield one time after another, and they become regardless in the very pit of despair before they are aware of it. Many other little beginnings often make great, but endings. As for instance one slip of ariest spirit's sometimes is not only the cause of premature death, but sinks the soul lower than the grave. One bad word sometimes makes a very great swearer, and even worse, it sometimes is the introduction of blasphemy. One bad act sometimes takes a man to prison, penitentiary, and even the gallows. Hence we see that one drink, one bad word, one bad act, often results in the world of misery, the greatest of cruises, besides sinking the soul to a miserable hell.

GUIDES

ENSURE is sure to those who have earned it, but barrenness to those who get it, nothing.

If you do not promise at all, take care, at least, that it be to nobody that may suffer by trusting you.

He who wishes to reap a harvest of the tears of sincerity, must first sow the true love in his bosom.

God accepts man's hearty desire, and the will instead of the deed, when they have not the power to fulfil it.

He that does good for god's sake, seeks neither praise nor reward, though one of both.

JEHOVAH'S DWELLING PLACE.

There is a truth so great

Nature dare not deny,
Yet foolish man sits in debate,
And doubts a God on high.

"In my warm rays he dwells,"
Said the spring sun,
And crimson ray at twilight tells
Who hath its tinting done.

Gently the falling dew
Freshens the sunburnt sod,
And whispers softly, "Unto you
I am Jehovah, God."

"In me," the thunder roars;
"In me," the raindrops cry;
"In our pavilion upward come,"
The gathering clouds reply.

"And on my spedy wings
Rideth," the whirlwind saith;
The perturbed air, obeying, sings
His ever-quickening breath.

The garner full of grain,
The treading earth and sea,
Sing evermore, the glad refrain,
"Jehovah dwells in me."

The insect chips his thanks,
And drinks his drop of dew;
While white-winged swallows hawk,
How sweet their food doth you!

An old, old Hook I trace,
Scanning its leaves all o'er,
Jehovah's dwelling-place I learn,
Is fixed—forevermore.

Yet a more powerful voice
Than all combined can be,
Sings me this song, and I rejoice,
"Jehovah dwells in me."

—Scribble.

INFIDELITY.

BY DR. FAHNEY.

A MUSCULAR man may boastfully lift just one ounce too much and become disabled for life. An intellectual man, religiously inclined, may investigate more than he can comprehend, and thus get his imagination inflamed. Jealousy is reversed love. Infidelity is reversed piety. A tearful eye, is oftentimes a symptom or indication of congestion of the brain. When a prominent lawyer of this city stood by the death-bed of the wife he professed to love, without shedding a single tear, and afterward issued invitation cards, asking his friends to attend the funeral, and "come with a cheerful countenance," and then read to them a discourse written by himself, denouncing Christianity and the clergy, would it not in this case be charitable to suppose him to be the victim of a mental delusion or hallucination?

If infidelity is a disease, then it is acute and chronic, endemic and epidemic, and very frequently contagious. The causes are various; but not infrequently persons meeting with church troubles become separated, if not in fact then in sympathy from the body. Such characters are to be compared to a meteor in space attracted by nothing else, it gravitates first slowly, then more rapidly, and finally with the greatest violence strikes the center of attraction in the solar system. So with the individual who is deprived of religious society, he will eventually land in a moral hell, unless attracted as he passes some religious body or planet.

That kind of unbelief which is contagious and epidemic is only met with in times of great moral commotion, and among the people more than one hundred years ago, those belonging to the American colonies became restless and the spirit of insubordination had full sway, not only in this country, but in France and other parts of the world. A very small tax on tea was grasped as a

pretext and revolt against the king causing eight years of revolution. Paine the son of a Quaker who had endeared himself to the Americans, went to France in time to find a worse state of society, here he witnessed the evils of priest-craft. The constant excitement as a political writer in America inflated and distorted his ideas to an abnormal degree; it was while intoxicated with this spirit, and while a political prisoner without a Bible, at hand that he wrote a portion of his work against the priests, and what he supposed to be their religion and his "Age of Reason," is one relic of his productions during the political cyclone through which he passed.

A hundred years have passed and what do we see? History will yet record the events of the last few years as the most remarkable of any period known to the world—the spirit of communism radiating from Paris in 1870, has spread all over the world, the cry is not, down with the king, but down with the capital and the capitalist—cities and corporations are threatened with the torch, insubordination is rampant everywhere, business has become prostrated and the supposed rich men are discovered to be poor. The honest officials are proven to be corrupt, those standing high in the church have debarred themselves by gross immoralities—our whole financial system has been rotten, and men mistrust and fear each other. While the Mooly's of Christendom are converting infidels, the Ingersols of America and Bradloughs of Europe are spreading their contagion among Christians—surely men's hearts fail them. How long this condition of society shall continue no one can say, but when the clouds are dispersed, and the dead buried, then it is time to give attention to the disabled, and Christ's method of teaching should be adopted, when He says, "He that provideth not for his own household is worse than an infidel." It would seem that this class of people is not considered hopeless. Here improvement is a greater sin than infidelity. When Christ debarred the money changers out of the temple He handled them rather roughly; they doubtless were considered among the most pious of the Jews, who have ever counted acquiescence a virtue. What a contrast in His treatment of Zacheus the skeptic, he was a man for his work. So with many skeptics of this generation, kind and winning words are more effectual than abuse and misrepresentation.

PRIDE AND HUMILITY.

BY J. H. MESSLER.

"HEAR ye, and give ear; be not proud: for the Lord hath spoken" (Jer. 13: 15). "Be not high-minded, but fear" (Rom. 11: 20). Pride and humility are correlative or opposite terms; and the Scriptures as forcibly condemn the one as they commend the other: "Pride goeth before destruction," and "before humbleness is humility." And again it is said, "God resisteth the proud, and giveth grace to the humble." The popular teaching, that a man to be a man must possess some degree of pride, is not sustained by the Word. With the same logic, as well contented that, to be a man, he must be intemperate to some degree. For intemperance bears the same relation to temperance, or sobriety that pride bears to humility. They are both defined as excesses; the term intemperance not being applicable to the use of anything until the point of excess is reached, neither the term pride until the point of

inordinate self-esteem is reached. Hence we contend that "Every one that is proud at heart is an abomination to the Lord." Humility is an essential trait of the Christian character.

The pious of every age, patriarchs and prophets, apostles and evangelists, in walk and precept, attest the truth of it. The Master Himself in His grand efforts taught the importance of it, for it was His greatest theme. Witness Him calling the chosen from the lowest walks of life; making Himself of no reputation by forbidding His disciples to tell His name abroad; showing them in the example of a little child what it cost to attain to honor in the Kingdom of heaven; and finally bowing down to the lowest degree of humility and grasping, as it were, in one embrace, the extreme height and depth of glory and humiliation. He ascends to the right hand of "the majesty on high," leaving the footprints in the valley of humiliation, and signifying thereby that we, too, must tread the self-same road.

Pride, on the other hand, is a trait of the unregenerated; for it cannot dwell in the heart of Christendom. It is the sinners' vital spirit, the main spring of his actions. Acknowledging no God, but the gratification of his carnal appetite, he bows at every shrine that promises prizing wealth or worldly honor. Pride was Satan's condemnation—the weapon of his suicidal action when he fell from his exalted position. He therefore knows its power, and knows, that if it could drag angels down to hell, how much more effectually it can be used to hunt down a weak and already fallen race. Hence he is so eager to plant the seeds of high-mindedness, early in the hearts of the children of men and make that the leading motive of their lives, that it may so effectually occupy the ground of the mind as to exclude the "good seed" and drag his victims down to the abode of demous and spirits damned.

A careful observer would probably attribute the evils of the day to many causes and rightly too. But the most fruitful source of evil is pride. It is, as some one said, the first-begotten of the devil and was implanted in the heart of our ancient mother while she was looking upon that fascinating tree and listening to the unallowable suggestions and false reasonings of Satan. Her mind becoming inflamed with the idea of becoming a goddess in wisdom, she, no doubt, adopted the devil's subterfuge that, "Whatever is, is right," and reasoning from such premises, she probably concluded that as the Lord had made the fruit good to the taste and pleasant to the eye, and had placed it in such a conspicuous place, he intended it for enjoyment. Having silenced her conscience, she raised her hand and plucked the fruit. The rankling poison shot through her moral system and brought shame and wore upon herself and the myriads of her offspring.

Why is there such an array of opposition to the plain teachings of the Bible? Why are the Scriptures so criminally wrested from their true meaning and inclinations of so many of the professed followers of the meek and lowly Jesus? Why is infidelity raising her ukersome form and swelling her blasphemous ranks daily, yet hourly, with recruits from the rising generation? Are there not some of the same causes working to-day that operated eighteen hundred years ago? Does Satan lay aside a weapon because it has become old with using? Nay, verily. The blessed Mas-

ter came to His own and His own received Him not, because He came not in that pomp and splendor so congenial to the high-minded Jews. And when convinced of His Messiahship, many, like the young man whom Jesus loved, turned away from Him when they heard that "humility was the price of glory." Multitudes procrastinate their time to-day by listening to the wiles of Satan which he plays upon their proud hearts—magnifying every sacrifice to double proportions through the instrumentality of pride. So, instead of falling in with the children of God, they turn away "sorrowing," and openly oppose the message of truth or flee to some faith in which the valley of humility is bridged over. Many churches have filled up that valley which abound with so many blessed promises by changing or discontinuing the ordinances of the house of God, and rejecting the doctrine of non-conformity. Such churches have become leprosy with sin and spotted with the world. Infidels point to them as the crowning argument of the futility of Christianity. The Christian world stands aghast, and the faith of many is shaken by the impious conduct of leading professors of all churches. Enslaved by fashion and being "lovers of pleasure," they seek the haunts of wickedness to gratify the "lust of the flesh, the lust of the eye and the pride of life."

Many again, bring the standard of Christianity so low that they can the more easily draw in the multitudes and swell their membership, and thus gratify the spiritual pride of those who care less for souls than for imposing edifices and thronged congregations. And why all this? Yes, and more! What gnawing canker has eaten to the hearts of many of the old church organizations throughout the world, and made them wither as under some blighting exorc, so that they now stand only as monuments of human folly, or perhaps, are bearing and shedding the deadly fruits of Disphemy to the destruction of many precious souls? What is it that renders it impossible to recognize many professors in society, on the street or even in the sacred assembly, unless it be, perhaps, by their mocking efforts to have the world believe that they have a shining light somewhere by lifting the bushel a little, or throwing a few chips into the fire upon the hill on Sabbath days, and on Monday morning kicking them far down in the valley that the burning and smoking faggots may not interfere with the carnal pursuits of the neck?

Go reader and read the answer to these questions in those gaudy edifices, with their lofty pinnacles, their flashy trappings, their gorgeous pulpit and five-thousand-a-year occupants. Read it in the rustling silks, the downy plumes and the jeweled bosoms that gather around their polluted altars. Read it in the unallowable walk, the haughty bearing, and the insatiable ambition of the ministry and the laity. He, read ye, as ministry and laity. For it is written all over, within and without, with the devil's own pen: *Dread of high-mindedness, ambition and pride!*

"But fear," says the apostle. Fear implies watchfulness and an unceasing effort to subdue all selfishness and vanity. Not by becoming indifferent to all the needs of the body and mind, and thereby inducing sloth and slovenliness to the shame of the church; but by a proper comprehension of the precept, "Be not conformed to this world," and "Let us cleanse ourselves from all filthiness of the flesh and spirit." We should find

one true relation and dependence upon God in the dust of repentance, and then by prayerful vigilance, maintain that state through the grace of God promised unto us. Our eyes shall then see, as we are seen. Our nothingness will then loom up as a great something, making us to feel humble, shamefaced and dependent. Our weaknesses being constantly before our eyes, stimulate us to renewed exertions to become strong in the power of Christ, and withdraw all dependence upon self, and the things that weigh us down. Being thus buried in Christ, we are able to fight the battle of the Lord to a triumphant ending—save our soul and gain the end of our being.

THE UNGRATEFUL MAN.

BY JOHN H. DEER.

THERE was a certain poor man, who had a very rich neighbor; unlike most rich men, this neighbor of his was very good and kind; so much so that he would regularly administer to the wants of this poor neighbor of his; and so liberal and profuse was he in his administrations that the poor man actually grew rich. Unlike the rich man however, this poor man as he increased in riches also grew selfish; he would look around him and see others poor like he once was, and wonder why they are not better off; he forgot that had it not been for his generous neighbor he would not be where he now is; he even went as far as to accuse those that are poor of being so through their own bad management, and to attribute his accumulations to his own smartness, instead of thanking his benevolent neighbor for what he had. He was naturally avaricious and began to look around him for bargains, and he was not very scrupulous about making *just* bargains, his main object was to make paying bargains; even if in his dealings he would oppress the poor, as long as he did not make himself liable to the law, he claimed that he was doing a square and upright business.

He would employ poor men to labor for him, and when the labor was done would let up half a night trying to persuade the poor laborer, whose wife and children were dependent on the labor of his hands and the blessings of God for support, that he did not owe him as much as he claimed. Though his rich neighbor would often remind him how he helped him along, and point out to him how he should now treat other poor, he would make all kinds of excuses, and utterly ignore the advice of his good friend. He would not even loan money to a poor man for fear he might break up and he would lose it, but always had money to loan to those who were rich like himself, and not in actual need, but simply wanted it to speculate upon. He professed to be a Christian, and made long prayers, but brotherly love was not one of his most prominent characteristics; he would not hesitate to rob a poor man out of an honest contract just to gratify one of his own peculiar whims, and perhaps replenish his pocket book a little. He never considered it his duty to patronize a brother in his business transactions, in fact he preferred to deal with outsiders, because he could take the advantage of them with less danger of being exposed and subjected to reproach. He was always needed at home about the time the brethren began to talk about raising money for missionary or other charitable purposes.

He had a great deal to say about secret societies, and was loud in his denun-

ciations of ministers of the Gospel and others who belong to secret orders, it never even occurred to him that he is exercising a greater influence over others to induce them to join these orders than any preacher ever did by joining himself. It just takes such members as he in the church to drive the poorer ones to the sad alternative of joining secret societies, in the hope of procuring support for their widows and orphans when they have passed away.

I do not refer to any particular one as representing the ungrateful man in this narrative, but there are too many that would fill the bill. And to them I will say, Jesus Christ is your rich neighbor, through His goodness and mercy you have what you have; don't forget that the earth is the Lord's and the fulness thereof, and the time is coming when you will have to answer for the disposition you made of your wealth; and please don't accuse the poor of being poor through their own bad management, but I may have considerable to do with it, but I dare say most people do as well as they know how, but all cannot be rich, and many poor people might get along much better if the rich were not continually keeping them down.

And you who have been blessed with this world's goods, though your superior judgment and judicious management may have had much to do with your prosperity, for God's sake do not attribute it wholly to this cause, but stop and reflect. May God help each of us to see ourselves as others see us, and learn to know that unto whom much is given, of him will much be required.

RELIGIOUS LIVING.

BY J. S. FLOYD.

IT is said the only way to reach some men's hearts, is through their stomachs; likewise is the broad road and wide gate through which Satan makes his way to many precious souls. The outside of the platter may be clean, and the brattings of the soul long, solemn and some times while the stomach is full of rebellion and transgression, the wardrobe and altar may have every appearance and essential besuaming, humility and genuine piety, while the ladder and table are full of all iniquity!

Is there any greater sin in superfluity of bodily apparel than in superfluity of eating and drinking? The unwholesome fit-bits, pastry and condiments of the table, stand alongside the ribbons, flowers and fo-le-ros worn by Miss Flora McFimsey.

"Every dissolubleness receives a just recompense of reward." No marvel then if to disobey the laws of God in eating and drinking, one has to endure punishment in way of sickness, aches and pains. God hath given laws and requirements necessary for the growth and health of the body as well as for the health and growth of our spiritual natures. To disobey in either case is to sin, and to sin is to die—in part or total. Intemperance in drinking is the theme that is moving the world, whilst intemperance in eating lies slumbering in peace and quietness. "Be temperate in all things," is the Alpha and Omega of divine Revelation. Without this base ingratitude into our very being—body, soul and spirit, we can never rise to the standard of true morality and religion. To be temperate in all things, is a subject requiring our most sincere and earnest thoughts. In a thorough digest of the subject, we will notice it rightfully

belongs to our actions and motives as well as our eating and drinking. Intemperate desires lead us into the most absurd inconsistencies. Such as *practising* temperance and *practicing* intemperance, talking loudly of the things upon the body that are highly esteemed among men, hence an abomination in the sight of God, and at the same time possess table ware and ornaments that are "highly esteemed among men;" are they any less abominable in the sight of God? Think of it who you spend your money (which the Lord loaned you) for the gilded ornaments so common to a gay and proud world. Better, yea, a thousand times better spend it to the advancement of Christ's kingdom.

Be ye temperate in all things and thus fulfill the great design of God in giving us existence. How careful many are of the external adornment of the body, devoting hours of care and thought to them, while the food for the nourishment and growth of the temple in which should dwell the Holy Spirit, is a matter of but little concern, other than to satisfy the cravings of a morbid or perverted appetite. The question is not, will this or that do me good, but it is, does it taste good? Taste is the governing principle, most generally, in what we shall eat, and what we shall wear. This principle would be all right, if our tastes were not unnatural or contrary to God's Laws. Taste forewarn that should never, is after the outgrowth of a sin-polluted mind. Rules necessary to our health and comfort are ignored, so it is with taste for food and drink. Not being satisfied with the dictates of simplicity in nature's laws and provisions, we are inclined to be led and governed by the alterations of men—virtually acknowledging that men are superior to God in providing for the wants of humanity, so far as food and drink are concerned. Just as it is with those who are not satisfied with the simplicity of the Gospel, but clamor for a better religion—something human and palatable to a perverted spiritual appetite.

We hear a great deal about religion in business, which is a good thing, but we want to have a theology brought to the notice of all men that will ingratiate itself into what we shall eat and what we shall drink, and what we shall put on, as well as what we shall do in business, and how we shall live mentally.

The Gospel is just that kind of a religion. It lays the ax at the root of the tree. It was not hung in the branches with the idea that the fruit only has to be transformed from a wild fruit to a tame. But the idea is, make the tree healthy and the fruit will be correspondingly healthy.

The soul cannot make progress in divine life, while the body is a daily sacrifice to sin and inordinate desires. What! expect the Holy Spirit to have free intercourse with God, while it is hampered on every side by the clanking chains of carnal propensities reveling in all manner of sensual pleasures? No! never give tone and temper to the body according to the requirements of religious living, and see how harmoniously will every incentive of the whole being harmonize with the "inner man," then there will be fear and joy in the Holy Ghost.

BEHIND TIME.

BY J. M. HIGDON.

TIME is a measureless portion of duration. It is divided into hours, minutes, seconds, and on up to centuries. It is always passing away before you

have time to think it is gone. Dear reader, did you ever think how fast it is hurrying you on to your final end, and did you ever think that you sometimes get behind it, or that you are not up to the mark. Yes, such is very often the case. Let us illustrate: "A railroad train was rushing along at almost lightning speed. A curve was just ahead, beyond which was a station, where two trains usually met. The conductor was late, so late that the period during which the up-train was to wait had nearly elapsed; but he hoped yet to pass the curve safely. Suddenly a locomotive dashed into sight right ahead. In an instant there was a collision. A shriek, a shock and numbers of human souls were in eternity; and all because an engineer was behind time." Just so it is with all of us through the journey of life; we are continually getting behind time. It is natural for man, to be looking into the future for a more convenient time to accomplish what he might do at the present; hence he is sometimes behind time. It is the same way in a spiritual point of view. We put off serving Christ from time to time until it is too late, and we are behind time; behind so far that we are forever lost.

Sinner, do not delay any longer, but arise from that lethargic sleep and come to the Saviour; and find peace to your soul; for "He is able to save, and willing to deliver, and that to the uttermost." Do not put it off until you are upon the bed of affliction, then you will realize when it is too late that you are behind time and forever lost. Do not delay, for now is the accepted time. "God will accept these now; He nowhere promised to accept these to-morrow." Think, O, think of thy soul and its value; think of Jehovah and His love; think of Christ and His precious blood; think of heaven and its eternal blessedness; of hell and its terrible torments! Upon thy present conduct rests thy eternal destiny. What art thou sowing? What art thou working? What art thou reaping up? Let conscience answer. Think of the past and all its guilt—of the future, and its uncertainty—of the present as thine. Now is the day of salvation; now thou mayest wash away thy sins, calling on the name of the Lord, inspire a new life, rejoice in the glorious here, enroll your name among the children of God, and become a glorious citizen of immortality in heaven. Do not delay, for the hours are quickly passing. Improve the present. Now is the accepted time. The Gospel era is starting, step on before it is everlastingly "too late," and improve "a moment you may wish when words want wealth to buy."

THE SOUL'S REST.

YOU wd wantment, and you want rest. You want something to fill you and make you feel that it is well with you. Money won't do it; praise from friends won't do it; high standing won't do it. There will be a turning and sickening of the soul, and if you do not feel it this moment it will come. It stands to the law of truth that men made like God cannot be satisfied with less than God. And at every heart of the poorest man and the richest man, God is standing knocking and asking to be taken in, that it may be well with them, so that the child of the Divine shall be made glorious by the Divine, that the child of the Father may become, throughout the world, the sharer of the glory of the Most High. What a scheme of salvation! Less than this will not do. Less than this will not call you to glory.

ANNOUNCEMENTS.

Notes of *Love-feasts, Harlot Meetings, etc.*, should be brief and written on paper separate from other business.

LOVE-FEASTS.

At Beaver Dam congregation, **Keweenaw Co., Ind.**, June 5th, 1878.

Four miles South of Waterloo, Iowa, Wednesday, June 5th, 1878, at 10 A. M.

Duane church, Marshall Co., Ind., June 4, 2 o'clock, commencing at 1 o'clock.

Four miles South of Leavittown, Wisconsin Co., Mass., first Saturday and Sunday of June next.

Clear River district, Merrimac, Noble Co., Ind., June 14th, 1878.

Maple-Keys church, one half mile East of Lost Nation, commencing May 25th at 1 o'clock.

Stone church, Marshall Co., Iowa, June 15, at 10 o'clock, A. M.

State Center church, Iowa, four miles and a half South-west of State Center, May 29th and 30th, commencing at 1 P. M.

Clear Lake congregation, in Northern Indiana, near South-west of Coonson, DeKalb Co., on Thursday, June 6th, 1878, at 2 o'clock.

Crawfs Church, Mason Co., Ill., June 8th, at 2 o'clock.

South Park church, Clinton Co., Mo., June 8th, at 2 o'clock.

Engle Creek church, Hancock Co., Ohio, June 15th, at 10 o'clock.

Hickory Grove, Carroll Co., Ill., May 22nd and 23rd, in commencing at 1 o'clock.

Montevideo church, White Co., Ind., June 25th at 10 o'clock.

Tipton, Iowa, June 6th and 7th.

Wagon Park, Clark Co., Ind., June 8th at 2 o'clock.

Silver Creek congregation, Ogle Co., Ill., on Thursday and Friday, May 16th and 17th, commencing at 10 o'clock.

Manassah Co., Iowa, twelve miles North of Villias, May 28.

Duiker Church church, Dallas Co., Iowa, May 16th and 17th, commencing at 1 o'clock.

The Brethren of the Grassy Church, Grundy Co., Iowa, will hold a Love-feast the 6th and 7th of July next, commencing at 1 o'clock, P. M.—Place of meeting 10 miles West of Grassy Center, at our meeting-house.

H. F. STRECKER.

There will be a Love-feast the 25th and 26th of May at the Richmond church, Richmond Co., Ohio, to be held at Bro. John Kendall's, near our meeting-house. Those coming by railroad, will be met at Mansfield if wishes is given.

By Order of the Church,
J. C. McMULLEN.

We the Brethren of the West Minnabitsina Church, Stark Co., Ohio, contemplate holding a Communion meeting, eight miles North of Canton on the sixth of June. The brethren going to the Annual Meeting, coming from the East, will please stop off at Canton on the 6th of June, and will be met at the train the day before the meeting.

M. HOLT.

MEMORIAL SERVICES.

Northern District of Illinois at Shannon, May 21, at 8 o'clock, A. M.

North-western district of Ohio, in Mahoning church, Mahoning Co., Ohio, May 25th, commencing at 9 o'clock, A. M.

The District meeting for the Middle District of Iowa, will meet Monday, May 27th, at the church one and a half miles East of Lost Nation.

Eastern District of Pennsylvania, in Indian Creek church, Montgomery Co., May 23rd.

North-western Ohio at Sugar Ridge church, Hamilton Co., Ohio, May 27th.

In Michigan, at Bro. Hiram Allen's, four and a half miles North-west of Vanklyn, Mich., May 16th.

DIED.

Obituaries should be brief, written on both sides of the paper, and separate from all other business.

HOLDSMAN.—In the Mahoning congregation, Iowa, July 26th, 1877, found John Clark, aged 74 years, 5 months and 1 day.—Favored by J. C. Kappord (Winnabitsina) to a large company of relatives and sympathizing friends.

H. S. JACOBS.
(P. C., please copy.)

The subject of the above notice was the Father-in-law of esteemed sister E. C. Trever. He was not a member of the church, but always kind to the Brethren. Jons WENZ.

KISWONIGER.—In the Manor congregation, Indiana, Co., Pa., April 8th, 1878, Bro. John Kiswonger, aged about 81 years.

This plan has been his residence since 1840, with the exception of the five years when he lived in Ohio. Just fifty-two weeks before he died, his house was consumed by fire and he narrowly escaped; having been helped and cared for several years. He leaves ten children; twenty-five grandchildren; fifty-eight nephews and 42 great-grand-children, of whom thirty are living.

Funeral obsequies improved from 2nd Tim. 2: 6-8; by Joseph Holoppe and David Ober. **FRY.**—In the same place, April 24th, 1878, Bro. E. H. Fry, aged 76 years, died. He was the son of Joshua C., and sister Tillie Fry, aged 10 months and 23 days. Funeral discourse from Job 1: 21, latter clause by Joseph Holoppe.

CORRESPONDENCE.

The Last Appeal.

Dear Brethren,—
WE will make one more appeal to the brethren and sisters for help to build our meeting-house, and we feel that it will be our last appeal to you for that purpose. Other Brethren will soon be leaving the church. Bro. Joshua C., and sister Tillie Fry, aged 10 months and 23 days. Funeral discourse from Job 1: 21, latter clause by Joseph Holoppe. Last Spring we postponed building until Fall for want of means. Fall came and we were not allowed the necessary means. We then put off building until the Spring, hoping there to be able to go on with the building. We got but little money during the Winter, consequently we had to abandon the idea of building this Spring. We will commence the building again as soon as we get the necessary means. Unless we meet at least three hundred dollars from the church, we cannot build. That will be less than one-half the amount we asked for. One sister in the Philadelphia, after collecting from the members what they were willing to give, says that the amount asked for was so small, that many did not think it worth while noticing, and further remarks that had we asked some great thing or amount of the church, it would have been noticed and responded to in some manner. We were, however, in our proposition, thought, that it would give the rich and poor a chance, and all could have a share in the enterprise. So far the poor churches, composed of few members and them poor, have been leading far in advance.

By request I wrote to one brother in the East, said to be worth about a half a million of dollars, making a special request of him for a little help. He was so much surprised about it that it took him sometime to be composed enough to answer, and when he answered, he said much to you than he said. Instead of means to help it, was a sharp rebuff for our impudence. Such a rebuke we never got before, intimating very plainly that he had no money to spare in that way. We had the addresses of several other rich brethren, but rest assured we did not write to them.

In Vol. 2, No. 12 of P. C., sister A. H. of Marlboro, Ohio, makes an appeal to the sisters to make an effort to collect means under the penny proposition. Will you like the call to your duty, dear sisters? Rest assured, sisters, if you make an effort you will succeed. Some have collected from five to eight dollars from their friends, and some have done more. Dear sisters, will you make the effort? This is our last call to the church for means to help to build our house.

We feel much discouraged and almost ashamed to ask so many times for so little and yet that little will be of so much help to us, and so no one would be any poorer. All donations will be reported in the Brethren's papers.—Money may be sent in Registered letters to S. C. or P. C. orders on Villias or Hot Oak. We hope that all that are not opposed to helping us, will send in their donations inside of three months. As soon as we get means to buy the material, we will go to work and put up the building. Brethren and sisters, shall we have the means? Time will tell.

N. C. WORMAN,
Sciota, Iowa, April 27th, 1878.

From the City of Rome.

Dear Sirs,—
YOUR letter of the 19th of March with the accompanying papers, written at Rome on the 6th of April, 1878. The Post Office which is ignorant of our distinctions, sent your letter and paper to some one else, there being here American Baptists and Episcopal Methodists

also. At last I reached you on the 15th. You will therefore pardon the delay of my answer.

I thank the Lord who has sent you, the inhabitants of a State of the New World, the tidings of our testimony in Rome, which is one of extreme simplicity in face of the extreme wealth of modern Italy. Here we thank the Lord for having apprized you of the line of conduct followed by many here for the manifestation of their faith in the Gospel of our Lord and Savior Jesus Christ.

In Rome we are not yet free, because Satan confers with Christ with all his forces gathered together in the papacy, and in so many other enemies of the Cross, but we are very sure that Christ will bruise Satan under our feet shortly (Rom. 16: 20).

To say a word on the principle expressly by you in the circular of your periodical, I would inform you that we receive the teaching of the Word of God with much simplicity and humility. In submission to the Holy Spirit, seeking above all the sanctification of our spirit, soul, heart, mind and body in the Lord, and therefore so Paul says in us, we gladly avoid the disputed questions on God's Work, commonly raised here now, rather beseeching the Lord to enlighten those who are not yet free. In those things which are not absolutely necessary to salvation, we are in the liberty and charity of Christ.

I hope therefore that the love of God will allow you to say favorably for us here in Rome, and for the Brethren scattered all in Italy, even as we pray for all the children of God scattered throughout the world, and now we shall make special mention of you all before the throne of Supreme Grace in Jesus Christ.

Since to my great regret I have not the advantage of the knowledge of English, our dear brother in Christ, J. W. Bell has translated for me what you have written, and now so also translated this, my humble letter.

Since to my great regret I have not the advantage of the knowledge of English, our dear brother in Christ, J. W. Bell has translated for me what you have written, and now so also translated this, my humble letter.

With my salutations in the Lord to yourselves and all who love him with incorruptible purity of heart, I remain,

Your Servant,
CARLO LANINI.
April 29th, 1878.

Another Letter from Rome.

Dear Sir,—
THIS congregation at Rome, spoken of in your periodical, is, I believe not the same denomination as yours, but they belong to what are called the "Plymouth Brethren." (See Appleton's Encyclopedia under that title) of whom there is a small church here in one or two of the Ploena. I cannot state the name of any members, but if you choose to send me communications or pamphlets, I will see that they are put in the right hand.

As well as the account of the Ypsalou or Wallesina in Appleton's. My number 30/00; more in the valleys near the source of the Po; small numbers scattered over all Italy. Their congregation in Rome numbers about one hundred souls.

Yours Respectfully,
GEO. P. MARSH.
April 29th, 1878.

Description of Oliver's Prairie.

Dear Brethren,—
THIS beautiful prairie is lying in the Eastern part of Newton Co., Missouri. Newtonia is a town located between three miles from the center of the prairie.

Now about the size of the prairie. It is from four to eight miles long, and about eight or ten miles wide, lying somewhat in a circle.

Newtonia is four miles South of Ritehey, the nearest railroad point. It is a very well watered village of some six hundred inhabitants, and an excellent graded school and good school-house. It is a considerable mining town, situated on the North side of the prairie. It has several thousand inhabitants and a fair market. The prairie grows well, about as well as the farmer would wish it. The prairie is principally dirt of stone, red fair soil, well watered; though mostly well water, a large spring can be seen in Newtonia, sufficient to water a city. The Brethren have built a commodious meeting-house upon the town, newly completed; for the purpose of which we still recall some more aid from our well-wishing brethren.

The price of the land on this prairie is from five to twelve dollars raw, and from ten to

twenty dollars for improved land. Timber is plenty, hardy and cheap, as the prairie is surrounded with timber on all sides. Excellent building rock can also be found here, plenty and of the best quality. Good shales are here as well as elsewhere.

The prospects are good for abundant crops of everything planted and especially fruit. All this winter we have peaches nearly one inch in diameter. Wheat is about ready. The Spring so far has been reasonable.

The prospects for abundant crops of everything planted and especially fruit. All this winter we have peaches nearly one inch in diameter. Wheat is about ready. The Spring so far has been reasonable.

Neotoma, Mo. G. HARADER.

Memor of Elizabeth Bowers.

Dear Brethren,—
THE 12th of April, died Elizabeth Bowers, consort of John Bowers, aged 72 years, 2 months and 47 days.

She was a pioneer reformer of what is now known by the name of "United Brethren" in Ohio. She was born, raised and warmly attached to the Lutheran faith, in Lancaster Co., Pa. About thirty-five years ago, the above party identified themselves with the people known by the name of "United Brethren." Her own deceased sister continued faithful and active nearly fifty years; when her defective practice became apparent to her. Her doubts became so great that she could no longer come there, nor attend their unhappy society. To share the Company's services in this desolated frame of mind, she remembered that the apostle says, in Rom. 14: 23, "He that doubteth is damned if he eat, because he eateth not of faith." Permitted me to enquire here, how can any Bible reader take the loss and wish check the middle of the day, calling it the Lord's Supper, without doubting, when the Bible emphatically tells us they were taken after Supper?

After a severe struggle with her former, protracted sickness, she gained complete recovery, and was able to attend the church, as a faithful member until the close of her day.—Her suffering was great, distressing to those that stood at her bed-side; but she bore it all with the patience of an ancient Christian martyr.

She expressed herself anxious and impatient to go to Him, who alone can give relief to those who have made themselves white in the blood of the Lamb. By the energy of our deceased sister, and the few members living there, especially her faithful husband, when their number was but few and scattered, they erected a house for worship, at which time we came among them. When she came to leave, she had the pleasure of witnessing about one hundred and twenty-five members under our care for whom she felt a warm attachment. Many of our ministering brethren will remember sharing their hospitalities.

Although our departed sister had such pleasant enjoyment in the church, yet her joy was much alleviated by the fact that she was unable to induce but two out of ten of her children to sit with her at the Lord's table, they having found homes in different branches of the fashionable religion of the day. My parents have to mourn the loss of this happy experience.

Services by the writer from Heb. 9: 27, to a very large assembly.

L. I. ROSENBERGER.
Gilboa, O.

Report of Funds.

Catharine Suplee, Pa.	82.00
Clear Branch Church, Pa.	29.00
W. H. Litchy, Pa.	36
M. Massie, Pa.	5.00
Lower Goshen members under our care	6.50
Ellis J. Brunsbaugh, Pa.	1.25
t. Hellman, Pa.	2.00
Amolik's Grove church, Pa.	2.50
Prank's Creek church, Ill.	1.00
Harriet church, Pa.	1.00
Spring Creek congregation, Ind.	1.50
Plain Creek church, Pa.	2.00

Total, \$245.51

SILAS MORTON,
N. C. WORMAN.

Sciota, Iowa, May 1, 1878.

(P. C., please copy.)

It is the world did not know the worth of good, they would have despised them about with pearls.

Take Notice.

BROTHEREN going through Reading to the District Meeting of Eastern Virginia... They will change cars and arrive at Suffolk Station at 1:36 P. M.

Those going through Philadelphia on the North Penn R. R. will have the depot at 2:10 P. M. and arrive at Southport at 3:06.

T. H. HERMAN, Corresponding Secretary.

To the Ministering Brethren in Southern Illinois.

Dear Brethren—

My object, in writing these lines, is to call your attention to the nearly and almost total neglect of a little town, of some fifteen, living in Henderson Co., Ky., only some three or four miles South of the City of Henderson on the Ohio River.

Some of you have been two years without any assistance from the Brethren. We would like to see you, and to have you come and help them, and to have a Communion with them, and I think that the Southern District of Illinois will help to bear the cost.

You may ask, Why don't you go? Because many brethren live much nearer than we do, so they will be much less. I don't think that the Brethren from the Alliance Presby. church are over fifty or sixty miles from them.

JAMES R. GIBB.

Roscoe, Ill.

Thomas Paine.

For men of modern times there does more than Tom Paine. Having endeavored himself to the American people by the assistance he rendered during the Revolutionary war, gave him a much larger name than any of his countrymen, and thus enabled him to reach hearts that otherwise would have remained firm.

The Life of Paine (P. Agassiz) thus describes the character and closing career of the author of the "Age of Reason."

Of the moral character of Paine, we have said specifically little. But we saw one of that nature of his history, where no amount of charity is to be seen in his conduct.

Looking at him, as he was during the last years of his life, then he wrote about his "Age of Reason," we find that a large body of interested had made him a confirmed drunkard.

In America there were those who had not forgotten the services he had once rendered, and were ready to welcome him.

From New Bedford, N. B.—A report of the Brethren in this branch of the church, I will give you a short sketch of Mrs. Hillery's labors here.

From Bethel Church, N. B.—The Brethren of the Bethel church held their quarterly conference, March 15th.

(which he once said, was not fit for a gentleman to live in) and from out there to his farm at New Rochelle.

The short time he yet lived, he gazed between his place and New York. During this time he made several appeals to Congress for aid, but no attention was given them.

At his last hours, taking the only account given, they were shaking indeed, and the account fills our with terror and pity.

If ever the devil had an agent on earth, I have been one. He would not let me rest, until I was weary of distress, without intermission.

GLEANINGS.

From Walnut, Ill.—As the Lord has opened us, I take the privilege to inform you, how our members are doing here.

From Washington, Iowa.—We have once again applied for baptism, so that we still have something to encourage us.

From New Bedford, Ill.—A report of the Brethren in this branch of the church, I will give you a short sketch of Mrs. Hillery's labors here.

From Danbury, Neb.—In looking over the columns of your issue, I am compelled to rejoice to hear of so many sinners being brought to the fold of God.

From Bethel Church, N. B.—The Brethren of the Bethel church held their quarterly conference, March 15th.

From Bristol, O.—I am holding a meeting at this place and expect to remain here until the 29th inst.

past J. O'Leary, P. M. Found all the members in harmony.

The church in York Co. is known as the Weaver Church. There are seventeen or eighteen members living here on an independent organization.

From Buffalo, N. O.—We have held a church here, with but one preacher, namely Bro. J. A. Hoover.

S. DENACK.

From Bristol, O.—I am holding a meeting at this place and expect to remain here until the 29th inst.

Inquiry From S. E. Cornelius.—I have sent two or three letters written by Bro. David Broner of the Willamette Valley church, Oregon.

SAMUEL E. CORNELIUS.

From J. R. Loxley.—Through the kindness of some, I have been receiving your very valuable paper, and must say that I am much pleased with it.

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Next: Theological Works, or a Selection of Treatises on Theology, by Elder Peter S. Bond, as published, 1874, price, 40 cents.

Next: The Seven Trumpets, &c. Lecture on the Book of Revelation, by J. S. Himes. Amalgamated with the Holy Spirit, 1852. Price, 10 cents.

The Christian's Feast in the Agitation. A collection of tracts, 1848. Price, 10 cents.

The Pillar of Fire, or, Israel in the Wilderness. By the Rev. J. S. Himes. Amalgamated with the Holy Spirit, 1852. Price, 10 cents.

The Last Supper.—A beautiful colored picture, showing the Lord's Supper, as administered by the apostles, before their death. Price, 10 cents.

The "Old Path," Testimony.—By M. W. E. Johnson, 1849, price, 10 cents.

The Lord's Supper.—This is the same as the beautiful illustration, giving a complete set of 1 1/2 size of the Lord's Supper, with all the other parts, 1852. Price, 10 cents.

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BOOKS, PAMPHLETS, ETC., FOR SALE AT THIS OFFICE.

Angels' Guide to Christian Baptism.—Price 10 cents.

Original and Father's Debate on Immersion.—Price 10 cents.

Orator's Occurrence to the Bible.—Best edition, 1850. Price 10 cents.

Empire of Baptism.—By Rev. J. S. Himes. Price 10 cents.

Baptism—With its Antecedents and Consequences.—Price 10 cents.

Baptism and Lord's Supper.—Price 10 cents.

Originality Baptism Incompatible with War, &c.—Price 10 cents.

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W. U. R. Time Table. Day passenger train going east leaves Newark at 12:05 P. M. and arrives in Newark at 1:15 P. M. Night passenger train going west leaves Newark at 1:15 P. M. and arrives in Newark at 12:05 P. M.

SIGNS OF THE TIMES.

BY ANS Y. HEPBURN.

YEs, it is the twilight coming,
In the bright mid-day noon,
Signs of gloaming-drawing near,
Of light the light is near.

May, to be and for us running,
But the one shall under-stand,
That the time is fast approaching,
And the Lord is nigh at hand.

Can he hold us well beloved,
The events that passed before,
Leaf of truth and Bible knowledge
Show that Christ is near the door

Can we see with detachment,
Who in the world temples stand
Alone, walk in darkness,
In the Word in pagans' land

Can he cry of war is coming,
Of a nations war of the earth,
Can we well tremble, crying in falling,
Wonder soon may be their death

Can he see the earth and without,
Putting forth again its forces,
Can we surely see the coming,
For the two new strength comes

Has the Lord, the church extending,
How the many come,
Gather in his congregation,
Prevents soon may be their end

Is a sign of Time appearing,
That the Bethlehem has come,
To build up his precious temple
In Zion here below.

Who then is, the movement coming,
Send the trumpet through the land,
To be the trumpet to the nations,
Be the Word, the great command

He is Lord, Thy coming heralds,
Who move in the time may be,
To be the light to the nations,
A the word of the Lord

SALVATION—ITS AUTHOR AND CONDITION.

BY A. W. H. 1873.

It is the cause the author of eternal salvation
unto all them that obey him" (Heb. 5: 9).

YEs, first we call your attention to the literal meaning of the inspired precepts, as you only safe guide in our religious faith and practice. We now invite your serious attention to salvation, its author and conditions as set forth therein. No subject involves questions of greater moment to each of us, than this. Our text clearly intimates that by nature we are not alone. The proposition to save indicates that its subjects are lost, which solemn truth is admirably taught in the Word. "Sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned" (Rom. 5: 12). Man's lost condition includes:

His present, material and spiritual situation from God. His understanding is darkened; his judgment perverted; his conscience "dead" and "polluted"; his affections earthly, sensual, selfish and grovelling; and his will insubordinate and rebellious. His faculty of his intelligence being prostituted to the pursuit of sin, and all have continued to render him obnoxious to trial and death, some in eyes of pure and holy intelligence. He is but a mass of spiritual pollution. "Every imagination of the thoughts of his heart, is only evil continually" (Gen. 6: 5). "The whole heart is sick, and the whole heart faint. From the sole of the feet even unto the head there is no soundness in it; but wounds and bruises, and purifying sores" (Is. 1: 5, 6). How man is a stranger to life and peace. His lost condition also includes:

The tendency of his life to dissolution and corruption. However unwell come this thought, it is a solemn truth

that very soon we must become the occupants of the grave, and it will be said of us, "Birth to earth, dust to dust and ashes to ashes." Every falling tree, every withering leaf, every falling flower repeats the story of human destiny, and man though "Lord of the animal and inanimate creation," must have his head and feet. Again, man's lost condition includes:

His exposure to the bitter pangs of the second death. "If it is appointed unto man to die, but after this the judgment;" (Heb. 9: 27). "There shall be a resurrection of the dead, both the just and unjust" (Acts 24: 15). And while the subjects of salvation shall "awake to everlasting life," the lost must come forth "to shame and everlasting contempt" (Dan. 12: 2). "For the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5: 28, 29). Salvation then involves a present, thorough renovation and transformation of the moral and spiritual nature; a resurrection from death in the likeness of Jesus (Phil. 3: 20, 21; John 3: 2); and participation of a life and immortality beyond the grave. But how is this attained? Just here I remark that:

I. *Man cannot be the author of his own salvation.* This appears when we reflect upon the relation of man, as a transgressing subject, to God's just and good and holy and righteous law, and hence speak out of the law of the Gospel, but of that law by which comes a knowledge of sin; and which serves as a bond-man, to bring us to Christ. "Death is the penalty of its transgression" (Rom. 6: 16). Man cannot plead guilty for he has sinned. The Law requires sinless purity of character. Man does not possess it. It requires perfect obedience to all its commands. It demands ample satisfaction and atonement for sins committed. Man cannot make satisfaction without suffering its penalty. The Law makes no provision for repentance, it is "do and live, or transgress and die," which certainly harmonizes with every principle of justice. See that criminal standing at the bar of evil justice, the victim of condemnation. He proposes to be a better man. He prostrates himself before the court, judge and jury and implores their clemency. He melts then, and the spectators into tears of sympathy, and sighs of heaviness, but what can they do? As faithful administrators of justice, they are compelled to execute its penalties. So no repentance under the Law of God can evade the inevitable demands of divine justice. Some have been so blind even as to suppose that they can keep accounts with God. They have introduced the science of book-keeping into their religion and every evil deed they do, they put to God's credit and every good deed they do, they put to their own credit and suppose if at last they will only have done as much good as evil, that they will square accounts with God and bring Him under obligations to save them, thus the madness of sin. "First I fastened and then destroyed." I have some here read of the boy who whose father owned a mill. "My son for every bad deed you do I will give you a cent and for every good deed you do I will draw a nail out of it." At length the post was full of nails and the boy resolved to do better. One by one the nails disappeared until the last was out, but on examining his

post a new nail became apparent to him, and overwhelmed with grief he sought his father exclaiming: "O father, the nails are all gone, but the pin is not yet." So, whatever the sinner may do to return his immortal life and restore himself to the confidence and favor of society, he cannot efface the dark and deep and damning effects of sin already committed. His early impressions upon himself, upon society, upon the church and the world, may have been small like the first impressions of the falling plume upon the bosom of the placid lake, but in its communicative influence it eventually and more than the distant shores of the world of money but the beam of divine justice, may strike out and consume the sinful effects, for the law cannot repeal a solitary choice in order to spare a sinner.

The act by which any sovereign would repeal a single edict in order to exercise clemency toward a transgressor, would at once impeach his righteousness, in making the law, his party in having the transgression and his fault in the administration of justice. He would forfeit all claim of holiness, respect and obedience of every subject of his government, and all might say: "If this man has sinned with impunity, we can do the same, and if the king has annulled the law to spare him, he will probably do so for us." Says our God, "Could the Sovereign of the universe repeal one edict of divine justice in order to save a sinner, that one act would impeach the divine righteousness, purity and truth; would thwart the purposes of immutability, subvert the scepter and throne of Omnipotence and involve the universe in hopeless anarchy and ruin. But not so: "Heaven and earth shall pass away," but "not one jot or tittle shall pass from the law, till all be fulfilled." One sin then committed, though the smallest, of word, thought or deed, without atonement, is enough to destroy a soul. Hence it is clear that, "By the deeds of the law shall no flesh be justified in God's sight, for by the law is the knowledge of sin" (Rom. 3: 20). "For as many as are of the works of the law, are under the curse: for it is written, cursed is every one that continues not in all things that are written in the book of the law to do them" (Deut. 27: 26; Gal. 3: 10).

This is a proposition however at which the material and sensual mind often stumbles. "What! sayest thou, 'destroy me for one sin when my life has been habitually good and upright'?" Mr. Lempolt, a missionary to India, was once preaching on human corruption, when one of his hearers surprised at his assertions, exclaimed, "How can this be true? that 'whosoever shall keep the whole law, and yet offend in one point, is guilty of all'" (Jas. 2: 10). How can this be? If I keep all of the commandments and break four, have I not kept the majority? And is not God in justice bound to save me? I have broken? "The missionary answered, by supposing a vessel to be dashed along in the midst of a furious storm upon the Gangagee, threatened with destruction. The shrieks of the passengers attract the attention of friends on shore, who immediately fashion a stone to one end of the rope, and the other end of the rope to a large chain and succeed in casting the stone on board, by which the chain is drawn on, one end of which is held tight on by the passengers, and the other held by the friends on shore. But now while they are drawing the vessel shoreward where they hope it may sur-

vive the storm, when it is only yet a few yards off, just one link breaks. There may be a thousand small links left, but one is gone. Now he asks, 'What shall these distressed people do? Shall they cling to the unbroken links?' "No, no," exclaims one of the hearers, "overboard with the chain, or it will sink them the sooner" (Power of Illustration pp. 20-22), then unless some other remedy is available it is a gone case. So hereby of readers, with us.

The convict of civil justice may plead a life of habitual innocence and virtue, to exempt him from the awful penalty of one transgression, but it is all in vain. The law is broken and he is unclean. So, if we have broken just one command of the unbroken law, for the Law is violated and by it we cannot be justified in God's sight. This part of our position, then I trust is clearly understood. That man cannot be the author of his own salvation, appears further in that, no human merit or suffering which he may invent, oblige or suffer, or any professions which can render to God, who professes all the comforts of happiness and glory independent of human service, can avail to compensate for sin or secure for him the divine favor. The important question then arises again, whence come salvation? Our text answers the query. Though man is lost and cannot be the author of his own salvation, referring to the authority and efficiency of Christ as our great High Priest, it declares that, "He became the author of salvation." Taking our law-plate, being "made of a man, made under the law," He came "to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4: 4). "He came not to destroy the law and the prophets, but to fulfill" (Matt. 5: 17), to magnify the law and as our substitution, in our stead to satisfy whatever claims it made at our hands. Did it demand spotless purity? He possessed it. Did it require perfect obedience? He rendered it. Did it exact satisfaction for sin, granting no repentance and allowing no repeal of its righteous claims? He made satisfaction, unobscuring Himself to receive its divine penalty, and "here our sins in His own body" upon the cross. He suffered for sin, the just for the unjust that He might bring us to God" (1 Pet. 3: 18). "Though He was rich, yet for our sakes He became poor, that by His poverty might enrich us" (2 Cor. 8: 9). "He 'knew no sin,' He was made 'to be sin for us' that we might be made the righteousness of God in Him" (2 Cor. 5: 21). "He was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed" (Isaiah 53: 5). "Man was an indebted debtor to the claims of divine justice. He had not wherewith to pay, but Christ as our kind surety discharged the liabilities and took the law into His own hands, so that our sins might be imputed to Him and His righteousness to us," "not His personal righteousness, as man" "for that could not be transmitted to another," "not His essential righteousness" as God, for that could not be transferred to man, but His "merit-righteousness," as the God-man, Mediator between God and man.

When a debt is canceled by a surety, the original creditor has no more claims upon the principal than if his own money had paid the debt, it only remains for the principal to satisfy the surety, and if he chooses to make the principal a present of the whole, on conditions

any, honorable and safe, on one else has a right to complain. So Christ as our Surety has taken the whole thing into His own hands. Stand by the side of the law which has no more demands upon me. He has become the sole disposal of life and death, and we can be saved only by becoming reconciled to Him on conditions which He Himself stipulates. "He became the author of salvation," and it becomes possible for God to be just, and yet the justifier of the believer in Christ. "But asks" one "wherein is the justice of all this?" I answer, there would be no justice in laying the penalty due the transgressor upon the head of another innocent subject, but when the King, whose will is the law, than which there is no higher appeal to justice designs to humiliate himself and suffer instead of his subject, no one else can complain.

(To be continued.)

BLOWING THE TRUMPET.

BY W. H. PORTER.

BLOWING the trumpet has become the watchword of the day, or nearly so, not altogether the Gospel Trumpet, but a trumpet of our own. It is true the Gospel Trumpet should sound out with a clearness from the door of every professor, yea, from every corner of the street, from every high place, and in every vale, until every ear is saluted with the glorious sound.

The clear notes of the trumpet of God is music of the most majestic kind to the soul of the saint, and a warning voice to the sinner. The true trumpeter of God seeks not his own glory, but the Lord's. He blows the trumpet in Zion and sounds an alarm in the holy mountain, and when the inhabitants of the Lord are made to tremble and give heed to the warning sound, and seek refuge in the arms of the army of the Lord, the faithful trumpeter of God bows his head in humble reverence and gives God the glory, and rejoices in soul that sinners are converted. But alas, there were those in ancient days who had a trumpet of their own, and when they done a charitable act, their horn was brought into use and blown a terrible blast, sounding it long and loud that all could know what they had done, that they might have the glory, and by some means the old pharisaic trumpet has found its way down to the present, and it is brought into frequent use; we hear the sound thereof from the house tops and in the market, from the corner of the streets, through the columns of religious papers, in the social circle, from hill and dale comes the sound. See what I have done. See what I have done. See what I have done, too often precedes what the Lord has done. We have heard that ugly sound so much that it has become obnoxious. Hardly a week passes, we hear that some one has to give the old trumpet a blast. "I" held a series of meetings, and three, six, ten, twenty were added to the church. But "I" precedes the Lord. Oh that "I" could in some way be killed, that the Lord could live more in us, and be in all our actions. Then we will find no more use for the old pharisaic horn.

Is not this true my brethren? The Lord Jesus did not blaze abroad His doings Himself. But we frequently hear Him say, "see that thou tell no man." Although He was Lord of all, He never sought to make Himself conspicuous in the eyes of men. The humbleness and meekness of His character, forbade that He should blaze abroad His doings Himself, there were others that done that,

neither the apostles. In view of these facts, can we do it and be blameless?

I do not think that it is required of God's ministers to keep an account of how many souls were brought into the church through our instrumentality, and to send round the trumpet to the world what "I" have done; God is to have the glory. "I" am not. If we have been willing instruments in the Lord's hands to perform a good work, He is to have the glory, not man. If we do our duty, God will keep an account of it; He is not forgetful. God's people do not need the praise of men in this world to add to their glory in the world to come. The Lord takes notice of all our acts, and there is no danger that He will forget them. How is it, if we do anything that is not so commendable, we are willing to keep these things perfectly quiet; we are not very apt to make them publicly known. Why not? Because we love the praise of men. Why not give publicity to both good and bad alike? I mean why do we not ourselves blaze abroad our own evil as well as the good.

I have this question for each one to answer for himself. How natural, — (not very spiritual), if we have preached a good sermon, or written a spicy article to the public, or done any good act, and some one is presumptuous enough to tell us that we were good; we want everybody to know what "I" have done, but the old horn is caught up and we get a blast; if no other way, it comes through the newspapers. Is not this true? We have been drawn into this by degrees, and perhaps do not think how obnoxious it is to the Lord. Therefore let us all wake up to a true sense of our obligations to God, and seek His glory and not our own.

Then the Gospel Trumpet will sound with a clearness, and with its soul-stirring notes, and then sinners will rejoice, sinners will be saved, and then we can rejoice together in a full hope of eternal life.

LOVE.

BY NASH B. SMITH.

A REGARD for, or an affection to, any object whether real or imaginary, is the substance of our subject. How easy it is for us to follow that which we love, and have an affection for. It is easy for a follower of God to love Him. Love is a cause for which an effect will generally follow. The adversary of souls loves to cast his snares to deceive the nations of the earth, and his snares are many.

With all his pernicious ways he throws his heinous and satanic snares around like the spider casts his web to catch the fly, he is very busy going about like a roving lion, seeking the souls whom he may devour, and if possible, will deceive the very elect; this is what he loves to do, and oh! how his followers love to follow him in his tread; the fornicator, idolater, adulterer, love to follow his evil vices (1 Cor. 6: 9, 10). What will be the consequence of these? They will be banished from the presence of God, from immortal bliss, from the celestial shores of ceaseless ages, where Christ and his holy angels dwell forever on the right hand of the eternal Father, and be cast into outer darkness, there shall be weeping and gnashing of teeth, where the worm dieth not and the fire is not quenched (Matt. 8: 12).

God so loved the world that he gave his only begotten Son, for a ransom for our sins, and not for our sins only, but for the sins of the whole world, and how

his followers love to do his will; they love to be around the family altar in prayer, in the sanctuaries of God, where his Word is preached and any place where any good can be accomplished.

God is love; and he that dwelleth in love dwelleth in God, and God in him (1 John 4: 16). True and holy love will make the whole heart of man and his soul rejoice and delight in God and his commandments; such a love will meet and fulfill all the ends of the Divine Law (Matt. 22: 37-40).

The love of unrepentant hearts, is mixed with sin and loves that which is forbidden, and abhors that which it should love, we must be "born again" in order to see God (John 3: 3). In the three Persons of the Godhead, love is towards body angels and Christians, unexpressible, full, perfect and blissful. God's love is an infinite satisfaction and an immeasurable compassion towards sinners.

The love that can be enjoyed is almost insupportable. The lovely scenes around the fireside, in God's sanctuaries, and in our visitations to our friends and brethren and sisters in Christ, and at the parting hour will cause the tear to roll, and joy will be mingled with sorrow, and at the time of interment of our friends and neighbors will be around the silent tomb of the departed one, take the last view on this side of eternity, will mourn and weep, the love and affections so strong sometimes that it almost causes broken hearts (Matt. 22: 37-38). Then shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself (Matt. 22: 40). On those two hang all the law and the prophets.

LIFE AND DEATH.

BY F. BEARDEN.

Mr. Inghel! — TAKE away Jesus and the resurrection from the dead through him, and what have you left? Thomas Paine (a kind of modern Jesus to him), the declaration of independence (as you claim he wrote that) and a long and endless dark future in which not even the faintest gleam of light appears to cheer and console the weary and troubled soul. And while you prefer the one side of the picture, we take the other; and throw ourselves into the hands of God as "living sacrifices," and resolve with Paul, "by the grace of God I am what I am." For to me the burden of life is heavy enough with all the bright prospects of the future, let alone having the soul weighed down with the thought, that after this life, all is done, and we go down into the grave, without any hope of coming forth to enjoy those who have gone before, which to me would be worth ten thousand worlds like this to again embrace those three little ones at the right hand of God.

But you may say, we believe in a future state of existence. But if you deny Jesus and the resurrection, how are you to prove it? Who made you so wise? For this is something I have yet to learn; for I have never yet been able to even hop in life beyond the grave outside of Jesus. Neither do I wish to; for it seems as if those who have ventured to disobey the Bible, have got themselves into a very bad condition. For even the great American teacher, although a very strong man (or weak man I should perhaps say, for he has sworn by all that is sacred, never to worship the devil, though he should appear dressed in royal robes, and seated on the throne of Jehovah,) has gotten himself into a great

dilemma, for he will neither worship the devil, nor believe in God (the Bible).

PRAYER.

BY ESTER R. HOWARD.

HOW delightful is the thought, that those who cannot be influenced by our example, may be reached by our prayers. Perhaps there are friends who are separated from us by thousands of miles, or some dear one in our home. Perhaps a dear father or mother, brother, or sister, who repels every effort which we make to arouse him or her to a sense of sin.

How impossible it seems to do such a good. But it is really impossible when there is a throne of grace, where we are encouraged to ask what we will in the name of Christ, and it shall be done unto us; impossible when we know that the fervent effectual prayer of a righteous one availeth much? We have every encouragement to hope that our most and persevering prayers will be heard and answered.

Call to mind the records of our Savior's ministry upon earth, and mark the numerous instances in which his favor was besought, and never besought in vain for friends and relations. The Syrophenician woman, the ruler Jarius, the centurion, and others are sufficient proof that prayer will not unavail in a Savior's ear. Oh let us intercede with him who answers prayer for dear ones who are not in the church of Christ; pray for the heathen at home and for the heathen abroad; pray for the ministers of Christ, and for the missionaries of the cross. You are perhaps timid, you cannot say much for the cause of Christ, that Savior whom you love and desire to serve, but you can pray that his kingdom may come and that his will may be done on earth as it is in heaven. You can remind his promises which he has made respecting the world, being filled with his knowledge, and nations being blessed in him.

How truly noble is a useful life. Let the example of our Savior prove a powerful incentive to increase exertion. Birth and elevated rank may satisfy the earthly mind; but the Christian is a co-worker with the eternal and shall shine as the stars forever and ever.

THE COURAGE TO LIVE.

WE need not preach the courage to die—that is common enough—but the courage to live, to be honest in spite of poverty and neglect; to be true, though all is dark except where God shines in; to be faithful, though heavens fall and hearts break, and friendships turn to gall. Yes we must teach men to dare to be unpoplar, to be misapprehended, to be ahead of the times, to follow the voice of God though it leads into the wilderness, to tell the devil to his very face that he lies, and also to give him his dues—an act which requires the supremest courage at times.

I wouldn't give a farthing for the triumphant faith of the death hour, unless it comes from that triumphant faith that makes our life full of noblest daring, that is ready to bring aside honor, wealth, the praise of friends, rather than impair for one moment the soul's integrity. Oh, for such a courage—the courage to think, to act, to tell the harsh truths, to overthrow splendid falsehoods, to disown sweet lies and to banish tenderest associations rather than yield the least, the first movement of the sovereign soul. We all must die with more or less equanimity, but we cannot live in the full splendor of our being except by courage and determined exertion.—*The Guide.*

The Home Circle.

READ AND OBEY.

"Babblers, love your wives."

"Wives, obey your husbands."

"Fathers, provide for your children as to the Lord."

"Children, obey your parents in the Lord."

HAVING arrived home too late to give the "Home Circle" special attention, we ask our readers to bear with us a little, and especially ask the children to be patient. By the blessing of God we hope to resume our Sunday Morning next week. Let the tender hearts and humble spirits not forget to unite good means with prayer, for we are in a time of combat, and the sword of divine truth. N. Y. C.

Belleveith.

MOST of the young readers of the *BROTHERS AT WORK* have probably heard or read of the little beauty that lived in Bethany—Mary, Martha and Lazarus; how that Lazarus took sick and died. Dear Martin and Mary, how sad and lonely they must have been! But they loved Lazarus, and He also loved them. At the time of Lazarus' death, Jesus went toward Jordan, but when He heard of it, He went again into Judea, and when Martha heard that He was coming, she went and met Him and said unto Him, "Lord, if thou hadst been here, my brother had not died." "But I say unto thee, that even now, whosoever thou wilt ask of God, God will give it thee." Jesus told her that his brother should rise again. Says she, "I know that he shall rise again in the resurrection of the last day."

Just as we read that great faith she had, Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. Believe thou that I am." "Ye Lord, I believe that thou art the Christ, the Son of God, which should come into the world." (John 11: 6-47) Jesus says, "Verily, verily, I say unto you, that he that believeth on me, the works that I do shall be also done in him, and whosoever will do the works that I do, he must love my Father, which hath sent me, and do the things which he saith. For whoso loveth his Father, which hath sent me, and doeth the things which he saith, the Father will receive him, and will receive his fruit, and will give unto him whatsoever he will. I believe in the Lord Jesus Christ," and not too the works that He has done, and commanded us to do; but turn round and do nothing. He has not come to comfort us, but to give us work, and every one would take the truth as it is in Christ Jesus.

The Saviour has said so very plain, "Repent, believe, be born again," "Take up thy cross and follow me." James Kou.

Franklin, Iowa.

TO THE CHILDREN.

I AM very glad to see that you keep up an interest in your department. It causes us old veterans to expect to hear—well, I repeat, I expect to belong to the church sometime. You sometimes go to meeting and hear the Gospel preached; perhaps you sometimes have explained to you, such passages as Mark 4: 28; Last Sunday, a week ago, we used that passage in presence of some children, and older persons, and all the close of services we sang that beautiful hymn, No. 100. Please take the *BROTHERS AT WORK* book and sing it. After discussing the meeting we were apprized that the thought of this beautiful hymn was treasured by one of the children not quite ten years old, and she requested to be baptized, but was willing, on account of inconveniences, to postpone the matter one week. She kept her purpose, and the good Lord blessed her with the opportunity to accomplish her desire. Last Sunday we questioned her in the presence of a large congregation, and her answers were far beyond her years. She was baptized and submitted to baptism; that he called forth the exclamation from another mother in Israel, "What a beautiful testimony!"

Hope the Lord will enable her to be a model, sea for many of my young friends to pattern after; and hope that you will give this subject a thought and sing the beautiful hymn again. URSULA JOSEPH.

HINTS TO YOUNG CHRISTIANS.

DO NOT be afraid to "show your colors." A cowardly Christian is unbecoming. Strive for the perfection of a holy life. Be Christ-like in your life. The timid, vacillating, and the lukewarm stand most barren. The brave, open, zealous, faithful life is the happiest and most effective. There are many things you do not

understand as yet, but let us act on uncertainties prevent you from settling on what you do know. There are some spiritual facts clear enough, plenty of Christian duties plain enough, to act upon; immediately on the right habits, and the larger knowledge will follow in due time. Use earnestly every means that will cultivate and strengthen your Christian life. Study the Bible. Prayer without ceasing. Don't neglect the prayers of the angels. Sit up with your Sunday-school teacher and get your doubts explained. Go to the minister with your questions, and find out the best he knows on things that perplex you. Keep your heart warm by doing good. Make your hearts bright in the sight of men, and show them the sweetness and power of Christianity. Be conspicuous in little things. Let the Master's Spirit shine through every hour of your life. In school, in shop, or field, in society, the young Christian ought to be the most faithful, the most contented, the most generous and kindly, the mildest person there.

Follow Christ. Seek to reproduce His traits in your life. Do always as you would believe He would if He were in your place; as you would have growing, joyful, successful Christian order.

IS THERE ROOM IN ANGEL-LAND?

A SHORT time since, the author of the following was induced to attend an interesting discourse by a preacher, in which he related the following touching incident: A mother who was preparing some flour to bake into bread, left for a few minutes, when little Mary—with childish curiosity—went to look behind the door, which led to the flour, spilling its contents. The mother struck the child a severe blow, saying that she was always in the way. Two weeks after, little Mary returned and died. On her death-bed, while delirious, she asked her mother if she would look behind the door, and the angels—"I was always in your way, mother, you had no room for little Mary! And will I be in the angels' way? Will they have no room for me?" The broken-hearted mother, who had never been so wretched, but most glad, could see how she had sinned the child.

In there room among the angels

For the spirit of your child?

Will they take your little Mary?

In their loving arms so mild?

Will they ever love me loudly,

As my young brother was so fond?

Will they find a home for Mary—

Mary numbered with the dead?

Tell me truly, darling mother!

Is there room for such as me?

Will I quit the home of spirits,

And shut my eyes to constant care?

I have once tried you, mother—

Been your own constant care!

And you will not miss me, mother,

When I dwell among the fair!

For you have no room for Mary—

She was ever in your way,

And she shows the good will I am here!

Will they, darling mother, say?

Tell me—tell me truly, mother!

Ever life's closing hour doth come!

Do you think that they will keep me,

In the shining angels' home?

I was not so wayward, mother!

Not so sure—very sad!

But I will learn to love my mother,

And make Mary's heart so glad!

Oh! I yearn for pure affection,

In this world of bitter we!

And I love for his immortal,

To the land where none can part!

Tell me, once again, dear mother,

Ever you take the parting kiss!

Will the angels bid me welcome

To that world of perfect bliss.

—Selected.

TO PARENTS.

DO not father, provide not your children to wealth, but bring them up in the nurture and admonition of the Lord.—Eph. 4: 4

THESE words were spoken to parents. "Provide not riches to your children," Fathers and mothers, those of you who have children under your control, do not provoke them. No child has a temper that does not meet more or less cultivation; and instead of cultivating that temper in the proper manner, some of you are inclined to do so, to the extent that they become naturally fretful and spiteful; and as they grow up in this way, being provoked from time to time, he is unpleasant to them. They are not taught love, peace and happiness;

hence they become quarrelsome with these around them.

"Bring them up in the nurture and admonition of the Lord," thus they become obedient in all things, and especially to their parents; upon parents, and at this age of the world, and in these precious times, the work is a task, and that should be commenced when children are small. Pride is one of the secret things we have to overcome in our hearts, and it is the most cultivated in children. In our little children, those of whom Jesus said, "In such is the kingdom of heaven," we are lost in all the fashions of the world, and I am sorry to say, by our dear brethren and sisters. Now, brethren, if we put these necessary things upon our children, what will be the consequence when they grow up. If we put on our children, things we would be ashamed to wear, who will have to answer for it? I will leave that for the reader to judge.

When we give children the means to go to worldly amusements, and help them to satisfy their carnal wishes, lusts and desires, are we fulfilling the commands of Jehovah? Are we trying to get them into the fold, or are we the creature-keeping them on the downward road, never reaching destination? Brethren, I wish to impress it upon all our minds, to be engaged in bringing up the children in the nurture and admonition of the Lord, for when they come to the age of maturity, and their hearts are not shut for heaven? How many parents neglect to have them rebaptized? Is it reasonable, if a parent for parents to let their children run to the depravations of sin and folly, and then try to get them into the fold, after they are hardened, that if children are brought up in the admonition of the Lord, none ever out of them, they will be where Jesus wants them, and that is in His heaven.

May we might as well be a man engaged for the conversion of sinners, and for the welfare of our people. We are here to that when the Master says, "It is enough, come up higher, and we may gladly shed this robe of flesh, and mount above the stars, where we can be continually engaged in singing praises to the almighty sea throughout all eternity.

D. A. ROWLAND.

Greensville, Pa.

HOLD ON!

HOLD ON! Is it dark and you are weak? Is life depends on you holding fast to your religious profession, your character, and your Christ. Many a man has waited for the Lord a little, when long waiting was required. He spent nearly a day, and long he has disappointed of all. The trials you bear, cut into your flesh. You say you could stand that, but they also cut into your resolution. Hold on! Nothing else will answer. It is a time of trial—Men answer, but there is a hope of losing reputation with it. Men define them, curse them, laugh at their Christianity. Hold on! Pay all you can now, and pay the rest hereafter. Be sweet, patient, forgiving. You want me to beguile you, but there is a hope of losing reputation with it. Men define them, curse them, laugh at their Christianity. Hold on! And where can you get the most? The closest, the prayer-meeting, the Sunday-school—all this will help you to hold on. Increase your diligence, your watchfulness, your zeal for God, and through His service He will bring you out. Is there, so near you though you may not see it, so strong and willing, though Satan may tempt you to doubt it. It is only a little longer. Hold on in darkness, doubt, affliction. The day will dawn, the sun will rise, and you will see a "light affliction will work out for you a far more exceeding and eternal weight of glory." —Selected.

A THRILLING TEMPERANCE APPEAL.

AT certain town meeting in Pennsylvania, the question came up whether any person should be licensed to sell rum. The clergyman, the deacon, the physician, and all the men were present. The first man who spoke against it because of the mischief it did. The question was about to be put, when there arose from one corner of the room, a miserable woman. She was thinly clad, her appearance was such a sight of wretchedness, and her mortal career was almost closed. After a moment's silence, and all eyes being fixed on her, she stretched her attenuated body to its utmost height, and then her long arms to their greatest length. She then raised up, and to a shrill pitch, she called all to look upon her.

"Yes," she said, "look upon me, and then, hear me." All that the loud speaker has said relative to temperate drinking, as being the father of drunkards, is true. All practice, all experi-

ence declare its truth. All drinking of alcoholic poisons, as a beverage in health, is *crassus*. *Ad libitum* you are! You all know me, or one of you. You all know that I was once mistress of the best health in my age, and a great responsibility upon parents, and at this age of the world, and in these precious times, the work is a task, and that should be commenced when children are small. Pride is one of the secret things we have to overcome in our hearts, and it is the most cultivated in children. In our little children, those of whom Jesus said, "In such is the kingdom of heaven," we are lost in all the fashions of the world, and I am sorry to say, by our dear brethren and sisters. Now, brethren, if we put these necessary things upon our children, what will be the consequence when they grow up. If we put on our children, things we would be ashamed to wear, who will have to answer for it? I will leave that for the reader to judge. When we give children the means to go to worldly amusements, and help them to satisfy their carnal wishes, lusts and desires, are we fulfilling the commands of Jehovah? Are we trying to get them into the fold, or are we the creature-keeping them on the downward road, never reaching destination? Brethren, I wish to impress it upon all our minds, to be engaged in bringing up the children in the nurture and admonition of the Lord, for when they come to the age of maturity, and their hearts are not shut for heaven? How many parents neglect to have them rebaptized? Is it reasonable, if a parent for parents to let their children run to the depravations of sin and folly, and then try to get them into the fold, after they are hardened, that if children are brought up in the admonition of the Lord, none ever out of them, they will be where Jesus wants them, and that is in His heaven. May we might as well be a man engaged for the conversion of sinners, and for the welfare of our people. We are here to that when the Master says, "It is enough, come up higher, and we may gladly shed this robe of flesh, and mount above the stars, where we can be continually engaged in singing praises to the almighty sea throughout all eternity.

The miserable woman vanished. A dead silence prevailed the assembly; the minister, the deacon, and physician hang their heads; and when the president of the meeting put the question, "Shall we issue a license for the sale of spirituous liquors?" the unanimous response was "NOR"—Selected.

ALPHABETIC MAXIMS FOR BOYS.

AS your father, mother or guardian wish is best for you to do.

Begin active life with noble purposes to direct you.

Care for those whose lives have been cultivated by oppression and ill treatment.

Declare to your friends and neighbors of truth. Endeavor to study the laws of life, so that health may be your constant attendant.

Evil not to show that a boy can have honor. Gain money if you can honestly; otherwise rely in its success.

Have respect for every good thing. Indulge not in any intemperance. Observe justice to all.

Pay as you get; if you do not calculate to gain, as yet, or if you do not agree to pay, and keep out of it, you are dishonest.

Query whether your old cost paid for, will not better another's appearance than a new one it owed for?

Recolve that you will never speak disrespectfully of girls.

Strive to help your kind parents.

Teach all with whom you may associate that you are entitled to be respected.

Utilize all for the promotion of good. Venture not to take a cent dishonestly. Welcome your kind parents to your home. Expect no money, but that which you get by honest labor.

Yield all unimportant considerations rather than have a new.

Zealously discharge every duty, and you will have nothing to fear, either now, or hereafter.

Selected by URSULA THOMAS.

MOCKING—No mocking in this world ever sues to me so hollow as that of being told to cultivate happiness. What does such advice do? It is a mere puff of wind. It should be planted in mold and tilled with manure.—Happiness is a glory shining far down upon us out of heaven. She is a divine dew, which the soul, on certain of its summer evenings, sees dropped upon it in a flow and a bloom and golden fringe of Paradise.—Selected.

ANNOUNCEMENTS.

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Mt.
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There will be a Communion Meeting in the Cedar Creek church, Anderson Co., Kan., June 14th and 15th, at the house of Bro. C.

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You can have the Baptist
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Some such calls as the above have had to be neglected by our brethren here, from the simple pressure of home necessities. A few of us have also, and most the imposing number of the surrounding country, who are, unfortunately, are attempting to meet the demands upon our energies. We need an arrangement in South-west Mo., by which at least two brethren at a time can be left

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If you get
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Just think for a moment, if God were to withhold His blessings from us, just as we had with God's

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"Our country's voice is pleading, We men of God arise!"

His, greatness is leading, The land we love is his.

Do-glories are after his brightening, And promise clothes the soil.

White fields, no harvest augur, Invite the sower's toil."

It means that the home demand and duties which the other claims upon our time will render our contemplated

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DANISH MISSION FUND.

Table with 2 columns: Name and Amount. Includes 'Who is striving for heaven', 'Danish ...', 'Total: \$158.64'.

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GLEANNINGS.

From Lost Station, Ia.—The brethren and sisters

From Maria, Pa.—The Wesleyan congregation

The Danish Mission.—This mission is assuming a new phase. The

From Geneva, Ind.—The cry for help in Bro.

A Good and Noble Suggestion. Bro.

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RAILROAD ARRANGEMENTS.

Dear Brothers—

I have made arrangements with the Western

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RAILROAD ARRANGEMENTS.

Dear Brothers—

We call the attention of our brethren and sisters

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Call for Labor.

Dear Brothers—

There following is one of a number of such

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Call for Labor.

Dear Brothers—

There following is one of a number of such

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

Vol. III.

Lanark, Ill., May 30, 1878.

No. 22.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

J. H. MOORE & M. M. ESHELMAN.

—101—

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WATKINS & DEAR, ————— URBANA, ILL.

FLOWERS THAT NEVER WITHER

WHERE are flowers that never wither,
These are they that never fade,
These are they that will forever
Cooling leaves of life's shade,
These are words that never grow old,
With a lasting odour of rest,
Whose the West wind softly blowing,
Fans the face of every breast.

These words are the flowers of truth,
That through time, in grateful tones,
More of grace than flowers breathe
In the dawning world of years,
Ofton would our hearts grow weary,
Sink upon the winding way,
But that when all looks most dreary,
Or we are in a losing way.

Then the Father who hath made us
Partake of this world of care,
Knoweth how to humbly aid us
With the laudous we must bear;
Knoweth how to ease the spirit,
Hopefully to ease its pain,
Toward the hour it doth depart,
Far beyond the mortal sphere.

There is a voice that whispers softly
Of the Father's love and care,
Which makes the heart of man
Ever make these as his share,
And it tells a thrilling story
Of the great Redeemer's love,
And the all-sufficing glory
Of the better land above.

Oft, this life, with all its sorrows,
Hath felt calamity to close;
In a few more brief moments
Will have ended all our woes;
Then our death's rest is promised
Shall sublimely rise and soar,
On the sun-embellished portal,
There to dwell forevermore.

—Sefelot.

"PRAY WITHOUT CEASING."

BY J. A. MOORE.

THE Greek, for the above phrase, is "Adelphoi, Praxiteles." Adorations, however, necessarily, continually. Praxiteles, means to come or go to any one, draw nearer. Hence the phrase, "Pray without ceasing" means to come to God, or approach God, regularly, daily, each morning and evening, as well as to give thanks through day. It does not mean that we shall occupy a praying position, and keep on saying words of prayer and never stop, nor move out of a praying position while we live. The phrase without ceasing, or praying, does not mean that no intermission can occur. We say of some persons, "They are praying in their efforts," i. e., they keep on trying, though intermissions may occur. Again, "he is a man of praying industry," this does not mean that that man works on day and night, without sleeping to rest and sleep; but that he works regularly daily, whenever he has the opportunity. Some persons are sleeping talkers; but this does not mean, that when their tongues start, that they never stop, but it means, that whenever opportunity offers, they always seem to have a superabundance of talk.

In this sense we understand the phrase "Pray without ceasing," as applied to prayer. But there is

a sense in which the phrase "without ceasing," makes closer application still. Christians live in an eternal of prayer. They constantly breathe a spirit of prayer, though they may not vocally pray. This spirit of prayer is manifest wherever they go, or in whatsoever do whether in the discharge of family, or neighborly duties, or in laboring on the farm, or shop, or traveling abroad, and when we close to sleep, in groups that cannot be allowed. In this sense we always pray. There are a class of professors who instead of living in prayer, simply live as if they pray occasionally. They feel of it as their duty to pray, but do not feel very thankful that they have the privilege to pray. Prayer is a tremendous job for them. The most pleasing part of their exercise is the AMEN; and when that is said, they feel that they have done their duty as well, whether willingly or reluctantly, and see very glad the job is all their hands. Such prayers do not amount to anything. For our encouragement in continual prayer, Christ refers to an unjust judge, who at first would not hear the petitions of a certain poor widow, at last concluded to grant her request in order to get rid of her continued importunity. "And says, Christ shall not that wrong His own child, though he cry out night unto Him, though He bear long with them" (Luke 18: 7).

It is impossible for a Christian to live without prayer, as he is to live by his hand. In prayer we talk with God. Prayer thunders the louder Jacob saw, and brings heaven and earth together. Prayer is the medium through which the comforting and cheering influences of heaven are given unto us. The strong man in leaving us the power of thanks to his sorrowfully temple; but in giving him strength and victory over his enemy. The weaker saint and babes in Christ, are too weak to walk alone. Prayer lays their sorrow down, who will not forsake them, but will enable them to stand firm against our common foe.

"Satan troubles when he sees,
The weakest saint upon his knees."

Reverend parents seek comfort in prayer, and a powerful God, heals their wounds. The bereaved widow prays for grace and strength, that she may be submissive; and the widow's God hears her. Ministers, reading daily pray that God will give wisdom and courage, that His name be properly presented. Elders pray that they may feed the flock with the rich pastors of God's Word. When elders pray, when ministers pray, when lay members pray, all pray, the church will prosper, and be in peace, and sinners will be brought into the fold of Christ. In nine cases out of every ten the troublesome questions are those who do little or no praying. The united prayers of a church, will present many a church-sinner; will prevent many a transgression. If we seek in faith, believing, for things that are needful, God will grant them. No good thing will He withhold from them that pray uprightly. The trouble with so many professors is, they do not pray enough. Every follower of Christ, prays in secret. All followers of Christ who are heads of families, should by all means have family prayer, or family worship. We are paired to letters, that some ministers, and even elders, are neglecting this important duty. This ought not so to be. Pray without ceasing, and in all things give thanks, for this is the will of God in Christ Jesus concerning you, says Paul. Those who will not pray now, make the time when they will be compelled to offer a very unwilling prayer, namely for the rocks and mountains to fall upon them, and hide them from the face of Him that sitteth on the throne, and the wrath of the Lamb.

May God help us all to pray aright, that we may obtain heaven's choicest blessings, be faithful until death, and obtain an abundant entrance into His everlasting Kingdom above.

FERVENT IN BUSINESS.

BY D. B. WESTFALL.

My Dear Brethren—

MY duty of sacred love, ever burning upon the altars of your hearts, that neither evaluate nor alter, your life death, shall be able to separate you from Christ or His Word.

"Diligent in business, fervent in spirit, serving the Lord." What an admirable possessor of the true Christian life is expressed in these words of the distinguished apostle! True to the necessity of human existence, and true to the deepest and noblest interests of the soul, Paul was himself a business man, and was known to work at his trade, notwithstanding he was a number of Christ. This enabled him to show the demands of a business man, and could thus sympathize and truly comfort his fellow-laborers who labored to maintain a livelihood. So it is with us today. Well it is for many of us that we are "diligent in business," but we too might be running to and fro and seeking ourselves here and there, wherein we should learn submission, harmony and love-sacrificed love. There is nothing nothing within the range of our undertaking that we cannot overcome—drive to excess. This is true in business. We may be so diligent in business, as to hinder our love for Christ, and deprive us often from "serving the Lord" while we ought to be serving Him "without ceasing," thus "proving an error and in the knowledge of our Lord and Savior Jesus Christ." It must all go together. If that don't work, (because cannot), is dependent upon the labor of others, and should acknowledge that dependence, and act accordingly. O that we might have the happy interest of a faithful minister of Christ, and know in very deed just how to complete business with religion and religion with business. Labor is honorable, but let religion sanctify it, that religion may any way be best and highest.

OUR ANNUAL MEETING

at hand. There is labor to be done—labor for the good of the church of Christ. This we must devoutly love for and pray for; but O the danger of working being done which would not be for the welfare of Zion. We know what the good has been, but who knoweth what the form will be? Brethren and sisters in Christ; are you awake to the manifold events in the church? I fear that many are better acquainted with the march of events in the natural affairs of the world than those of the Church. I fear many are "diligent in business" that they forget the "perilous times" through which Zion is moving. To say nothing of the great calamities amongst our nations, and socialized religion bodies, let us consider the "crisis" of unrepentant conversion all over our own beloved, though bleeding Brotherhood. These evidences "the wise shall understand." O who that loves the church shall most warmly and over-glorious Word is "Christ, the Lord"—"who, I say, can be at ease?" I appeal to every one of you whose eyes have seen the fields here and there a "little less" diligent in business and one "FERVENT IN SPIRIT," now and especially at the sitting of the Annual Council on the 10th of June. If those who attend the council can pray with us, their "business" for the time being, shall not be who remain at home be there too in spirit—in the fervency of the Spirit! If thousands congregated at North Manchester, who do say and the following days, I trust most sincerely that tens of thousands will go up there in spirit and their deepest sympathies with all the faithful who stand up and labor in the defense of the church and the God-given, time-tried doctrine. Many silent, secret workers at home will make it a day of fasting and prayer. Such workers, the Master wants. If we pray the church, we may

well tremble for his well-being and refer to a place where none hear but God, and pass into His ever-living and unchangeable. If we would speak a good word for the Virgin of Christ let us speak it in the manner we ought to utter if *our Father in heaven*. If our mouths would sing praise, let a part be all of the 253rd Psalm: *Yours in faith, hope and love.*

DRAWING TO A CLOSE.

W. J. B. BAUMAN.

EVERYTHING but that which is eternal is drawing to a close. Our existence in this world is drawing to a close.

Soon, borne on time's most rapid wing,
Will death consummation us to give.

Yes, soon the ordinary curve of this life will be at an end as far as we are concerned. "For soon that hour of a woman leafless days" (Job. 13). Not only our present existence, but our troubles are drawing to a close. "Everything thought; as this life is not only short, but full of trouble. Trouble in this life are eventually vanishing our souls; but when we enter the promised land on the other shore, the trouble (and our own wickedness) will cease from troubling, and the weary will be at rest. We are not for the fact that the trials and troubles of this life, soon will end, there would be but little advancement in living at all, so many are met with trials worse than death itself. Their hopes of earthly comfort worked, surrounded by enemies thirsting for their destruction.

But thank God, Jesus lives the same, to save them from troubles, from enemies. The object of His mission into the world was to save, (and to destroy) and the deeper we are in sin, the stronger the effort to save us. He has no pleasure in the destruction of any, but wants all to be saved. He is not visitator, but laborer; though we despise and persecute Him for the good of all.

If the impugnant are destroyed, it will be their own fault; He wants to save them, but they will not be saved. He does all to attract them to good, sorrow and abstinence. Thus we spend, Jesus lives to save, and it won't be long, but the consummation, the end from the afflictions of this life will make the vault of heaven, with the shouts of triumph. It will not be long. Joyful thought, that the time is so nigh. Then O ye afflicted, be faithful, preserve a little longer, yes, a little while. The time of your sorrowful sojourn on earth is drawing to a close; soon you will be free; soon you will be at rest; soon you will join the Redeemer on high; soon you now, stammering tongue will be inspired to sing in union with the heavenly choir, the songs of redeeming love; soon you will stand among the redeemed, clothed in white; soon you will meet loved ones gone before; soon you will enjoy an eternity of inexpressible bliss. Come Lord Jesus, come quickly. Amen.

HOW TO SAVE TIME.

THERE are many ways in which a busy man can save that which is more valuable to him than any other commodity, viz. time. One is, by never leaving a room in confusion at night. The family sitting-room presents an appearance of cheerful disorder when the clock breaks up for the evening. Take a few moments then to by the books straight on the table, set the chairs in their places, gather up shreds and patches from the floor, and put newspapers into the wall-pocket. Every living room should be provided with a waste-basket for odds and ends of paper, a soap-bag for bits of thread and ravelings, and a wall-pocket or two of them, for letters and papers. It is much pleasanter in the morning to come down to a neat and tidy room than one which reveals us by its disorder that work is never done.—S. L.

THE LILIES.

BY J. W. MOHRMAN.

(CONSIDER the lilies, that grow in the field. The beauty and fragrance their blossoms may yield. They toil not, they spin not, the worm Summer they. Yet how from the earth in a mystical way.

Yet Solomon, king, in his glory strove, Lest one of these lilies be no longer shrouded, Nor was he so harmless, so untroubled there, As the lilies that grow in the valley so fair.

The lilies that grow in the lowly of love, Are told by the dew from the Eden above, They, only excell the flowers that bloom And softly rather say for the birds.

The clouds that encompass this earthly domain, On lilies with stems and with "crispie hair" As high as the lilies that grow on the hill, Whose beauty and fragrance their angels behold.

But these are a lily the lilies among, Whose beauty and fragrance the angels are sung Whose beauty surpasses the lilies that bloom And wait on the breeze that sweetest perfume.

And now are the lilies of childhood and love, Transplanted to bloom in the Eden above; They toil not, they spin not, they labor not avenge, But bloom in the regions of noble love.

SALVATION ITS AUTHOR AND CONDITION.

BY J. W. MOHRMAN.

He became the author of eternal salvation, and shall thereof testify. (Heb. 5: 9.)

ONCE made a deceiver, and avowed as a penalty for its violation, the plucking out of both the eyes of the offender. It so happened that the first transgressor was the King's own beloved son. Here was a hard case for an affectionate father and a faithful sovereign. He wanted to maintain the integrity of his government, and yet save his son's sight. Could both be done? Consulting the laws to the advice of his most judicious counselors, they even ruled that he could not be just in inflicting the penalty upon any other subject of his kingdom, but that inasmuch as he was the king and made the law, that he could save his son's eyes by plucking out his own in their stead, and justice would be maintained. Consequently the King had one of his own eyes plucked out and one of his son's eyes, and thus the integrity of his government was sustained and vindicated, and mercy also exercised toward his son. And do you think any of his subjects would now presume to say, "Our King is so good and merciful that we can transgress without punishment?" Would they not rather say, "If he loves justice and truth so much that he will punish his own son, suffer himself, rather than the law shall go unhonored, let us take heed lest he spare not us."

So the very sufferings of the Son of God, as a substitution for human guilt is the strongest and most over-whelming illustration of divine justice and love which has. Here "mercy and truth are met together; righteousness and peace have kissed each other." It is the kindness of men that makes them say, "God is too good and merciful to punish men." They had better say, "If God so hates sin that he spared not his own Son, though an innocent substitute for guilty man, let us take heed lest he spare not us." Were it not for man's spiritual inability he could easily discern that "God" out of Christ, "is a consuming fire." We have now called your attention to our position respecting Christ as the author of salvation. Our text says, "eternal salvation," but we deem it unnecessary to dwell upon that thought. This brings us then to our final proposition, viz., the limitation or conditions of salvation. Christ's be-

came the author of eternal salvation to whom? They who, beloved, to ponder this question well. To whom does this salvation pertain? To a chosen few, independent of character or conduct? Surely not. To everybody indiscriminately and regardless of faith and practice? By no means. Just here two opposite and very dangerous errors have arisen. Some have concluded that because comparatively few accept the Gospel, that therefore Christ did not die for all.

This is one species of fatalism that contradicts God's Word which teaches us he tasted death "for every man" (1 Pet. 1: 11; 2: 2). "We have seen and testify," says John "that the Father sent the Son to be the Saviour of the world" (1 John 4: 14). "And he is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world" (1 John 2: 2). Others have concluded that since Christ died for all, that therefore all will be saved regardless of life and character, and that there is no punishment for sin beyond the grave. This is another species of fatalism, equally opposed to the Word which affirms the future judgment of the unjustly (Rev. 20: 12-15). The simple fact that Christ died for sin and became the author of salvation," saves us actual transgressor.

We believe it saves unrepentant infants and idiots, and that they are passive subjects of redeeming mercy independent of anything they can do, or cannot do. God does not ask them to believe the Gospel. They are not able to credit its testimony nor weigh its evidence, neither will he condemn them for unbelief. "Unbelief" is the rejection of testimony unaided by evidence, "and they are not guilty. God does not require them to repent. They have nothing to repent of, neither will he condemn them for impenitence. They are not guilty. God does not ask them to obey the Gospel because they cannot.

Obeyance is a voluntary principle and must proceed from the heart. If you make me do what I don't want to do, that is not obedience on my part, but only compulsion on yours. One may think me to obey and be only a faked professor and a hypocrite. Again God will not condemn them for disobedience for they are not guilty. Thus it appears that what was lost in Adam independent of our personal responsibility and conduct, has been regained in Christ, but the sufferings, death and resurrection of Christ alone saves us actual sinners. The fact that Christ died for us, don't make us sin a small matter. I am condemned by the law as a transgressor, and if I have not accepted the provisions of salvation through Christ, I am condemned by the Gospel for insulting the overtures of divine goodness and truth, and counting the blood of the covenant an unholy thing. The provisions of the Gospel then must be accepted in order to salvation.

The fountain may be ever so cool and refreshing, and yet if a man will not drink, he may thirst. A table may be spread before him with the richest viands, and yet if he will not eat he may starve. The sun may shine in all its meridian splendor and beauty, and yet if a man will go blindfolded, he may not see. The vicarious sufferings of Christ are but the opening of the fountain, the preparation of the feast, the rising of the "Sun of Righteousness," and it remains for man endowed with intelligent faculties and made responsible to accept the offers of the Gospel and be saved, or reject them and be lost. Under the typical dispensation, the simple shedding of the blood

of animals, atoned typically for no one's sins, and had the ceremony stopped there, the type would have been a failure, but after the blood was shed, the high priest took the blood and entered the holy place once a year where he made atonement for the sins of the people (Ex. 30: 10; Lev. 16: 11-19; Heb. 9: 7, 8). "Without the shedding of blood there is no remission" (Heb. 9: 22); but had nothing more been done than the shedding of Christ's blood upon Calvary, the atonement could not have been complete. But Christ, at once our sufficient sacrifice and great, High Priest, with his own blood entered heaven, once for all, when he ratified the covenant relation between an offended God and offending man (Heb. 9: 12, 24-26). But on what conditions? Let us again to ponder the importance of this momentous question. "He became the author of eternal life" to whom? Our text says, "to all them that obey him." Here we learn that salvation is conditioned upon obedience to Christ. We also learn from the Word that it is conditioned upon faith in Christ.

The apostle Paul and Silas, said to the jailer "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16: 31). "To him give all the prophets witness" said Peter, "that through his name whatsoever believeth in him shall receive remission of sins" (Acts 10: 43). "By him all that believe" said Paul, "are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13: 39). "He that believeth on the Son hath everlasting life" (John 3: 36) said Jesus. Here justification and remission of sins are clearly dependent upon faith, but here I call your attention to the fact that none of these testimonies teach us that salvation is by faith only. While we do believe and teach that salvation is conditioned upon faith in Christ, we also teach that it is not contingent on faith only, and should we teach that it was, we would most positively contradict James, an apostle of Christ (Contr. 10: 3). "Our Lord's brother," (1st Ep. 1: 19; Eusebius; Eccl. Hist. p. 131) and first bishop of the church at Jerusalem, (Eusebius Eccl. Hist. pp. 49, 105) who positively teaches that justification is "not by faith only." Referring to Abraham's obedience, which preceded the law, and hence could not be reckoned under the law, which perfected his faith, (James 2: 22) and without which he could have no living faith, he says, "ye see then how that by works a man is justified, and not by faith only" (Eccl. 2: 24); and yet it is not a mistakeable fact that almost nine-tenths of the people preaching to-day, on this subject, all over the land, declares salvation by faith only, and thus places upon the credulity of the people, deception and injustice; it is proclaimed from the pulpits; it is published in the journals; it is talked around the social circle; it is whispered, and shouted and sung and almost lent into poor, bewildered mourners, who already "believe and tremble," but who like Peter's hearers at Pentecost, want to know what they must do. Yet "only believe," is the mysterious, unintelligible counsel given on every hand. They need to "repent and be baptized" and to put their faith into lively exercise, not simply to believe, but to have a faith which "works by love," "purifies the heart" and "overcomes the world." They need to "walk by faith," a faith, that accepts Christ as a King, as well as a sacrifice, and "counts all things but loss for the excellency of the knowledge" of the truth.

If all who only believe "on Christ are

saved, then the rulers who were ashamed of him were in a saved condition, for the Word most emphatically declares that "among the chief rulers also many believed on him" (John 12: 42). But were they in a saved state? I appeal to you who say, to the trembling sinner, "only believe on Jesus and your sins are pardoned!" Were these rulers in a pardoned, justified state? If you insist that faith in Christ alone saves, you must admit that they were. Your theory will allow nothing else for, they "believed on him," but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God (John 12: 42, 43). Christ says, "whosoever shall be ashamed of me and my word, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Matt. 23: 38). Surely none are safe of whom Jesus will be ashamed when he comes in his glory. It may seem a small thing for me to be ashamed of him in his humiliation, ashamed of his people, his words and ordinances here, but it will not be a small thing for him to be ashamed of me when he "shall be revealed from heaven with his mighty angels in flaming fire taking vengeance upon them that know not God, and obey not the Gospel of our Lord Jesus Christ."

To believe on Christ only will not excuse the punishment of a life of continued sin, nor secure his approbation when he shall say to "the faithful": "Well done good and faithful servant." Christ said to those Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8: 31, 32). But they claimed that they were Abraham's seed, and were never in bondage; and that God was their Father (John 8: 33-42); but Christ said to them, "ye are of your father the devil, and the lusts of your father ye will do" (John 8: 44). They believed him as the devil who "believe and tremble," but his truth and commandments and specific principles were all hateful to their deceitful and unrepentant hearts, which, though they may have been depressed or elated under religious influence, had never been transformed "by the law of the spirit of life in Christ Jesus." So with thousands and tens of thousands to-day. Though believers on Christ, they are "of the synagogue of Satan," destitute of almost every principle and trait of character which distinguishes the saint from the sinner; observing and preferring the opinions and ways of a rebellious world to those of Christ, of which they are yet ashamed.

(To be continued.)

REASON AND REVELATION.

BY B. F. MOHRMAN.

IN our intercourse with the intelligent world, and in our observation upon the conduct of the children of men generally, the question has often arisen in our mind, why this manifest carelessness and indifference with the masses upon the subject of religion, considering it a truth, that we are in possession of an immortal principle, and that it is destined to live with God in infinite happiness, or to suffer the tortures of the underworld with the lost forever, and especially when the enjoyment of the one, or the endurance of the other is dependent upon our acceptance of, and compliance with the requirements of the Gospel, or

our neglect of this great salvation. During the short period of our life, we may from time to time be called upon to witness the scenes of mortality in the person of our ancestors, our friends and our neighbors, until looking around over the community in which we live, and the congregation in the house of God when we meet with His worshippers, and discover that we now stand at the head of the column, that if the visitation of the cold and icy messenger be diverted by senility or according to age, we would be his next subject, and still we hesitate, still we delay, still we procrastinate. Why is this? Why take this fearful risk?

In contemplating this question my answer is, the want of faith, or propensities of reason, not willing to accept anything that is supernatural, or that is beyond the reach of our reasoning powers, or that cannot be accounted for by the principles of science, more inclined to listen to the voice of rationalism than the voice of Revelation. This being the case, we can be unconsciously, and imperceptibly drawn into the maelstrom of rationalism and infidelity; and I very much fear, that many good and virtuous men and women are at this day unconsciously in the fearful condition; not considering that the religion of which God is the author, is a religion of faith, and in many respects beyond the range of science or human reason. We would not be understood to say that religion is not reasonable, for it is altogether reasonable, that God as our Creator, Benefactor, Redeemer, Sanctifier and Savior should give us such a code of laws—make such requirements, enforce such duties, and throw around us such restraints, as He in His wisdom sees proper. But that we should by the exercise of our own faculties, be able to comprehend the nature, essence, motives and designs of the Divinity, together with mysterious workings of His Providence, the immortality of our spirits, &c., is not for us in this sphere to comprehend. ("As thou shalt be searching find out God, cast thine final net on the Almighty unto perfection" (Job. 11: 7). "Which doeth great things, and unsearchably, marvelously" (Job. 5: 3). He is almighty, invisible, and unsearchable." "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.")

If left to follow the light which reason affords, we could not only know but believe of the being and attributes of the Triune God, but we could know but little of ourselves; and following the uncertain guide of science, we would unavoidably fall into the idea of materialism, and into the error of doctrine of spiritual unconsciousness, and final annihilation. Physiologists admit that this would be the result of their philosophy, and the evidence of consciousness, in my judgment is by very little more satisfactory; for with all that is claimed for this class of testimony apart from Revelation, the idea of immortality, and immortality of the soul, would never have occurred to the human mind beyond what may have been communicated through the fading light of tradition. So we discover from these premises that all religion of divine origin, is a religion of faith and not of reason, or in any way dependent upon science, and hence the importance of properly understanding this matter, lest we fall into rationalism, and neglect this great salvation.

This was the difficulty with ancient Israel, God's peculiarly favored people, attended with such fearful consequences,

not willing to accept Jesus Christ as their Messiah, because they could not in the exercise of their reason comprehend the idea of a Triune God, or harnozim it with the Monothism of their Jehovah. And so at this day a large proportion of those people having cultivated a determined opposition to Christianity, have organized themselves into a body, and in their organized system of opposition to the miracles of Christ and His apostles; determined not to believe anything that does not come within the range of their rationality, call themselves reformers or rationalists, and to be consistent ridicule the miracles of Moses in Egypt, at the Red sea, the manna, the water from the rock, and all the miracles of the wilderness, and the Jordan, declaring that these are simply poetic compositions, or legends told to the credulous; they being supernatural and incomprehensible, and therefore not to be believed.

I imagine that this species of philosophy is not confined to Jewish reformers or rationalists, but that it obtains largely in the Christian world, and among professors of the Christian name, not only "to the Jews a stumbling-block," but to professed Christians, foolishness; if not the miracles, the person and doctrine of Christ are rejected, because it does not harmonize with the progressive and liberal idea of the age. The doctrine of the cross and the humble self denying ordinances as instituted and practiced by Christ and His disciples, seem to be beneath the spirit of the age, and though commanded by Him, who declared that "all power in heaven and earth was given to Him." Their essentiality is called in question, and the observance of them, ridiculed or neglected as being too little to be thought of as requirements of the Omnipotent. To illustrate, permit me to refer to an interview between a highly cultivated literary gentleman, a professor of religion. Happening to meet together on a visit to a sick man, we soon became engaged in conversation on questions of theology, as is generally the case when he and I meet together. After discussing other subjects the conversation turned upon the design of baptism, during which, we quoted five testimonies from the Scriptures in support of our position. He replied saying, that "the verbal text would seem to convey the idea that the forgiveness of sins was in some way dependent upon baptism, but looking at the subject from a philosophical standpoint, I cannot believe that my salvation is in any way contingent upon a third person." This I would say is rationalism in the most appropriate sense.

The Scriptures teach the doctrine, but my philosopher, will not allow me to believe it; it is contrary to reason, and doubtless the same spirit would indicate the same with reference to other duties imposed by the Bible. And is not my surmising correct as intimated above, that it is the want of faith in divine Revelation, that is preventing the thousands from accepting Christ on the terms of the Gospel, and thronging the broad road leading to the chambers of everlasting ruin and despair? If all were willing to believe and take the Bible as it is, it being the Word of God, which is the power of God unto salvation, all the difficulties which bar the way that leads to peace, unity and happiness here, and to a glorious immortality in heaven, would soon disappear. But unfortunately as we travel life's journey, the religious world is becoming more and more divided, each having the law of the Lord,

so interpreted as to suit their respective vitiated tastes.

This fact is forcibly illustrated by the declaration of the wandering Jew. This wandering Jew be it understood is a myth, and is introduced to represent the Jewish family, in their wandering among the nations of the earth, which being preserved alive, so to speak, by the providence of God, is a living miracle-to-day, as are beyond the reach of human understanding, as any other miracle, and an infallible testimony of God's providence and the truth of Revelation, as any other miracle, and defies the power of human volition to deny, or human reason to comprehend.

This wandering Jew there contrasts the prime ages with the present progressive state. He says, "I am very much troubled about the present method of extracting the Bible. The Bible is now taken quite differently from what it used to be. They used to take it as it is. Now the world is advanced; they have made extracts, and milk extract. That Bible extract is a very soluble article; our people all buy it. There is a man who is a spiritual chemist. By chemistry he can make almost every spiritual thing, and he sells it for genuine. He recommends the extract of Bible highly, and says it agrees with science, and the people buy it liberally, and when asked why they do not try the Bible as it is, they say, the Bible is out of fashion, we want to be fashionable according to the times. But the manufacturers of this Bible extract have their troubles. If he has a number of customers, every one wants an article to his taste, and when he has it, is scarcely ever satisfied. You have no idea what the poor extract dealer suffers from his customers; if he is not pleasurable, but sticks to a principle, then he loses his patronage, they do not care for an honest man, but he must please them; the dealer in turn hates his customers, but suffers everything as long as they pay."

The wandering Jew after saying many things—excellent things, thus sums up his discourse. "Look at the Bible; I testify to its genuineness and my troubles, and the most wonderful preservation of my life, and the unanswerable evidence. Science has nothing to do with supernatural things. I, the supernatural man, have received the Bible direct from the King, and the world got it through my hands. I was the sole agent for that article, use it and think of me and the great King."

"That living miracle, wandering Jew sent his way. I noticed that his road is different from other men's roads. He seems to be led by something invisible, for such roads nobody but he can pass. He even overcomes all obstacles, and leaps over precipices, swims through rivers of blood, and crosses lakes and oceans. He is a marvelous man; who can reject the Bible after looking at the wandering Jew. And every one knows him, his way is marked in the annals of history, ever since history began its record." The Bible should be our motto, — the Bible, the whole Bible, and nothing but the Bible.

THE TWO KINGDOMS.

BY C. E. ZORNS.

WE are informed in the Scriptures, that Satan took Jesus upon an exceeding high mountain and showed Him all the kingdoms of this world and the glories of them, and said unto Him,

"All these will I give thee, if thou wilt fall down and worship me." (Matt. 4: 8, 9). Jesus did not rebuke him by saying, these kingdoms and the glories of them, are not thine to give unto me, but rebuked him by saying, "It is written thou shalt worship the Lord thy God, and Him only shalt thou serve." We read also that, when Christ was brought before Pilate, He said, "My Kingdom is not of this world; else my servants would fight" (John 18: 36). Here it appears plain that Christ denies the kingdoms of this world, while Satan claims the kingdoms of this world with the glories of them, therefore the kingdoms of this world with the glories of them belong to Satan. Jesus said unto His disciples, "Ye are not of this world, even as I am not of this world, therefore the world hateth you; if you were of this world, the world would love its own."

Jesus came to set up His Kingdom, not a kingdom of this world, but a kingdom of grace—in a direct opposition to Satan's profane kingdom of this world. After Christ's kingdom of grace was set up, Satan became alarmed, in that he felt that Christ's Kingdom of grace was calculated to reduce his power and strip him of his glory. Satan therefore tried to destroy Christ's church, by employing heathens and infidel Jews, as instruments of death and destroyed the citizens of Christ's church by bloodshed. By and by he learned that the blood of the martyrs were the seed of Christ's kingdom of grace, and to destroy that by bloodshed, was impossible. So Satan found it necessary to try some other way, he then succeeded by introducing into the church, by some proud, high-minded members, easier ways, such as sprinkling, infant baptism, do away with Feet-washing, the Lord's Supper, &c. And in this way Satan became an angel of light, or as a minister or ministers of the Gospel of Jesus Christ. He had learned already, that it was necessary for his instruments to assume a Christian profession, in order to destroy Christ's kingdom of grace; for this reason he believe that Christ said, unto His disciples, "because of wolves in sheep's clothing."

These wolves are explained by Paul as "grievous wolves, that will enter in among you, not sparing the flock; as men of your own selves, shall men begin speaking perverse things to draw away disciples after them" (Act 20: 29, 30). Those defenders of Satan's kingdom, through the skill of their master have proven very successful; for we have reason to believe that they have the world full of popular churches founded on worldly doctrines, and have not even one of Christ's institutions. But Satan with all his heaving instruments of defense, will meet with a horrible overthrow before long, when the Lord Jesus descend from heaven with His mighty angels in flaming fire, to take vengeance on them that know not God, and obey not the Gospel of our Lord and Savior Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of His power" (2 Thess. 1: 7, 9). "But as the days of Noah were, so shall also the coming of the Son of man be." "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark" (Matt. 24: 37, 38).

This happiness of man depends on no creed and no book; it depends on the dominion of truth, which is the Redeemer and Savior, the Messiah and King of glory.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, } EDITORS.
M. M. ESHELMAN, }

Bro. S. B. Weaver is duly authorized, by us as our traveling correspondent and agent for the Brethren at Work, and will receive contributions for the same at all regular meetings. All remittances transmitted by him for said fee will be the same as if done by ourselves.

The Brethren of West will be sent post-paid, to any address in the United States or Canada, for \$1.00 per annum. Those residing in foreign countries will be sent by express upon rates equal to free freight. For all over this number the agent will be allowed 10 cents for each dollar's worth of money, which amount can be deducted from the money before sending to us. Money orders, drafts, registered letters, etc., are also acceptable. The cost will be made payable to Moore & Eschelman, Brethren's Missionaries and Publications connected with the paper, as well as all business matters connected with the paper should be addressed:

MOORE & ESHELMAN,
Lansark, Carroll Co., Ill.

LANSARK, ILL., MAY 30, 1876.

The Baltimore and Ohio Railroad will carry passengers from Fostoria, Ohio to North Miami, Chester, Ind., and return for five dollars and twenty-five cents.

The Northern District of Illinois sends two delegates to the Annual Meeting this year, Edward Ely on the Standing Committee, and David E. Price as delegate.

Prayer should not be done by a man for doing wrong occasionally, when it is so hard for men to do right. If the men of our land would let a better example, we might look for better boys.

To those who desire the address of brother J. D. Switzer, we will here say, that it is White River, Jewell Co., Kansas. In addressing him for information concerning the country, do not forget to enclose stamp.

Those going to A. M. from Freeport, Shafter and Lansark, can start any time after five o'clock. Remittances from any of these points to Warsaw, Ind., nine dollars. Tickets for sale at the above named offices.

Brother Leonard Hilkey, who had charge of the Fostoria Illinois field the last year, has started on his preaching tour West. He thinks of spending some time in Iowa, and may travel considerably elsewhere. The Lord go with him.

An investigation of the Joliet, Ill., prison affords some brutal treatment inflicted upon helpless inmates. The whip, sharp gages, partial starvation, and blows have been resorted to with infamous recklessness. Humanity has some rights at least that ought to be respected, even if in prison.

Three o'clock in the afternoon, on the 17th of May, an unusual stillness was manifested. Empress Williams of Prussia. He was, in company with his daughter, taking his usual ride, when three shots were fired at him, neither of them taking effect. The would-be assassin was immediately arrested.

Brother Ervand will give us a call last week, feeling well pleased with their trip to Denmark. Brother Ely speaks well of the mission, and says that his success here will be little beyond any success in Germany, unless a better meeting should present itself. Some good will be done in England, but it would require much labor and many protracted efforts.

The people of Ireland are suffering another violent eruption, similar to that which devastated the island a few years ago, as the air has become very warm and dense, and subterranean vapors have been heard, accompanied by showers of ash. Before the coming of the great and notable day of the Lord, "there shall be famines, and pestilences, and earthquakes in divers places" (Matt. 24, 7).

Brothers Jas. R. Gish, of Woodford Co., Thos. D. Lyon and John Y. Snavely of Hudson, Ill., spend one day with us last week. Thos. D. Lyon is best known to our young readers as Uncle Thomas. Brother Gish spends most of his time preaching and studying at Oberlin. We were pleased with their call, and spent a pleasant season with them. They fed a deep interest in our paper, and are working hard to extend its circulation. May we all be of much service in the Master's cause.

We were at first, and all along opposed to sending the two sisters with the brethren to

Denmark, but now are fully convinced that it was all for the better. Their presence added much to the favorable impression among the Danes. And now since they are about ready to relate many things concerning the mission, and manner of living in Denmark that escaped the notice of the brethren. Their young sympathies for the welfare of the Bible church, and heart-soling entreaties that they relate, stir up the fountain of benevolence to its very depth. One of the sisters said, that if she thought it her duty she would freely and willingly endure the hardships of an average voyage for the sake of the little church in Denmark.

We are informed that there is a man going through certain parts of this State selling books, and requesting him for agents, and has succeeded in collecting names and money, but fails to send either. He says he knows us well, and has procured many subscribers for us. He may know us, and we know him to be an impostor, for we have no such agents. People will do well to keep an eye open on all such. We have an agent in almost every church who upon persons can extract their subscriptions. In addition to these we have a number of traveling agents, ministers of good standing, who have been endorsed by us as proper persons to sell books and to take subscriptions for the Brethren at Work. Pay no money designed for us to any one you do not know.

SPECIAL NOTICE.

OWING to a law in Denmark prohibiting the transmission of money through the mails unless registered or by draft, under penalty of the confiscation of one-fifth of the money, you are hereby notified not to send money to the Brethren in Denmark by draft, or registered letters. The better way is, to send your contributions to C. P. Rowland, Lansark, Ill., who will see that the money is properly forwarded. Brethren Ely and Fry estimate that the mission will require about \$800 the next winter, and all of which Northern Illinois has agreed to contribute.

FOR HUSBANDS

Complied.

DO not think when you have won a wife that you have won also a slave.

Do not think that your wife has less feelings, dear marriage, than when she was your sweet heart. Her nature is not changed, only her position.

Do not think that you can dispense with all the little acts of kindness towards her just because you are married. She appreciates these things quite as much as any other woman.

Do not be as cruel and rude at home. Had you been that sort of a person before marriage it is likely that you would have remained a single man. If you make as good an effort to retain your wife's love as you did to gain it you will find her a better woman. A good wife is worth making some sacrifice for.

Do not pain your wife with the fact that she is a burden to you, and that you must give to her grudgingly. What she needs give cheerfully, if it is even a glass of water to so. It will make her feel better and you too.

Do not trouble too much with your wife's affairs; she would like things in the home arranged a little her own way, and it is right that she have her taste consulted.

Do not leave your wife at home alone, night after night, while you bolt down town for pleasure's sake. You did not do that way before marriage, for you could not spend enough evenings with her then.

Do not think that the woman you promise to love, cherish and protect, has become your servant just because you married her. Remember you are now one flesh.

Do not conclude that board and clothing are a sufficient compensation for what she does for you.

Do not expect your wife to love and honor you if you prove a brute, unworthy of her love and honor.

Do not crowd your wife in public, and then snarl and growl at her in private. That shows that you are both a hypocrite and a brute.

Do not wonder that your wife is not so cheerful as she used to be, when she has so much to endure, and knows that you do not love her as you see fit.

Be as good to your wife as you are to your brethren and you will be happy.

OUR DISTRICT MEETING.

THROUGH the kindness of our heavenly Father were again permitted to meet in our yearly district meeting with all the brethren from Ill., May 21st. There were delegates present from all the congregations in the district, and the crowd was immense, being the largest collection of members we have seen in this part of the State. Nearly all the elders and ministers in the district were present. We were also favored with the presence and aid of brother Jas. R. Gish, of Woodford Co., and Thomas D. Lyon and John Y. Snavely, of Hudson, Ill. Their presence added to the interest of the meeting.

The business before the meeting was of the most interesting character, especially the missionary department. At eight o'clock in the evening the meeting was opened, the large, commodious building being well and prettily filled. It was concluded to take up the missionary work first.

The Treasurer's report showed, that up to the present time \$3225.38 has been contributed to the mission, \$132,000 of which was donated by the Northern District of Ill., and the remainder came from other parts of the State.

Brother Ely and Fry testified what God had done among the people in Denmark, telling the success of the mission, the skillful manner in which it was being conducted, and the great prospects of its future. Their report had an excellent effect upon the audience, and when it was told what hardships brother Hope and his wife had to endure, how extremely economical he is, and how much sacrifice he makes just to lessen his expenses, all felt that they could willingly and freely contribute still more to the support of the mission. But when these brethren told how devoted the Danes were, and how great was their love for the brotherhood in America, it brought tears to hundreds of eyes. We never before saw a better impression regarding missionary work. Brother Fry said it was hard to see the people in America and go to Denmark, but when he thought of how attached to the Danes that it was equally hard to leave them.

The meeting accepted the report with the best of feelings, and pledged itself to continue the good work. It was deemed prudent to raise about \$600.00 for the support of the mission during the coming year, and the paying of \$125.00 each, which amount had been advanced by Ely and Fry. Of the \$600.00, Northern Illinois proposes to raise \$300.00, hoping that the other \$400.00 will be contributed by the general brotherhood. This should be raised and sent in as soon as possible.

In addition to the above the meeting proposed to raise \$750.00 for home missionary work. Four universities were set apart to take charge of the Central and Eastern field during the present year, and a committee of three brethren was appointed to secure the services of ministers for the Wisconsin mission. The entire day was spent on missionary work, and a good day's work it was.

At five the meeting adjourned long enough to take some refreshments, after which the meeting proceeded to the considerations of the queries of the Central and Eastern field during the present year, and a committee of three brethren was appointed to secure the services of ministers for the Wisconsin mission. The entire day was spent on missionary work, and a good day's work it was.

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It is refreshing to all who have been interested in the Lord's work in Denmark, to know that when the call came from that country to send ministers to preach to them the whole Gospel, there is a sense as to the necessity of the work, and when those who were chosen to go were made known to the congregation, the sympathy and prayers of the whole body were freely given amidst many tears. And then, when the work was reported from time to time to the District Meetings, all seemed to have a desire for its success, giving every evidence of a willingness to give their part. When the time came for brethren Ely and Fry to leave, the sympathy and prayers of the church were again deeply manifested by the tears that filled every

eye; and now when they recite the success of, and the mission, the zeal, devotion and affection of our brethren and sisters in Denmark, we see the same evidence of sympathy all over the congregation. This speaks in no unmeaning terms, and the Lord be praised for all that has been done.

SOME OBSERVATIONS.

IN my former article, I promised to tell you more about those who were: First in this country to set up the mill, doing all things which whosoever God demands of His people. They spared neither time nor money in spreading the glorious Gospel, and were soon filled with joy in seeing many turn from error to truth. They were plain and simple in their habits, and not conformed to this world in dress, deception, and carnal display. And though strict in maintaining a distinction between themselves and the world, they were the first people by whom the first printing press was recognized as a power for good. Brother Sher was a printer, and soon after his arrival in this country went to printing Bibles and other good books; and so steadily did he pursue this business, that in about forty years he printed no less than one hundred and twenty different kinds of books, some of which were quite large, and about seventy-five smaller works, such as pamphlets, etc. He also printed the first semi-regular paper in this country, a copy of which is in the hands of Bro. Cusel, being perhaps the only one in existence. After learning of the vast losses of Bro. Sher in his printing, under the most discouraging circumstances, we were all so compelled to wonder at our closeness in this respect, especially when we remember that our facilities are vastly superior to what his were. I might tell you many other things of old brethren, but leave that for Bro. A. H. Casel who has all the reliable data at hand to interest us for some time to come.

Attended council at Indian Creek on the 9th. Bro. and the brethren installed brother Doer into the second year of the ministry, and the manner in which it was done impressed us as unusually fitting, and I give it to you for your joy as well as mine.

The council of the church was taken in the absence of brother and sister Esau, and then Elder Henry Casel gave them the charge or instructions in a very fitting manner, after which the church received them with the right hand of fellowship and the kiss of charity amidst commendable expressions. It seems to be such encouragement and interest as has been received into more responsible duties, for at least they get none too much sympathy. Their pathway through life is beset with cares and anxieties, hence to be received by the members of the church in a very lovely manner, is truly encouraging to them. Perhaps more ministers suffer for the want of sympathy and encouragement, than is recognized through words of love and "good will." Let us not fail to hold up the hands of our faithful ministers. God bless them in their work of love! Pray for and with them. No good can come by making their mistakes, matter for general conversation. Much good might be done by lovingly telling them of any mistake they may make. A bracing-up is preferable to a flogging. A pulling down of earnest, faithful brethren, kills the spirit, spoils the me, &c.

BREVITIES.

A MAN has lately been released from prison, who for twenty long, hopeless years, suffered through false witness. — It is better to suffer without a witness than be punished for transgression. — Catherine Brecher, one of the abler writers (formerly Mrs. M. E. Bond, Sunday, May 22. — There was quite a snow storm at Des Moines, Iowa, May 6. — The first book presented to the Abnild Church Library was a copy of Worcester's Unabridged Dictionary, which will now be found in the Unabridged Dictionary. — The Brethren are having a brick meeting-house 40 by 70, on the Line Stone Edge, five and one-half miles Northwest of Carey, Wyandot Co., Ohio. — Two new men have been added to the church. — More news will be sent during the summer through the many shores of the Mediterranean ocean than for many previous years. — The slave traffic still continues in the region bordering on the Congo River. A British gunboat recently captured a brig which carried one hundred per-

The Home Circle.

READ AND OBEY.

"Blessed, love your work."

"Hush, stay your audience."

"Father, provide not for me."

"Children, obey your parents in all things."

"We should always love each other."

"Believe not every spirit, but try them with the Word of God."

"The faint heart would like to take up the cross, but fear reproach from all eyes."

"The good heart desires ever to do good. It wishes all persons well, and does all in its power to make others happy."

"The tender heart is full of mercy and kindness. It is free of envy, and seeks only to do good. It that we may all seek to have a tender heart, full of love and mercy."

"Children, you are now happy. The birds have come again and sing so sweetly. The leaves have come out, the flowers are full of beauty and all things look lovely. God gives them all to us. Think of God, and let your joyful hearts be lifted up to him. The works are lovely, but He is still more lovely."

"Sister Ella M. Beck says, that there was a mistake in her query in No. 13. The question was, not which chapter in the Bible contains all the letters of the alphabet except one, but which verse. Now who among the little jills will answer this query?"

SUNDAY MORNING.

Reading Men.

YOU may think that a strange idea. Not strange at all; for it is possible to read men well to read books. But chiefly should one read himself. When you read books you gather ideas, thoughts, and feelings, and you are almost as quick in your conclusions. So when you read men, you make their words and deeds and draw your conclusions. If the words are good, your conclusions are good; if the words are bad, your conclusions are that the man is bad. So with a man's deeds. Good deeds impress your mind as coming from a good man, evil deeds as coming from an evil man.

But when you cannot read a book when checked, it is not so that you can read a man so carefully. Nor can you read the book by standing a long distance from it. If you try to read it afar off, you will not read it correctly, and if you do not read it correctly, you are not qualified to tell anything about it. Precisely so in reading men. If the man keeps himself shut up from other men, you cannot read him; and if you attempt to read him at distances you are quite certain to read him incorrectly. Then if you would be read more correctly, spread each page of your life so that your actual condition may be read. If you are incorrectly read, remember that perhaps the fault is your own. Did you take care that your words, your actions and dealings were such as to enable you to let them go before men, so that no shame might come upon you? Then you would be sure that you are near enough to read well. Do not stand up to a great distance and read a man, but go up to him, associate with him, deal with him, deal if you are any thing but a stranger with him. Then if you say no, to all you can to help him do well, then it is a good thing to read men when you do so with the intention of making them and yourself better. Never read a man to make him good, and prosper/ly left, so that he may be read. Read to read a Christian. Read men to read, not for evil. And if you would do this, always take Jesus with you. It is good to go to your neighbor occasionally to read him. But unless you go to make both of you better, there is no use. If that man would learn the power and the beauty of kindly telling each other of their faults, and allowing themselves to be read for the better! Only those who are willing to throw aside every self, and get before the eyes of others, can be read correctly. And when you read a man, do not turn the letters wrong side up, simply to destroy him. If he himself has made crooked lines, it is his fault, but it is your privilege and duty to help him to read them. And when you read, do all you can to read yourself. Do not read too fast, but be sure to read carefully and prayerfully. Read with the mind of Jesus. Read so as not to spare sin; but read that in all things you may become more like the great Teacher.—M. M. ESKELMAN.

THERE is no rest to the Christian character to secure so properly. Through its means many fall who would have stood proof against all the direct assaults of Satan.

LOOKING OFF INTO JESUS.

(H)ears that are weedy, and hearts that are sore, Looking off into Jesus, I sorrow no more; The light of His countenance shineth so bright That on earth, as in heaven, there need be no night.

Looking off into Jesus, my eyes cannot see; The trouble and danger that throng about me; They cannot be blinded with sorrowful tears; They cannot be shadowed with unbelief fear.

Looking off into Jesus, my spirit is best; In the world I have turmoil, in Him I have rest; In the sea of my life all about me may roar, When I look unto Jesus, I hear it no more.

Looking off into Jesus, I do not stray; My eyes are on Him and He shows me the way; The path may seem dark as He leads me along; But following Jesus I cannot go wrong.

Looking off into Jesus, my heart cannot fail; Its trembling is still with Love's sweet hail; I know that He gives my safeguard well; For as yet I am troubled, He sits unto me.

Looking off into Jesus, oh may I be found When the waters of Jordan overflow me round; Let them bear me away in His presence, to me; Let me see Him nearer, whom always I see.

Then, then I shall know the full beauty and grace Of Jesus, my Lord; when I stand face to face, I shall know how His love went before me each day; Let me see Him nearer, whom always I see.

And wondering that ever my eyes turned away, Selected by KATIE S. HARLEY.

FOR THE CHILDREN.

THE CHILDREN.— I WANT you to get your Testaments and from the first, second and third verses; also read the twentieth verse of the third chapter of Colossians. Be sure and read, for you will find something good in these verses; something about yourself; something I know you all obey; but to decide for yourselves I want you to ask your selves, individually, this question: Do I obey this Scripture? Do I do it as it teaches me? If I do not, am I not doing wrong?

Now I want you to think well of me sure and notice particularly the "good things" found in the last verse you have read.

UNCLE JOHN.

Lancaster, Ind.

TRAINING CHILDREN.

I T must be evident to every observing mind that in the training of children there is a sad failure. Think of the confusion in school, societies and church. Even when Christians are engaged in the solemn worship of God, restless looks, and the thousand petty annoyances of the service by talking and laughing. Think of the serious life so many men and women are living—drunken, ignorant, profane, obscene, adulterous and loathsome, glowing in crimson sin, but, upon the thousand of magnanimous, honest, the patient and distressed of sinners and orphans! Hang the legion of indignation upon the glittering star of God's universal empire, and between each supporting star suspend the crimes committed and let there be not room for a child! Oh, how we might avail to the importance of our subject!

"Train up a child in the way he should go." "Bring them up in the nurture and admonition of the Lord." How plain, how pointed the language! Who obeys? When, how often and how? How do we do it? Do we discipline, instruct, reprove, train, exercise the child. Do it take patience, patience, intelligence, perseverance, determination and the assistance of the Lord, but with the motto "By the grace of God I will do it." Do we do it with discipline, love, drive, pump and pour—do something? Why be idle? Idleness is the mother of vice. Once more, look at the myriads perishing forever on the way to ruin—overriding misery and woe, and the few who are striving for the reborn of life!

But what are children to be trained for? Different courses of training are pursued for different objects. Scholars are trained to kill; physicians, to cure; lawyers, to argue; teachers, to instruct; mechanics, to busy; Christians, to serve God. Of these callings the one, paramount to all others, is the last named—to serve God, and whoever fails in training his children to serve God, commits one of the greatest sins of his life. Let us then consider what constitutes training for the service of God? It is to train the child to do whatever God commands us to do. Children are to be brought "up in the nurture and admonition of the Lord." Here is where

many of us seem to be strangely inattentive. We talk of the pride and selfishness of some of our brethren with very little charity. If we understood what their training had been we would very often discover that it is just such as are given to our children, and what their brethren are striving to do, we may as soon as children will be. Take, for instance, the subject of dress. The church requires its members to conform to the order of the brethren which is non-conformity to the world. If it is wrong for us to conform to the world in dress it is also wrong for us to conform our children to the world in dress. Now, how many of us are guiltless? "But," persists one, "is it a fact that I am writing for you to do, would be wrong for your children to do?" Yes, it would be the point at issue. The child does nothing—naturally leaves the act, it is the parent who does the harm. The child is to be trained for the service of God, to be a Christian like you, and it is certainly very plain to see that we are not training it to non-conformity when you are conforming it. But this is only one of the things which distinguish the child of God from the son of perdition, and what is true of this one, is true of all the others that are taught the Scriptures. I presume you all know that, but how astonishingly little it is done.

Parents can train up a child in the way he should go if they will, and "when he is old he will be doer of it," but when, if ever, will he be doer of it all?

PROPERTY IN THE LAM.

The church is composed of men and women who were once children. So the children now will be the church in the near future, and according as the children are trained, so will the church be. Fathers say a great deal for the present members, about preserving the purity and integrity of the church. But all effort will avail nothing so long as it is directed to the mere blessings of the soul, the root lies buried deep down in early childhood, and it is difficult to have a church where the complete law of God will be obeyed we must train the children right, without this, it will only be continually worse and worse. The

children are the children; for if there were no children there would soon be no church, as those of our now living will soon be dead and gone and none would be here to take their place. Therefore while we are pondering the questions of church, let us remember that its very existence depends upon the children.

I was very severely impressed not long ago by a conversation between two men raised in Ohio, knowing each other well when there, but had not seen one another for some time. When they discovered, they had one in each town together, they talked over the affairs of their old neighborhood. Among other things was a family of which the parents were quakerish Christians. But when the parents went to leave their children at home, the children would plan something to do. Children must be busy. They would hunt and fish, build swings, play houses, set traps, play ball, chess, cards, and horses and so forth. The end of this family is truly this:

THE BOYS ALL RAN AWAY FROM HOME.

One worked on a steamboat, and was killed at St. Louis by an explosion of the boiler. Another was a soldier in the Indian on the plains and married, and so on.

MEETING A HORRIBLE DEATH.

And, as would be expected, the parents died of grief.

We now reach the point of the answer to be read in training children. On this day as well as on every day we are not ignorant of what they ought to do, but

THEY LACK THE KNOW

to do it. Children are told, in many instances, what they should do, but the parents do not see that the children do it. The father or mother's affection for the darling child is seldom governed by the child's highest interests. Parents are surrendered by the too indulgent parent in yielding to the little one's childish whims and wishes. S. J. HARRISON.

It is one should give me a dish of sand, and tell me there were particles of iron in it. I might feel that I have found some iron, but I should not take a magnet and sweep through it, nor would that draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers an alloy. But let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour, some heavenly blessings—only the iron of God's sand is gold.—Haines.

CHILDREN AT WORK.

FROM CHARLIE E. BARKHILL.—I am quite young yet, but I like to go to school. We live nine miles from the meeting-house. We have finished school in Summer, but it is so far that we have to start very early in the morning. I get there in time. On the first ticket received there, I was the "light of the world;" but then, saying, I am the light of the world; he that followed me shall not walk in darkness, I shall have the light of life.—*Travels, II.*

FROM HARRIET F. SPRINGER.—I have a good, kind father, and a fine mother, both of whom I love very dearly. I was born in this part of the country; and last Winter our number of ministers came through here and preached to us. Many desired to serve the Lord, and among them was the writer whom I have named. I hope this will be good news to all the boys and girls. Remember your Brother in the day of your journey.—*Cauterlin, Co., Pa.*

FROM HANNAH A. WAMPLER.—Nearly every evening, as all read in the Testament. My father, mother and oldest sister are members of the church. In the 18th of June we read that Jesus said, "Suffer little children to come unto me, for such is the kingdom of heaven;" so we see that if we are good children, God will always love us.—*La. Plover, II.*

FROM DAVID B. BECHANA.—Father is a member of the church. I like to go to meeting with him. I sometimes go to the Mohler meeting-house to meeting; also to Baker's, to Stogden's, to the meeting, and to Bowling Springs. I heard that B. H. Ball was coming to the meeting at Westley. I like his preaching, and hope it will do us all good.—*Dillingham, Pa.*

FROM LIZZIE HOLSINGER.—I had a brother, I call you that I think very much of this paper. I went to M.—Sunday school and to their meetings, but I found that all the commands were not being taught there. I had says, "For if you are a member of the church, you must be like unto me, you must be keeping his natural law in a glass."—*Carlotta, Wk.*

FROM CURRIE B. GILSON.—I am so glad you left a little corner for us little folks. I have read Matthew, Mark and part of Luke. I want to belong to the church when I get old enough, and I want to go to school. I had says, "For if you are a member of the church, you must be like unto me, you must be keeping his natural law in a glass."—*Carlotta, Wk.*

FROM SARAH J. MARSH.—I was baptised last Fall. I enjoy myself much better than when I was away from home. I try to dress plainly, and obey God in all things. It is good to follow the meek and lowly Saviour. I often think of once that I had a father and a good little brother, and soon, perhaps, some of your dear friends may be the same way. I pity all who are thus bereft, but I hope to meet those dear ones in heaven, never more to be separated. My mother and I were together two and a half years, but I intend to, as soon as I can a little older.—*Plymouth, Ind.*

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Brotherly Love and Kindness.

OUR blessed Redeemer, before He departed from the world, and before He departed on high, gave His followers a new commandment, and it was one that He wished them to remember, from the fact that He called it, "The New commandment."

Brotherly love and kindness, have you ever considered how much is included in these few words, uttered by our Lord and Master, passively with the same tenderness that we would spend with our children to love and be kind to each other? "A new commandment I give unto you, that you love one another." And to give it more freely, He says, "As I have loved you." Then again, "Greater love has no man than this, that a man lay down his life for his friends." "Ye are my friends, if ye do what I command you."

Here we see the command given and the reward is shown it will receive. The question arises, Are we living in daily obedience to this command? If we are not, of course we are not the friends of our brethren. The thought that we are not his friends, pertaining to be the believers and yet living in open disobedience to His desires, "If ye love me, ye will keep my commandments, and ye shall never have love of me, unless ye perform what I command you in each of His desires, pertaining to love Jesus, and yet show no kindness to your brethren? Alas! how necessary!"

Love is the fulfiller of the Law. "He that loveth his brother, and loveth not his father, how can he love his father and his mother? But he who loveth his neighbor, and his neighbor is himself—One will obey." In what way would we love our brethren? The answer is, from the heart, we must sympathize with all in their earthly trials.

There are many who are not sincere. Menors with those that mourn, weep with those that weep, rejoice with those that rejoice and in every way add to their earthly comfort as well as spiritual welfare. This is the most important part of our earthly pilgrimage to be considered and pursued, in order to be made the purpose of life, more especially in the household of faith. When we consider, how little we really need ourselves in our passage through this work-race of here, could not the same love and sympathy be shown to our brethren? Christ? We have nothing else to give, nor do we get any and losing words and thus we add greatly to the happiness of those, by whom we are surrounded, and with whom we come in daily contact.

Out of our love and loving hand, born of Christ, we always give of something good, something to cheer the despondent, encourage those who have weary temptations to resist—A few words in such case will sometimes have a wonderful effect, elevate and strengthen a soul, and give us more joy and peace than we could expect, and we have never made it to build the good thing. This we should do at one and all the brethren and have them to be our friends. Need we attend to build a building in order to say that it is truly, and in such way, we should not be so much an indifference, for the reward will be so much the greater hereafter!—CHRISTIE T. BORN.

The Worth of a Paper.

FOR a whole year now of some time, entitled "The Worth of a Paper," has been published at all intervals, devoted his time and strength to the work of gathering together interesting and profitable information. He explores his own library of many volumes, selected with special reference to his work. The result of his researches is a mass of valuable papers, notes, thousands and thousands of valuable papers and periodicals, which come to him by bundles from distant cities and countries, numbering and cutting up every article and item of interest which meets his eye. He calls to him all the able writers, his own command, and pays them liberally for their best productions. He keeps his eyes open continually for information from whatever source.

Every look that falls beneath his intense scrutiny every page of printed paper is read, not every odd scrap or scrapbook that contains anything of special value, is honored, begged or copied. Scores of books are bought, that a single page may be extracted from them, and every article of interest is selected, read, summarized out, and translated into his native language or the fire.

Articles from his own pen, on which time and labor have been spent, are laid aside not to quite up to the mark. Frequent communications are sent to his friends, and are kindly read, carefully read and respectfully replied to, so that the best that can be obtained—and then out of all these

store of material, the very choicest articles, selected, read, revised, put in type, and set up into pages, sometimes illustrated with great labor, care and cost; and then paper is purchased, printing is done, subscription lists are kept, papers are folded and mailed, postage is prepaid, and the whole is sent to the printer. Labor is spent in your door, and laid down bright, fresh and clean upon your table, for a mere trifle, a dollar or two a year, and the tenth of the cost perhaps of a single article, which can be obtained in no other form, and which is itself a work of art, more than the whole price of the subscription.

Is not such a paper worth the price? Surely an emporium man could devote a year to such researches, without gathering together in such a manner, and in so short a time, the best worth the price to any intelligent person.

And yet people begrudge the dollar they pay for a paper. They waste the money on trifles, consume it on amusements, squander it to law-suits, and lose it in speculations, and then stare their souls for lack of the knowledge which is so helpfully laid to their hand. Too busy, or too idle to study themselves, lacking means and opportunities for personal investigations, they are unwilling to pay a few cents that each week will give them more power than the purchase of a mass of subscription notices due to be found, and which would and intelligent study-labour continually to prepare and present to their minds. Surely the work of the conscientious and diligent should be appreciated by every intelligent man, and papers, with a care and thoroughly edited, should have the widest possible circulation.—Selected

Luther on Feet-Washing.

(From the Church Times.)

I HEBREWETH through a copy of a comment on the Epistle of Luther's on Feet-washing, that I do not remember to have seen before in print. It is copied from an old German Bible of the sixteenth century, brought from Germany. The book claims to be 340 years old. It is full of plates of all the scenes in the Bible, making the work an interesting volume, where Christ is washing the disciples' feet.

We bow with the precept and example of Christ, that he through his love and humility to his people, that we should follow, with our feet washed, and our hearts should be washed, and should also obey all He hath commanded, so we shall be loved as He hath promised.—GEO. GIBNER.

ANNOUNCEMENTS.

Notices of Meetings, Booklet Meetings, etc. should be sent to other brethren.

CONFERENCES.

- At Beaver Dam, Lower Falls, Keweenaw Co., June 10th.
- At Fairmount west of Waterloo, Iowa, Wednesday, June 29th, 10 to 4 P. M.
- Union church, Marshall Co., Ia., June 4, 1875, commencing at 6 o'clock, P. M.
- Five miles south of Leavenworth, Wmiana Co., Mo., first Saturday and Sunday of June next.
- At Millerville, Carroll Co., Ia., June 6th, 6 to 10 o'clock, A. M.
- Clear River district, Merriam, Noble Co., Ia., June 15th.
- Stone church, Marshall Co., Iowa, June 15, at 10 o'clock, A. M.
- Gas Lake congregation, in Northern Indiana, two miles south of Ellettsville, Ia., on Thursday, June 6th, 1875, at 2 o'clock.
- Cross Church church, Mason Co., Ill., June 5th, at 2 o'clock.
- Rock creek church, Onondaga Co., Mo., June 10th, at 6 o'clock.
- Big Creek Church, Hancock Co., Ohio, June 15th, at 10 o'clock.
- Marquette church, White Co., Ind., June 8th at 10 o'clock, P. M.
- Tipton, Iowa, June 6th and 7th.
- Public Park, Clinton Co., Ind., June 8th at 2 o'clock.
- Grandy church, Grundy Co., Iowa, July 6th and 7th, at 10 o'clock, P. M.
- West Nile-hillier church, Stark Co., Ohio, the 6th of June.
- Steady church, Calhoun Co., Ohio, June 10th, at 6 o'clock, P. M.
- Burr Oak church, Jewell Co., Kansas, June 15th and 16th at 5 o'clock.
- Harrison church, Cuba Co., Mo., 8th Sabbath of June next, at 10 o'clock, P. M.
- Eight Miles church, Franklin Co., Kansas, June 14th at 2 o'clock.
- Green Spring District, Sevier Co., Ohio, June 11th at 10 o'clock.
- St. John's, Dan congregation, Keweenaw Co., Ind., June 6th.

Chippewa congregation, two miles North of Southville Station, Ohio, June 4th at 2 P. M.

Ed River district, 5 miles North of Manchester, will have meetings only June 8th and 9th.

Cedar Creek church, Anderson Co., Kan., June 12th and 13th at 10 o'clock, P. M.

Magnolia Creek church, Montgomery Co., Ill., May 28th.

Pine Creek, Ogje Co., Ill., June 5th and 6th at 10 o'clock.

North-Ky congregation, three and a half miles North-east of Brookly, Iowa, June 16th and 17th at 10 o'clock, P. M.

Maple River Junction, Carroll Co., Iowa, June 14th at 10 o'clock, P. M.

We, the Brethren of the Line of Iowa, will hold a Love-Fest on the 13th and 14th of June, to which all are invited. J. C. MILLER.

The Commission in the Fair Work congregation will be held, the Lord willing on the 6th of June, commencing at 2 P. M. Those coming by rail will be met at Lafayette, Ind., June 5th. G. W. CARR.

MEETING MEETINGS.

North-western Ohio at Sugar Ridge church, Hancock Co., Ohio, June 1st.

Railroad Arrangements.

The Brethren going to an Annual Meeting at North-Main, Indiana, are hereby informed that I have made arrangements on the Pittsburgh, Ft. Wayne & Chicago R. R., to get excursion rates. Those wishing to avail themselves of this privilege, should start to meet at Lima for orders. No tickets can be had without an order; cost of orders 5 cents each; good June 1st to 20th.

DANIEL BROWER.

D. I. E.

Obituary should be kept, written on hot side of the paper, and printed from all other papers.

EPARD.—On Oct. 10, 1877, after a lingering illness, Mrs. Susan Epard, aged 65 years, 8 months and 25 days.

EPARD.—On the 18th of March, 1878, the husband of the above, aged 69 years, 2 months and 24 days.

Some of you are married by Mary Stoop June 11th, 1875. They moved from Clark Co., Ohio to Tipton Co., Ind., some eighteen years ago, when they did not know of my brethren near, and did not get to hear the brethren near for about forty years. For three years, the Brethren have been holding meetings occasionally in that neighborhood and have labored several. We found these old members strong in the faith of the Gospel, and there was a very large concourse of people assembled, when the funeral services were improved from Rev. 14, 12, 13, by the unbroken aid, assisted by Rev. Daniel Beck.

HEEL HAMILTON.

(P. C. privilege copy.)

HARTON.—In the Long River congregation, Harrison Co., Mo., April 28th, Catherine M. Harton, aged 22 years, 1 month and 19 days. W. B. SEAR.

LINDSEY.—Near Galesburg, Wynnald Co., O., April 16th, N. M. Lindsey, daughter of G. W. and E. Lindsey, aged 2 years 2 months and 14 days. Funeral performed from 2 o'clock to 2:30. S. W. LINDSEY.

CORRESPONDENCE.

From Enoch Eby

Dear Brethren:—I thought that my written reports in relation to visiting the Church Extension Union and the Danish Mission are to some extent misrepresented, and as I feel confident that it was not done intentionally, but merely the result of a misunderstanding, I therefore feel free to correct it.

I said I was always in favor of a combined effort in spreading the Gospel, here made an effort to get the Danish Mission into the hands of the Annual Conference, and that this Annual Conference accepted the plan adopted by the Church Extension Union, but it surely will, if it is the best method of spreading the Gospel and retaining purity in the church. I have no doubt but what the Church Extension Union and the Danish Mission will be united; and I say Amen.

But to unite the Danish Mission and the Church Extension Union, independent of the Annual Meeting, is and always has been foreign to my own mind, as far as I am able to discern, I cannot see how it could be done; for the dis-

trict of church in Denmark is legally belongs to the general brotherhood of my country or organized church in America; it does not seem proper to be subject to our Annual Conference, and to be cared for by it, as all other branches of the church. Enoch Eby.

Notes From Pennsylvania.

Dear Brethren:—

WE have been to the Snake Spring Valley A. C. Church, Bedford Co., though we are separated twenty-five or thirty miles from the main body of the congregation. We held meetings on each side of the mountain, and an occasional visit from the brethren. Some, seemingly are near the kingdom; hope and pray they will be, before long, not only among us, but altogether within the fold.

We were surrounded on all sides by the different popular denominations, and many who make no profession at all; hence we do not want for opportunity to work in the cause of the Master. While we have plenty of work at home, yet we feel to encourage every lawful effort for both for the advancement of the Redeemer's kingdom. Brethren, let all our efforts be lawful and made with proper motives. JOHN BEXBERT.

Elkville, Pa.

From Plymouth, Indiana.

Dear Brethren:—

AS I could not go to meeting to-day, being about six miles from the place of the meeting, and it being rainy, I thought I would nevertheless improve the time to the best advantage.

Just now I am thinking of the many dear members in the United States, and in traveling among them, we find them to be very kind, but if we ask for the Brethren's periodicals, which we love to read so well, we find not as many as we could wish to see. I think that the Brethren should take it as a duty to give us some so as to read a few good sermons at home, if we are not so happy as to go to meeting.

Since say, "I do not like the periodicals, and if I do not go to meeting, I can read my Bible at home." Dear members, this we can do and should do, but we hope, all will be glad if we go to meeting every Sabbath, and if it is not right to read a written sermon handed upon the Bible, why go to meeting to hear a written sermon? A written sermon is, if anything, more precious to a family than any spoken in public, as we can read and permit it to remain as we wish, and dear members, our children can read them. It would also do the neighbors a great deal of good to mail our papers to some of our members, if, in anything, we could be able to enlighten the mind.

A few weeks ago I sent with one of my neighbors my mail, and he got the — and read it. He told me that it was a very good paper, and his wife said, "Yes, I read it, and we each read it, and we will give you take it." I tried to get him to subscribe for it, but he refused, but he thought he could not at that time.

Dear Brethren, if we would take the papers more generally, the price for them could be reduced so much, that even the poorest could afford to take the paper. We could then supply every poor member with the paper, even if they were too poor to pay for it themselves. If we would give to the Lord or to the good of souls in this manner, it would be a great blessing, to give to a better purpose. We would have money enough in our treasuries, to defray the expense of all missionary enterprises throughout the brotherhood.

Dear members, I do hope our eyes will open upon to our highest interests, that we may have some success in our work, and that we may be able to do more for our dear brethren and sisters in Christ, hoping that we will meet at home, to part no more forever!

JOHN KNISLEY.

Guides.

He who is late to present daily breaks a thread in the loom and will see the defect when the weaving of a life-piece is unrolled. He who freely permits what he means to purchase, and he who enumerates the faults of his neighbor, will set up a partition-wall with his envy.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

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The Brethren at Work.

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HOPE

HOPE is an ever-shining star
 That shines o'er life's incumbrance sea,
 When beat by wind, when torn by strife,
 Its light our hope advances;
 Hope is an angel's holy smile,
 Not beakous each supplicant's rice,
 Not to the ban'd's Hosanna cry,
 But to the Good Man's swelling phrase.

Hope is a song the heart can sing
 In every desert camp of rest;
 Hope is a loud, wide-spreading shout,
 Above all earthly wailers' woe;
 A fountain, that the heart of man,
 The long, the lingering summer day,
 The wild eclipse of sun or moon,
 No's stole from human hearts away.

Hope is a manna sweeter far
 Than that by wandering Israel known;
 Hope is a light, no bolt no bolt
 Can melt the sun's heart of stone.
 Hope is the staff that Mercy gave
 When Adam left his Eden shade;
 The staff, sustaining to the grave,
 By the Eternal seal.

Selected by J. F. KILLEN.

Watston, Iowa.

EXPEDIENCE AND TRUTH.

BY C. H. BALBRAUGH.

THAT all things which were "useful" for Paul, but "not expedient" were not so salutaneous as some contend. Paul was no religious fanatic who could sling all factions and the world to hell, restrained only by expediency. He was an out and out reformer, but his root was Christ. He saw in the Incarnation and the Cross a comprehensiveness that covered all life in all its phases. His expediency was always waiting at the Orient of Calvary for a ray of light harmonious with what was fundamental in religion. This is a lesson we greatly need to learn. We too insist that lawfulness which is rationally authoritarian, and delegate to expediency what is cardinal.

With your "Original Ground," and remarks on "A Strong Case," I was pre-eminently pleased. We cannot be too assiduous in guarding the change of Divine authority, and of restoring our own with caution. Precedents of expediency are so apt to become law, that cases which are disposed of on this ground, should not be regarded as irrevocably settled. Investigation and experience may reveal its incongruity with the essential ideas of the Christian life, so as to secure adjustment on a permanent basis. Holiness is set in a form, but it demands form for its manifestation. There are diversely established in their symbolical character, and some are left to the absolute, unerring consciousness of the indwelling Christ. Beyond this the Church has but small necessity for legislation, and none for penal coercion. So far as the Church has a right to institute an order, no legislative sanction will detract.

Ordinances by man must always be kept in the sphere of the unimportant, so that the expedient be neither defined, nor the essential lowered into the place of the merely human. To quarrel with the order of the Brethren because of the order, is one thing; to question the principle and purpose of the order is something

widely different. Here we have got much to learn. Holiness necessitates an order of its own, and the less we interfere the better. It needs not the interjection of what is foppish and world-mimicking. Dandies and saints are never found in the same skin. A mild regulative world-saving regimen in relation to dress is most consonant with the idea of Holiness, while in relation to Holiness itself let the initiative, movable, unmovable of the Cross speak. A holy Church, bearing with the love of Christ, distinguished by a general uniformity, expelled from the spirit and conduct of the world by the inherent force of the Divine Life, and drawn to the world by the yearning love that courts death to rescue the holiness—what could we not accomplish for the Kingdom of Grace and the glory of God.

LET US MEASURE UP.

BY F. A. ORR.

AND there was given me a reed like unto a reed; and the angel stood, saying, "Measure the temple of God, and the altar, and them that worship therein." (Rev. II: 1). This subject of measuring to see whether we are in the faith or not, is of great importance in this our day, as there are many measures used, and not the "reed" that John used, straight like a reed, one that will bend and twist to suit the fancies of men.

We see men on every hand making sticks (reeds of faith) and measuring the old reed, the Bible, by them, and measuring by the reed of John did. But all claim to measure by the same reed; and I must say, with due respect for all, that if they do, it is a reed made of gamselash, for we have all stripes except perfect spouses at Ekkel saw, when he saw this same building measure (2nd Cor. 13 chapter). But what did the angel tell John to measure? He said measure the temple, or church, the altar, or worship and the worshippers. Then we have measure the church, for Paul says the church is the temple (1 Cor. 3: 16, 17; 2 Cor. 6: 16). Yes we must measure the church, the whole family or church of God, must not fill the measure any and each congregation, however small, and such congregations must fill it all as the whole church. Ekkel's temple had numerous rooms or chambers, and each room was as large as the whole building. When every congregation is measured by the reed, there will be no different such as we now have, but all will observe the ordinances of God's house as He has given them to us in this precious old reed, the Bible.

There will be elders or bishops, ministers and deacons, in the church, but no such bishops, no D. D., no Rev., and Right Rev., but will there be any such as these? In fact, for they are not in the reed; they are not in by some man's stick, and measure the altar or worship; for Paul used "altars" in the same sense that John does, and evidently meant worship (1 Cor. 10: 18; Heb. 13: 15). He does not mean that they are actually lived of, or ate of the altar, but he uses "altars" for the sacrifice of the altar. He further says, we offer the sacrifice of praise to God, and with thanksgiving (1 Cor. 14: 15). Therefore we conclude that John was to measure the worship—yes measure our preaching, measure our singing, and measure our prayers by the faithful old reed, then we will all profess the same things, there will be no conflicting theories of theology advocated, but all men will preach the Gospel in simplicity and power. We will all sing, we will all praise psalm and spiritual songs with the spirit and with understanding. We will pray by measure, and we will pray for the things God has promised—we will not hear loud, boisterous prayers full of unlearned and silly expressions as we now sometimes hear. Is this all that is to be measured? O no, the angel said, measure the worshippers. It is this

same old Volume or reed that is to measure every individual of the whole family of God on earth—yes it tells us our duty to God and one another; it tells the duty of one neighbor to another neighbor; it tells us our duties as fathers and mothers, as husbands and wives, and as brothers and sisters, yes servants of the church, it tells us our duty as elders, as ministers and as deacons, and so on. It tells everything that is necessary to be set for seasons in the sky.

Ave we along all this we can as a church, do we worship according to measure, are we as individuals measuring and comparing ourselves with the precious old reed, or are we measuring ourselves by ourselves, and comparing ourselves? If we are not, it is time to be about the work. For heaven's sake let us measure up, that we may all be measured up and found fit material for the Master's use, that the building of the Lord may go up without a sound of the hammer, it is the prayer of your unworthy brother.

MY POSITION.

BY D. C. BOOMBAW.

I HAVE had a reply to the above mentioned comments sent my publication for several weeks, but, as important proceedings were pending in our district, I deemed it prudent to withhold it till further developments. Since that period our D. M., has met and transacted its affairs and with the results thereof, we are pleased to note a beautiful modification of the views of our brethren in the administration of church government. The report of proceedings that has been so active for some time past relative to matters that have heretofore been considered, very properly indifferent and unimportant as they were on the future welfare of the church, or the personal safety of members concerned, has given place, happily, to a broad and comprehensive policy; such as is taught with so much force by the apostle Paul in the 14th chapter of Romans, and which received its most thorough illustration in his own pure life, and his treatment of his fellow-Christians.

This change of policy has rendered it improper to continue the exposition of the subject of my former article, and we accept it as an omen of happier times for the church, trusting that the same results are realized by other districts that were agitated on our was.

To those who were familiar with the several springs that set to work the machinery of the government of our district, (and none occupied a position more favorable for making correct observations than your humble essayist) my seeming severity in the former article was not *wholly unjustifiable*, but I cheerfully acknowledge that I gave to a local trouble, a general character, which was positively a grievous fault, and for which I ask the pardon of the dear brethren whose feelings were wounded thereby. It is my purpose and the sole aspiration of my life to assist in the preservation of the purity and peace of the church, but at the same time, I hope to cherish a jealous regard for the principles that were transmitted to us by our honored spiritual progenitor, not only among those, as the Apostles and primitive Christians; and to which I ask the pardon of the dear brethren whose feelings were wounded thereby. It is my purpose and the sole aspiration of my life to assist in the preservation of the purity and peace of the church, but at the same time, I hope to cherish a jealous regard for the principles that were transmitted to us by our honored spiritual progenitor, not only among those, as the Apostles and primitive Christians; and to which I ask the pardon of the dear brethren whose feelings were wounded thereby. It is my purpose and the sole aspiration of my life to assist in the preservation of the purity and peace of the church, but at the same time, I hope to cherish a jealous regard for the principles that were transmitted to us by our honored spiritual progenitor, not only among those, as the Apostles and primitive Christians; and to which I ask the pardon of the dear brethren whose feelings were wounded thereby. It is my purpose and the sole aspiration of my life to assist in the preservation of the purity and peace of the church, but at the same time, I hope to cherish a jealous regard for the principles that were transmitted to us by our honored spiritual progenitor, not only among those, as the Apostles and primitive Christians; and to which I ask the pardon of the dear brethren whose feelings were wounded thereby.

trouble that has distressed the church in preceding ages and at the present time.

If our "wise men" would devote a share of their time and talents to the elucidation of the principles which form the basis of church government, they would do the church a great service, and be entitled to the lasting gratitude thereof.

It should hardly be expected that those who are entrusted with the government of our congregations, many of whom are elevated to that sacred office, in infancy to many instances, by the *circumstances of birth or age*, should comprehend the delicate machinery thereof, which can only be comprehended by well disciplined faculties, formed by nature, and especially adapted thereto.

Arising from such a source, has been the fault of many of our present church officers, and lay-fatherers for months, without knowing the character of the circumstances that gave tone and form to their actions. Circumstances and times are constantly varying and wisely administered government is based on the adoption of principles to those changes.

The failure to make such an adaptation has given the world the Mennonite folly of following their clothes with the books and eyes of a hundred years ago, and the orthodox dress to the Quaker costume, with his thro's and tho's and so on to the end of a long and unbroken list.

An apostolic form of government recognizes the necessity of constant modifications. Our ancient brethren illustrated this idea in following the best light they had at the time. We should be just to the books and eyes of antiquity that were the exclusive depositaries of that infallible knowledge that would render us incapable of making mistakes, or of failing to reach perfection in the comprehension and administration of church government.

Had not our immediate ancestors made modifications, such as were realized imperative by the changing of circumstances, our houses and farms and whether would be remarkable for their progress of appliances, which we consider now to be essential to a full enjoyment of God's blessings. With the uncertain windows, and uncarpeted floors, and unupholstered walls, and unupholstered and address furniture, and closets shelves, and bootless feet and springless wagons, the eternal inmates of our ancestors would present a sad spectacle of bestial stupidity.

Such a course as is contemplated in the foregoing remarks does not suffer any intolerance in the fast-demeaning frivolities of a crooked and perverse generation. Were such the case I would commit this communication to the flames, and with the ascending smoke I would send a prayer to heaven for power to forbid the faintest variation in costume in our houses furnished in our daily necessities, in our forms of speech, or in any other particular whatever. On the contrary, changes in *material details* have marked the history of the church from its dawn, down to the present time, and no policy could be more suicidal to the best interests of the church than the "no modification theory." While no detraction would cause me more poignant sorrow than the lifting of the standard into a state of affairs which would be the world, or to see spaces rolled back with the stretch and mire of fashion-loving, time-serving age, I would not consider every variation in our costume a simple concession to the insatiable greed of the restless soul which constantly cries, "give, give."

I submit the foregoing to the just criticism of the brotherhood as the natural reflection properly administered by our rulers, or the concentration of power in the eldership, should meet with the speediest condemnation. Our Lord has delegated His power to the church, and it is a contention for any branch thereof, to assert that power. The effort to do so has been, and is now, the fruitful source of a large share of the

"THEY DO COMFORT ME."

WHEN earthy friends desire me,
And with their coldness grieve me,
With broken pledges leave me;
How sweet to find in thee
A friend that changes never,
Whose promises favor
Do comfort me.

When heavy care oppress me,
And earthly ills distress me,
Though trials sore harass me,
How sweet to find in thee
A sympathizing Saviour,
Whose aid and timely favor
Do comfort me.

When sorrow's clouds are lending,
The heart with anguish swelling,
And sighs and tears are heaving;
How sweet thy face to see,
Behind the silver lining,
To look with boldness swelling
To comfort me.

And when my heart grows dreary,
With gloomy thought and dreary,
I cry, and thou dost cheer me,
As to thy side I flee;
And on thy breast I lean me,
Thy looks so full of meaning
Do comfort me.

And when tender fears,
From out their wonted places,
Stir from my warm embraces;
Thy voice so sympathizing,
"I will not leave you," precious,
Heals all my heart's distresses,
And comforts me.

When faith's all earth has lost me,
And shadows dark beset me,
From darkness I seek your love's aid,
I rest my all on thee;
Thine arms, they do enfold me,
They rodand thy staff uphold me,
And comfort me.

—Selected.

SALVATION—ITS AUTHOR AND CONDITION.

BY J. W. STEIN.

"He became the author of eternal salvation unto all them that obey him." (Heb. 5:9)

(Continued.)

MY second reason, for a change in my church relation, I united with the Brethren because they believe and teach that obedience, as well as faith, is a condition of pardon to the sinner; not that it is a source of pardon, for the grace of God is its source; not that it is the price of pardon, for that is purchased with the precious blood of Christ, but like faith and repentance, is a meritorious acquiescence in, and acceptance of, salvation from God. I cannot offer my faith to God as the price of my salvation. It is too imperfect, God will have no such recompense, but through faith I can plead the meritorious works, and vicarious sufferings of my dear Redeemer. May I therefore conclude that I may be saved without faith? Verily not, for unbeliefer is an open insult to the divine veracity and every attribute and perfection of Deity. It declares God to be a liar, Christ an impostor, the Holy Spirit a myth, the Bible a fiction, and it thus spurs all possibility of salvation.

"He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Again I dare not offer my repentance to God as a price of pardon. It is too worthless a thing, but through repentance I can accept His grace to whom will I confound. Shall we therefore conclude that repentance is not necessary, salvation? Surely not. A state of impotence is one of persistent defiance against God, Christ and his disciples. It behoved Christ to offer, to rise from the dead by third day, that repentance and remission of sins should be preached in his name among all nations" (Luke 24:47, 48) and to certain others. "Except ye repent,

ye shall all likewise perish." (Luke 13:3). Again, I cannot offer my obedience to God as the price of my pardon. To obey him is only my "reasonable service, and when I have "done all that is commanded," I may still say, "I'm an "unprofitable servant" and have "only done what was my duty to do,"

"The lost obedience of my hands
Dare not appear before His throne—"

as a meritorious offering or remuneration for pardon. Then I can sing,

"Nothing in my hands I bring,
Simply to His cross I cling."

"I'm a poor sinner and nothing at all,
But Jesus Christ is all in all."

"A washed, pure and ledged worm,
On His kind arms I talk,
He is my God, my righteousness,
My Saviour and my all."

But if Christ is my "all and in all" he is not only the prophet whom I honor, and the priest on whom I rely; but also, the King whom I obey, and if I disregard his authority in neglecting his smallest commandment, it cannot be true that he is my all and in all. How I tremble for the infatuated and deluded professor of Christianity, who seeks at the ordinances of Christ, and excuses himself in their neglect by pleading that Christ is his all in all. Because grace and not obedience, is the source of salvation, because Christ's work, and not obedience, is the price of salvation, shall we therefore conclude that obedience is not a condition of salvation? Would it not be as reasonable to conclude that faith was not a condition of pardon upon the ground that it was neither the source nor price of redemption as obedience? A state of disobedience is a state of rebellion and condemnation, and the sentence of condemnation can only be averted by submitting to the divine will. "He that saith, I know God," says John "and keeps not his commandments, is a liar and the truth is not in him" (1 John 2:4).

Comment in his letter to the Corinthian brethren says, "If we do the will of Christ, we shall find rest; but nothing shall deliver us from eternal punishment if we disobey his commandments. For even thus saith the Scripture in the prophet Ezekiel (14:14-20): 'If Naah, Job and Daniel should rise up, they shall not deliver their children in captivity. Wherefore, if such righteous men are not able by their righteousness to deliver their children; how can we hope to enter into the Kingdom of God, except we keep our hearts clean and undefiled. Or who shall be our advocates, unless we shall be found to have done what is holy and just' (Comment's 2. Epistle to the Corinthians 3: 8, 9). Charles Cote in holding a sketch of the eighteenth century to Mosheim's Ecclesiastical history not only grossly misrepresented the Brethren who are so very strict about the marriage relation by falsely accusing them of not entertaining a high opinion of its sanctity, but says their "principle tenet is, that future happiness can only be secured by penance and mortification" (McLain's Trans. Con. 28: 4, Foot note).

and Buck, who in his theological dictionary confounds the Brethren with "Ephraim" who were cut off from the Brethren for observing the Jewish Sabbath with a number of other things near Philadelphia about A. D. 1721, says, in connection with a number of other incorrect statements, that the Dunkers "adulterate works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that his super-abundant works

may therefore be applied to the salvation of others."

I do not impugn the motives of Messrs. Cote and Buck. They were doubtless misinformed, and like many, stated what they did not know, but to take this occasion to say in behalf of the church, that these statements as they stand as well as others connected with them are slanderous imputations upon our faith. We do believe and teach that we must "through the spirit mortify the deeds of the body" and keep our carnal lusts subdued (Rom. 8: 13; Col. 3: 5, 6), in order to salvation, but I offer this, much less human penance and works of supererogation, as a price of salvation, or that we believe in penance or works of supererogation at all, we do utterly disclaim. Knowing that our influence has been temporarily hindered by enemies whose only successful method of opposition has been to misrepresent us to construct fables of their own, and falsely impute them to the Brethren, only to have the privilege of demolishing them, we have for the sake of truth, taken pains to make these remarks.

We put obedience, then along with faith and repentance, all of which are required by God of the sinner, are all of such momentous importance that the rejection or neglect of either, is the rejection or neglect of salvation. Some have tried to obviate our plea for the importance of obedience by quoting the language of the apostle, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast" (Eph. 2: 8, 9), and thereby stop, but the apostle continues by saying, "for we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them" (verse 10). I have shown you our position, that salvation is not of man; but by works of the law, nor of man's invention, but that it is by grace, that Christ who is himself the gift of God has become its author and that faith, repentance and obedience, which are the conditions through which we accept it, are not meritorious. Our position so far then is in harmony with this text, and is the same as the apostle's, but those who deny the necessity of obedience, thereby deny a part of the new creation formed in them who are "created in Christ Jesus unto good works," and pervert the formalization of God which pre-eminently "that we should walk in them."

Christ became the author of salvation unto all them that obey—not the law, and its "carnal ordinances," not the rites and penance of pagan priests, nor yet the traditions of men, who teach for doctrines their own commandments and "make void the commandments of God of none effect" by human tradition, but "he became the author of eternal salvation to all them that obey him." He is the end of the law. He holds in his hands the destinies of the nations. He is the sole dispenser of life and death, the only Savior of men, and will "judge the quick and the dead," and he demands that the subjects whom he has created, preserved and redeemed, render him not only their grateful homage, but their "reasonable service." It is true when we have accepted the divine authority, ordinances and precept, we may still come short of duty through infirmity. "If we say we have no sin, we deceive ourselves," but as we with our infirmities accept the conditions of pardon, so he who is our great "High Priest" and "Advocate" accepts us with the same, is touched with the feeling of our in-

firmitates," and knows how to forbear and succor; but to despise or neglect his authority, is to die without his covenant mercy.

The necessity of faith and obedience combined, was strikingly illustrated in an incident of which I have heard and very graphically sketched by the author of the "Bible Looking-glass" (Religious Enquiries, p. 91). Two men were crossing a river in a boat. One entertained that justification was by faith only, the other that it was by works only. The boatman said, "You are both wrong. I have two oars. I call one 'faith' and the other 'works.' Let us try 'faith only,' when dropping one oar, he plied the other with all his might, but the boat only turned round and round in useless circles, and made no progress. "Faith alone won't do," he said, "now let us try 'works' when dropping that oar and taking the other, he plied it with all his energy, but the boat only turned round and round in useless circles the other way, and made no progress. "Works alone won't do," he said, "when taking both oars he plied them together and at every stroke, off shot the boat toward its destined shore. "You see," said he, "it requires faith and works both." This then simply is our position. We shall never complete our Christian voyage without both. Just here however a query sometimes arises in the evanescent mind. "How is it," asks one, "that we are saved by faith, and by obedience, and by repentance, and by calling on the name of the Lord, and by the righteousness of Christ and by grace?" It takes all to save just one sinner.

See that man who has just fallen over your precipice. He etches to a few shrubs that grow from the crevices of the rock, and succeeds in planting his feet on a small projection which offers him temporary assistance. But as he looks up at the overhanging precipice, he sees that it is impossible to restore himself. As he looks downward he sees nothing but death, and if he lets loose his hold, he must be dashed in pieces on the rocks beneath, and he cannot remain where he is for he is holding by main strength, and soon that will be exhausted. Fit emblem of fallen man. He cannot restore himself to the divine favor, the future has no hope, and he cannot remain where he is, for the brittle thread of life will soon be cut, and he must meet his doom.

But this man remembers that a little way off are kind cars that can be reached, and friends that can bring relief. Here is faith, but suppose he proceeds no further, can faith alone save? But he calls aloud for "help! help! help!" Help comes. So "Whosoever shall call on the name of the Lord shall be saved." But how shall they call on him whom they have not believed? (Rom. 10: 13, 14). His friends arriving construct a noose in a rope and let it down where he is hanging, bidding him cast himself into it with the assurance that if he does, they will save him. Mark you it will not do now simply to believe them, but he must actually obey them, by casting himself into that noose, and now off he swings over the dangerous chasm. Is he saved? I answer saved, prospectively, not finally. If he abides in the rope, however, his salvation is contingent upon nothing less than the efficacy of the rope and the ability and faithfulness of his friends. So beloved in Christ, and we have believed and obeyed the Gospel, we are saved only prospectively. We are not in glory yet. Between us and the threshold of our

Father's house intervenes perchance many a weary step "laced with crowns of sinners, legions of devils, and a whole world of temptations." Before we reach the harbor of safety, many a fiery tempest may lash our frail bark and threaten with destruction. We may have to hear "the burden and heat" yet through many a weary hour before we hear the "well done" and on the battle field of truth, many a long, and fierce and terrible conflict may await us, with numerous, powerful and malignant foes, in formidable armor ere we wear the victor's palm, or march through the triumphal arches of the celestial city. But if we abide faithful in Jesus as the living branch abides in the vine, our final salvation is contingent on nothing less than the vicarious suffering of Christ, his meritorious work, and the sovereign grace of God which brings salvation down.

But some one who has witnessed this man's condition and salvation says, "He was saved by trusting his friends." True, and we are saved by faith. Another says, "He was saved by calling on his friends." So we are saved by calling "on the name of the Lord." Another says, "He was saved by letting loose his former bond." True also, and we are saved by repentance, counting our righteousness as filthy rags." Another says, "He was saved by obeying his friends." That was true, and we are saved by obeying Christ. Another says, "He was saved by a rope." True again, and we are saved by the righteousness of Christ. Another says, "He was saved by the kindness of his friends." That was true, and we are saved by grace—saved by grace as the source—saved by the righteousness of Christ as the price, and saved by faith, repentance and obedience including the rest as conditions.

Thus we see how all are true, and neither the source, price, nor conditions of pardon can be dispensed with, without exposure to the penalties of sin. We might dwell here upon the more general outlines of evangelical obedience, but reserve these thoughts for future discourse upon that subject in a more appropriate connection. We trust then beloved, that so far you have understood our position, and we pause to enquire if it is not at least safe ground? The doctrine I had been trained to believe, was that one is saved as soon as he believes, before he goes a step further, but that he cannot be received into church membership and fellowship without baptism, thus making the way into the church more difficult to the sinner than the way into "life and immortality." We maintain that every one who has escaped the condemnation of sin, and been made an heir of life, is an essential element and living constituent of the Lord's ecclesia; the responsible made so by discharging responsibilities, and the irresponsible, without any conditions whatever. I was taught that obedience was no condition of salvation whatever, but only followed salvation in every case.

Now suppose this position to be true, I ask whether I have lost anything here. If faith alone saves, then of course we are saved, for we earnestly contend for faith, necessity and believe on Christ with the whole heart. If faith alone saves the whole man, we believe, and "new creatures in Christ Jesus," and hence entitled to all the immunities of the church of Christ without proceeding further; and those who teach this to be consistent, are bound to bid me and my brethren God speed, and offer us church fellowship as we are, though differing

with them in doctrine, because according to their own confession, we profess all that is required to make Christians. On the other hand, suppose "faith only" won't save? What if practical obedience is a condition of salvation, I ask ere they safe who depend on "faith only?" If this is correct, then we are safe, but if our position is correct, they are not safe. Kind reader, how low stands the case with you? Have you believed and obeyed of the Gospel?

TO A FRIENDLY BAPTIST IN AMERICA.

IN A HURRY.

YOU state you are sure of salvation, that faith is enough to assure you of salvation, that baptism is not for the forgiveness of sins, and that feet-washing, means to polish heads, spit wood, or do any other kind deed to your suffering brethren, that shaking hands fulfills the requirements of saluting one another with a holy kiss. That any style and fashion can be worn provided it is not the adorning; but the hidden man is present in the secret heart, that warfare is even commensal; but yet if it were not contrary, yet if it were all true, the Brethren claim to be so. Faith alone would save you; for by faith are you saved, and not by works," and the declaration is, "And whosoever will, let him take of the water of life freely" (Rev. 22: 17).

If it were not, that I know you are ensnared by the craftiness of others, that you, like the poor by in the spider web, are entangled and secured to the Baptist body of modern professors, and know not yourself really what you are about, I should not attempt to answer you, yet I have but little hope that I can be of any help to you whatever.

I suppose you have selected no better passage that more fully sets forth the freedom of salvation; and yet you are not aware that you took a sweet, sharp and two-edged which out your theory asunder through and through.

The water of life is free to all, the good and bad, saint and sinner, and it costs no money, nor price. It is as free as the air you breathe and the sunshine you enjoy, tree as the rain that falls on the ground, and the great water of the sea; and yet to be had only on conditions, and this condition is not faith alone. The Lord does not say, "And whosoever will, let him believe on the water of life freely;" but he did say, "let him take." Now you know that to take is to act, and action is what you dread—want to cut out and put in the place of it, faith without works. You know the public water pump in your town, is free to all, and the water that climbs up to every store, in every handy place from the waterworks, on the shore of the great Mississippi, is also free as free can be unto you, and yet it does not force itself upon you, nor in you. So it is with the water of life, it is free, and yet uses no force to come to you; this it cannot do, from the fact that it is free; if it did use force, it is no longer free as you claim it is, and want it to be.

Well, you say, I must believe it is for one, and that is all that is needed. Here is where you fail to the eternal ruin of your poor soul. It is sufficient to believe the air is free to all! Will that faith, even though it is a true one, keep you from going to take into your worldly life, unaccountably, by action all you need? Did ever your faith without works bring water from the town pump, or turn the stopper on the water pipe? If not, faith

without works will no more make you partaker of the water of life; and for this very reason the Lord did not say, "let him believe on," but "let him take the water of life freely."

Or you take some day a poor fellow along to your church festival, generally paying his twenty-five cents, enticing him to take of your ice cream, pies, cakes or what else can be had in that restaurant, freely without money and without price. Will he need no more than faith alone to be partaker of all these is found there? Will his earnest believing be the same to him as to take it? Surely not. Well my friend, just so absurd and foolish is your idea, to be partaker of the water of life, by even the most true and earnest faith; so long your faith is not united to the Lord's, take it.

On the other hand if you take it, you have it, and it cannot be *since yours*. So you see already that faith leaves you empty from the things that are free, and you take the water of life; hence it is time for you to take it. I know when you bring this to your preacher, he will make you indifferent by telling you, "When you believe in it, you possess it in your faith, and that is sufficient, that is enough for salvation, for Paul says, 'Not of works, lest any man should boast.'" Beware of the snares of *Dunk*-*erism*.

It shall be admitted readily, that it is true you possess it in faith, by faith, but unless for you, faith is not eternal; and when the day comes that faith can no longer save you, more than all that you possessed in faith is gone forever, and you have nothing at all, not even so much as faith alone.

But now how will you get the water of life, or how can you take it without following or complying with the requirements necessary or demanded from the Lord to bring it to your possession? So get water from your town pump, and it is free, you can't get it, but by working the pump, to get it from the waterworks, you must turn the stopper, and even those things that compel you to act to get it, are essential to bring it to you, not even in your socials, can you partake of the joys without means. You never hesitate to drink coffee out of a cup, or eat ice cream off a plate with a spoon. You know faith without works does not amount to anything there. Why then do you reason away those requirements to which the many precious promises are riveted by the Holy Ghost that should make you partake of the divine nature? Surely God did not every time rivet a promise to a command, if it were not so that by obeying Him, we would be possessors of the promise; hence we all see that forgiveness of sins was not secured for the 3000 thousand souls by faith alone. It was ready for them in Christ even before they believed it. By faith they were made conscious of where their soul's desire was embodied; but by obeying Him, or doing the necessary work, they plunged through the water into forgiveness of sins, and then they had it, but not before. And so it is with every promise by obeying the requirements. You open the channel through which the grapes flow; so you take it, and it is yours. If you understand this, surely you will cease your man-made dipping and go to the Lord's arrangements; you will cease polishing hoppers and sprinkling wood in place of washing the saint's feet; you will sweep out on the dung hill your worldly style and vanity, and adorn yourself in modest apparel; you will sleep no longer in a bed with a revolver under your pillow,

but equip yourself with the Lord's armor. Yet you will tell me, "am sure I will be saved if I die as I am." True immersion will give me no letter assurance.

How do you know since here in Europe we are eight souls here in Europe who have said so too, but by complying with the Lord's will, all have found that the testimony received, were far beyond expectation. May be in America you can find many testifying to the same truth; but you may seem our experimental testimony and rely on your scores of workers that do not know what they affirm, or riddle because they never did it, hence can know nothing about it.

ONE HUNDRED YEARS FROM NOW

BY P. A. HAYS.

WHAT an important subject have we before us for our consideration; it is the one by which we can determine where we will spend eternity. And what interesting interrogative is, One hundred years from to-day where shall we be? God has said, that "the wicked shall go away into everlasting punishment; but the righteous into life eternal."

Now the great question to be decided is, which do we prefer, to spend the everlasting ages of eternity in the awful pleasures of the God of heaven, surrounding the throne, wearing a crown of righteousness, praising the God of our salvation? Or be with the damned cast out and be forever lost? May God, in His infinite mercy, help us to-day to "choose that good part that shall never be taken away from us."

Who can resolve the doubt,

That our sins remain here?

Shall we be with the damned end out

Or numbered with the blest?

We must from God be driven,

Or with our Savior dwell;

Most acute as His command to heaven,

Or else depart to hell.

WHAT IT IS TO BEAR THE CROSS.

LET us have a true understanding of what it is bearing the cross. He after whom sinners bear the cross is now far above all sin and weakness and pain, and needs no help or comfort of ours. We cannot even follow Him in person, as He called the rich young man to do, it is in heart and spirit, in life and conversion, that we are to bear the cross, not in an outward or bodily way. True, even outwardly the cross is a Christian symbol. But should the cross be made an ornament of the person? Should the symbol of redemption, the witness of the cross of Calvary on which the Lord of glory died for our souls, be put on just as a brooch or bracelet is set on, and dangle from the neck amid song and dance and light-hearted mirth? Is this surely right? Is it not rather painful parody on the bearing of the cross? Is not the cross too often thus borne when the mind of the bearer is still vain and frivolous, and there is no bearing of the cross in the heart or life? The true bearing of the cross after Jesus is to follow Him, in faith and love, through all that His service leads us to; to give up all that He requires to be given up; to undertake cheerfully whatever He calls us to; to be willing for Him to suffer shame and loss, to be cheerfully, despised, ridiculed, persecuted; to be unoffensively to all His dealings; to surrender to Him all we have an inward and formal bearing of the cross is easy indeed; such a bearing of it as this is not easy; nor, not possible; for us, unhelped. Yet this is what our Lord calls us to, and He Himself will give us help and strength. His grace is sufficient for us.—Sd.

Keep the horrors at arm's length. Never turn a blinding round, to see whether it has a dark side to it.

purpose; but let it be prepared and put into the house and then it is a part of the building. I beg of you to come to Jesus. Accept Him; let Him draw and pull you. May the Lord give you to rest only when He will, but altogether rest-souled and with a lively steem in the Master's love. M. E.

SECRET SOCIETIES IN HEAVEN

It is not uncommon in Masonic literature to read of the "Grand Lodge above." We wonder if these people believe there is a secret society in heaven, and that they have regular organized lodges in the paradise of God? If not, why talk of the "Grand Lodge above?" (The "Grand Infer" from their writings, for there will be many secret lodges in heaven, for one party talks of the "Grand Lodge above," and another of the "Great Grange in heaven." To come right down to the casual truth; do they actually believe there will be a Grange in heaven? Do they believe there will be a Masonic Lodge among the saints in heaven? A Lodge presupposes the existence of hearts, passions, and emotions. What can you do with cold, passionless and sign in heaven? and it is evident that there can be no "Grand Lodge" without them.

It is worse than nonsense to talk of the "Grand Lodge above" or the "Great Grange in heaven." Who supposes there will be a "Grange" in heaven? What is the name of reason do they want with a secret organization against secret societies in heaven? Will heaven be so corrupt that it will be necessary to organize secret societies to oppose monopolies there?

Men who are supposed to understand the object of secret societies say, they are benevolent institutions, and intended to render assistance to the poor and needy, and then talk about the "Grand Lodge above" just as though they were of a charitable institution where there is a lack of anything. What would you think of politicians who would talk about their brother going to the Grand Republican party above, or the Grand Democratic party in heaven? and yet it would be no more absurd and ridiculous than talking of the "Grand Lodge above" or the "Great Grange in heaven." The idea that there are secret societies in heaven is too ridiculous to need to be mentioned. So far as I can say that men who take their last degree in heaven, if it could so much take a degree there, as it does here, there will be but few degrees taken; but is this not talking nonsense, whose intention is made of taking Masonic degrees in heaven? Surely every body knows that there can be no secret degrees in the land of the blessed.

Were this true, it would divide the inhabitants of heaven at once, for all would not like the secret society and if they did, then it would cease to be a secret one.

When our Masonic people talk of the "Grand Lodge above" do they, for a moment, suppose that there will be a great Masonic Hall in heaven, where they, with barred doors and covered windows, can teach and practice their secrets? Or do they think that heaven itself will be the great secret hall? If the latter, then what do they want with secrets? Thus, how about the secret societies in heaven? Must they have a separate room to themselves, where they can teach their secret workings against monopoly and railroads? Can those who talk about the "Grand Lodge above" and the "Great Grange in heaven" tell us how these things are to be fixed up?

We think that in order to be at least a little consistent, the supporters of secret societies should be careful to observe a balance in their policy; we would have no reason to object, but that would seem a little reasonable, as darkness is essential to the perpetuity of such secret orders, while light is calculated to bring their deeds to light that all may see them.

Perhaps there may be those who can throw some light on the subject. If there is a "Grand Lodge above" it is time we were all knowing it, for it would involve thousands to enter the Lodge

here below, that they might have the pleasure of taking still higher degrees in the world to come. If there is a Lodge above, then it must be beyond a real heaven, perhaps the uppermost one, hence thousands of devoted Christians must result in a "Grand Lodge above," the Masonic people pass up into the "Grand Lodge above." This is the inevitable conclusion drawn from some absurd expressions found in their literature. Its fallacy is so easily detected that further comment is unnecessary. J. M. W.

THE PROPOSITION WITH.

"I indeed baptize you with (en) water into repentance; but he that cometh after me will baptize you with (en) Holy Ghost, and with (en) fire in the Greek; Iren."—Matt. 3:11.

THE Greek proposition *en*, which is rendered *with* in the verse given, is found not less than 290 times in the book of Matthew. And in these 290 times it is rendered in 212 times in King James' translation. Twelve are in the singular number, three times in *with*, five in *unto*, one, *upon*, four, *in*, *between*; seven times, *out*; four times, *by*, and is rendered *with*, but eleven times, showing that our authority for saying that, John baptized *with* water, is without foundation. It should be rendered, "I indeed baptize you *en* water." He shall baptize you in the Holy Ghost, and (in) fire.

For the benefit of those who are not favored with the facilities for referring to the Greek, we give below, a few instances where the proposition *en* is found in the original:

- Matt. 3: 6. Baptized of him *en* (in) Jordan.
- 4: 21. In (en) a ship with Zebedee.
- 4: 23. Teaching *en* (in) their synagogues.
- 5: 29. Thy reward *en* (in) thee.
- 5: 15. All that are *en* (in) the house.
- 6: 9. Our Father which art *en* (in) heaven.
- 9: 10. Sit at *en* (in) the house.

A number of other examples might be given, but they will suffice for the present. It is as logical to talk of Christ baptizing in the Holy Ghost, and (in) fire, as it is to say that the same Greek proposition is used in both instances. We greatly prefer the rendering of *en* by our English version *in*, as it makes much better sense, and then it is the exact meaning of the original. J. M. W.

I HAD been so crowded with work that I am compelled to defer the remainder of my articles on "Original Ground" till after the Annual Meeting. We keep no clerk in this office, but attend to all the business personally, each one of us. We would like to have completed the series of articles before the A. M., but now find that it cannot be done, especially so since we want to make preparations for attending the meeting. J. M. W.

BROWNE our next issue, the Lord willing, we expect to be with the Brethren at the coming Annual Meeting. There may be some uncertainty about both of us being there, yet we will endeavor to be present. I would like to see Eschman to be there at any rate, prepared to attend to whatever business may belong to this office. It is pleasant to sit most and mingle with those of the same faith, and of the same country, in a distant part of the meetings of this kind would be edifying, even if there were no business to attend to. My blessing of the Lord rest upon the coming meeting, that what is done may be referred to His glory and honor. A little self and more of the good of God, for they are best to us, saying. What we need most, is to encourage unity, and in all things manifest more charity toward each other.

Those who have sent us queries on the Discrepancy will please excuse us for not answering them through the paper, so we do not wish to become involved in a dispute on that subject. Our people are not fully agreed as to whether the innocent party has a Scriptural right to marry, and were we to publish our views in full, and defend them, that would produce a controversy which would not be very edifying to our people, for they do not want contention. Let us unite our work together for greater animosity of sentiment. If such things must be discussed, there are proper places for them, but let us try and keep them out of our papers.

CONFIDENCE CRAFT.

ARTER sums up a little of his experience as follows, which, in this place, that it may throw others on their guard. The letter says is not to trust any one you do not know:

"The day being spent, and being fatigued, I set out for the Hudson, purposing to continue my journey to Albany. Walking leisurely and rather slowly down, a young man rushed up and stood before me, and in a loud voice, offered me a sale of jewelry, and great bargains to be had. I paused to rest, and then told the man I did not wish to purchase as I never wear such things. At this juncture another came up especially eager to learn the contents of the bill and was also very anxious to make a purchase, and the two urged me to go with them. Still refusing, I said to them, I had no desire whatever to make such a purchase. At length they said, if I did not wish to purchase, I need not do so, but they would extend it a great favor to have me go with them. I still hesitated, and only consented to go as a mere matter of accommodation which they assured me would be greatly appreciated by them. Yet I did not feel that things were quite right. Another thing that made me regret as I have consented to go, was soon after had entered the room, it also abruptly locked it after us. As for the jewelry, I would not have given one dollar for all there was displayed. My two companions purchased freely and one dollar worth valuable wares—the sales were in purchasing a ticket, and the ticket drew whatever the number upon it corresponded with in the show-case. I still stood and looked on, and was at last obliged to invest. But they continued to urge me to 'try my luck,' and I so stoutly refused, reminding them of their promise."

"But they grew more vehement, and almost compelled me to make a purchase. Finally they asked me if I had any money. I told them I had enough to pay my expenses to Albany. They then wanted me to show it to them, and I did so, and they looked at it, so feeling anxious for my safety. They then grew angry and commenced to swear at me. This made me feel still more uncomfortable and I tried to realize that I must be in some of the 'sharper's' trap."

"Finally I told them if they would let me out I would make a purchase. To this they agreed. I paid one dollar, and drew a blank. In this I was much deceived, for I concluded myself lucky if I could regain my freedom at the expense of one dollar. They urged me several times to try my luck again as I would have better success. But I kept reminding them I had no use for jewelry."

"At last they unbarred the door and let me out. When I had reached the street I took a long walk, and resolved not to be thus caught again."

"I continued my way to the boat, purchased a ticket, and purposed sitting down and taking a rest. Having gone aboard, and, as being quite warm, I took a drink of water. While at the tank, a well-dressed, fine-looking and gentlemanly behaved man finished his turn after me to take a drink. While I was drinking he asked me if I was a Christian. I told him. He wanted to know if I lived at Albany. I replied that I did not. Upon this I passed along to a sofa and sat down."

"Secretly had I scented myself than the man at the water tank took a seat by my side, and continued his conversation. He was clearly dressed, had a duster, and to all appearance looked like a man of business. He said he was a merchant in Albany, had been to the city and made a purchase of goods, and there was only an hour left before the boat started, and he had to see to about the shipping of his goods, and wanted to know if I would do him so great a favor as to go up town with him, and accompany his wife and sister to the boat while he attended to his goods, as he had not time to do both. I told him I had been to the city, and made a purchase of goods, and there was only an hour left before the boat started, and he had to see to about the shipping of his goods, and wanted to know if I would do him so great a favor as to go up town with him, and accompany his wife and sister to the boat while he attended to his goods, as he had not time to do both. 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The Home Circle.

READ AND OBEY.

- * "Blessed, love your wives."
- * "Wives, obey your husbands."
- * "Fathers, provide for your children as to the Lord."
- * "Children, obey your parents in the Lord."

SUNDAY MORNING.

Council Meetings.

OME, brother, sister let us have a little talk about council meetings this morning. You know such meetings are of the church, by the church, for the church. They are, so their name indicates, to give aid and comfort, advice from both other and to the more important things. To help each other and to secure help, are the motives. To become better and to help each other to become better, are the results if we permit Jesus to be there too. Unless we talk, rest, rest, as Jesus never moderator of the meeting, the council will be of a worldly character and not one will be made richer in Christ Jesus. The clean heart should have full weight and influence there, for this is acceptable to the Lord. The pure heart must have its way too, in order to be able to see the blood of the pure in heart. The upright in heart are weak and lowly in heart too, and have a right to "speak for joy" (Psalm 32: 11). Then there is the laborer joy. These must not be left for the spirit to do the kind of work to another, brother-sister! (Eph. 4: 32) O, that we may seek to have a tender heart! A tender heart has pity and compassion, and seeks to do others good.

It would do us good to go in council with a tender heart. Such a heart can add nothing to a level heart but sorrow and grief. The level heart, the unclean heart would better go and be washed first in the precious blood, before they go to council-meeting, to put other hearts on the way to life. Let Jesus be talked in the Fountain of life before these precious meetings. Nor can the faint-hearted—the heart that would do its duty, but fears to leave the burden, do much good at council.

Each work is perhaps the most important of all others in the church. It then depends the unity of the body, the peace of the body, and on the peace of the body, the church, depends the church's success. A word spoken out of season in council, may be a word spoken in love. Let Jesus be talked in the Fountain of life before these precious meetings. Nor can the faint-hearted—the heart that would do its duty, but fears to leave the burden, do much good at council.

But there is another thing I wish to notice here. When a member is disobedient, will not take the advice of the church, the question is not, "Will we cut him out?" Will we accommodate him? Will we withdraw fellowship from him? Paul says: "Withdraw yourselves from every brother that walketh disorderly" (2 Thes. 3: 6). This, I am inclined to believe, will have a better effect on the disobedient, than to say that they are out. It is so much better to use the words of the Book. But soon about our manner and words at council-meeting. Our words should be seasoned with grace, filled with the spirit of kindness. There are times, few in number, in the church, when we cannot be touched with love and kind words. And above all should officials learn to speak in love. Unless they give evidence of brotherly kindness and love-suffering, and learn to submit in love, it will be in our council work will not be held together in harmony, but factions will grow up, bitterness will characterize the work, and instead of glory to God, the anger will be kindled against that church. God will allow us to talk and act in love. No one should go there to enforce his will against any one. We think we should all act and speak as if Jesus were personally present and our very existence depended on His decision. And our claim to eternal glory do depend upon His will, how careful should we be in our council work. A little bitterness, a little self-will may mar the peace of the church, and if the peace be marred, O, how sad the condition! Then will we be kind and tender-hearted towards each other? Will we be so that the peace of the church be marred and for each other's good? Keep cool, be patient, and hold Jesus before you and the work will be well done.

Remember that we do not come together to decide what commands of God we will or will not obey. We all agree to obey the commandments of God. Here we say of "one-fifth," God does not allow us to pass judgment upon them, for they are established; but then He has left to the church to say in what manner some

of them are to be observed. For instance, He directs that the sick shall be anointed with oil in the name of the Lord, but He has not said whether this shall be done in a standing, sitting or kneeling posture, but the manner of anointing has been left to the church to decide. In such instances, we might be thought forward in support of this theory, but I leave it for your mind to enlarge upon. Then in matters of judgment, each church should aim to decide difficulties in harmony with the spirit of mercy and justice. In doing this, give every one in a kind, pleasing tone. This will be the most fitting here.—M. M. ESTEYMAN.

HARD WORK.

"WHAT is your secret of success?" asked a lady of Turner, the distinguished painter.

He replied: "I have no secret, madam, but a hard work."
"Say, De Arnold." The difference between one boy and another is not so much in talent as in energy."

"Nothing," says Remond, "is denied well-to-do labor, and nothing is to be attained without it. Excellence in any department," says Johnson, "can be obtained only by the labor of a lifetime; it is not to be purchased at a lesser price."
"There is but one method," and Spenser Smith, "and that is to lay hands and arms which will not pay that price for dis-tinction but let after it once dedicate himself to the pursuits of the fax."

"Step by step," recalls the French proverb, "we go ever farther."

"Nothing," says Muehlen, "is impossible to a man who can will. Is that necessary?"
"That shall be."—This is the only law of success.

"Have you ever entered a cottage, over-travelled on a coach, or talked with a peasant in the field, or interred with a mechanic at the loom," asks Sir Edward Bulwer Lytton, "and not found that each of these men had a talent you had not, knew something you knew not? Do not think I believe that labor is infinitely and continuously applied becomes genius."
—Selected.

HOPE.

WHAT I MAN without the hope of a future life?—how noble! how disinterested! how unselfish! Earth, it is true, has a thousand attractions, and opens to our taste unnumbered sources of joy. Will we accommodate there is a certain something wanting to gratify the soul, if the hope of immortality be absent. We give the man in full flow of health; in the prime of life; in the property of business; blessed with one of the most amiable wives, and with a clear, blossoming and beloved child; but what he was un-enchanted. This earthly property he knew most of; and he, with all that he held dear, was devoted to the tomb and grief. He had no hope extending beyond the grave, and in the midst of worldly splendor and apparent joy, the worm of sorrow gnawed at his heart. His wife sickened and died. He followed her to the grave, and mourned without hope. After for him he had no hope of a resurrection. And when, at last, he was stricken, he hid himself down to die, as the head death without hope. He resembles a flourishing example of the very important hope of a future life, and a firm belief and trust in the all-wise, benignant Father of Providence, which qualify him to pass through this world. In all the circumstances of his being, he feels the need of hope. Tell me, believer, is not your case here described? You have rejected religion, you have closed your eyes upon the Bible—do you yet regret it? You are not sure of the future satisfaction? When your friends depart, do your views give you comfort? Does your soul enjoy peace? If, after all, there is a constant, long desire un-satisfied, apply to the religion of Jesus for comfort! "Come to the waters," says the wise and mild without money and without price. "If you drink of this water, you shall never thirst again. Your joy shall be full. In properly and in adversity; in health and in sickness; in sin and in duty; you shall not cast your eyes upon the Lord, and be ashamed."
—Selected.

OWNER is not ruled at all, unless He be valued above all.—Augustine.

IT ISN'T ALL IN BRINGING UP.

IT isn't all in "bringing up,"
Let folks say what they will;
To advantage a power could
Be in the training of a child.
Ere of old Solomon,
Who said, "Train up a child,"
If I mistake not had a son
Proved milk-and-honey and gold.
A man of mark who has found grace
For love of sex and fall;
Be it in the training of a child,
And bring him up as you would;
May give him all the wealth of law,
Of college, and of school,
Yet after all, make him no more
Than just a decent fool.
Answered, raised by prayer,
Upon his little head,
Knowledge is like that
The good to heaven must fight.
He got a spark of nature's light,
Till the it to a flame.
In its burning lights bright
The world may read his name.
If it were all in "bringing up,"
In counsel and restraint,
It would have had the lowest man,
I'd have my of a saint.
Oh, it isn't all in "bringing up,"
Let folks say what they will,
Necessity may find a silver cup,
It will be never still.
—Selected.

OUR DEAR CHILDREN.

PARENTS are commanded by the Gospel, to provide for their children. We are also charged to provide for the nurture and admonition of the Lord. "not in the nature and admonition of the world." The Lord does not want us to let our children do what we would not do ourselves. If we are ashamed to go in a place, we ought to be ashamed to let our children go. If we are contented in wearing gay apparel, will we not be contented if we put the gaudies on our children?

Sometimes parents promise children things, and then do not fulfill the promise. This has a bad effect on the children. If a promise is made, and is not fulfilled, we are apt to say, "don't say that" and if it will not, we again swear, "don't say that now!" or "I shall whip you!" but the child is anxious to that kind of promise, and goes on as unconcerned as ever. By this time the child has grown up, and we say so more. Such course is not in the nurture of the Lord. The child that is thus raised is not yet his father and mother. Parents, have you ever thought of this? How careful we ought to be, and we get careless. We are fathers. You see children are apt to think that they have a right to do what parents do, hence let all the examples be good ones. We should often ask the Lord to help us raise our children so as to please Him.
E. S. HANNAH.

SAMUEL.

THE history of Samuel is very interesting, and it is too long for me to give many of the particulars of his life. His father's name was Elkannah, and his mother's name, Hannah. When small, his mother took him up to the temple to present him to the Lord, and he staid there with Eli who was High Priest at that time. When with Eli he had to sleep alone, and when he awoke, he found Eli call him, so he arose and went to the man of God and asked what he wanted. Thrice he heard a voice call him, and each time Eli, when the god man perceived that it was the Lord calling. Eli then told Samuel what to do and he did as he was commanded.

In this is a lesson for all children. We should obey those who are over us. Samuel became a prophet, and the Lord told him what would become of Eli, and it came to pass as the prophet declared. He also told Samuel to destroy the Amalukites, but Saul obeyed not. Look at the terrible result and again learn a lesson. Let us study disobedience done. Samuel was a faithful prophet of the Lord. RAY WICKES.
Jeruville, Ohio.

TO YOUNG PEOPLE.

HOW much better it would be in our world, if how much more pleasant, if all sons and daughters would be more obedient to the counsels of their parents. We have often thought how great a burden and heavy care children could prevent, if they would be obedient to father and mother. But how is it in a general way,

with the children and youth in this time? Do they not walk after the world, follow its fashions and vain fashions? Are not pleasures on the broad road to destruction? "A wise son regards the advice and instruction of his parents, but a fooler and surely son regards not." The advice and punishment of the Lord are his portion. They would sooner leave their parents, and thus make their affliction and heart-breaking trouble. Did you ever think, children, how great is the love of a father and mother? You ought, with the full measure of gratitude, return their affection. You are bound to them by the strongest ties. Treat them with tenderness. They will love you whatever by your character, but let them have cause to be proud of you. Disappoint not their hopes, do not countenance their affliction. God would bless you in the grave. Look unto Jesus, the pattern of every excellence. Love your parents as the children of God, enjoy honor, cherish and protect them, in Jesus obeyed, but as children of God. If you do this in respect, you will resemble the Holy Child Jesus.

Listen what the Bible says: "He that is obedient unto the Lord, will be a comfort to his mother." "My son, hear the instruction of thy father, and forsake not the law of thy mother; for this shall be to thee wisdom, and shall subvert the neck" (Prov. 1: 8, 9; Rom. 8: 20; Lev. 19: 32; Deut. 27: 16).

How many an aged father and mother could proceed on their journey more peacefully and happily if their children would be obedient to the law of their mother. But, oh, how few do the reverse! Children who are kind, respectful, cheerful, obey their parents, like the way to become a blessing to themselves, their parents, the church of God and the world. My advice to you, my dear child, is, you get from the wrath to come, and from the heat that leads to death and hell. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." God will be slow to anger, but will not be long to be angry. You see that you are not young to save God. Search the Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. "My dear young people, do not be slow to obey the commandments of the Lord, but avoid the terrible calamities that might befall thee."

There are many young people that attend meeting year after year, but they are not willing to become obedient to the commandments of God. They fear the world will laugh at them; they fear that they may be scorned from pride, and things pertaining to the pleasures of the world. To love the world, and the things that are in the world, is to make them our treasures, and put our trust in them instead of God. The son of true religion and our Father, God, will not be slow to anger. He will love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself." Dear young friends, we hope you will think what a God you are bound to obey. He is a true God, and His word transgress the commandments of God, have very little pleasure or happiness in this world and will have none in the world to come. We hope you will not associate with wicked companions; keep away from those who curse and swear, use quarrel, and fight; you will not go into the same wicked habits. Oh! how awful it must be for the wicked to look back over their past lives, and think how wicked they have been, and that Jesus is not their friend, and now they are bound to Him, and are awaiting punishment prepared for the devil and his subjects.

W. W. WARNICK.

Physician, Indt.

If we could only read each other's hearts we should be kinder to each other. If we knew the souls and bitterness and physical agonies of our neighbors we should make allowances which we do not now. We go about masked, uttering stereotyped sentiments, hiding our hearts' wrongs and our weaknesses as carefully as we can, and then, when our neighbor does not discern about our situation, we cover our feelings from the light; we do not so conceal our resentments and our dislikes, of which we are proud to be proud. Often two people sit together, and say, "how you're in either heart and another knows it." Each thinks that the other will, but what is the use of wasting fondness on one who does not care for it?" and so they part and go for their ways alone. Life is a maze which in which few unmask even to their very dearest.—Selected.

If you would have your children respect themselves and grow up something more than thorns, take them with you to meeting, and when there, see that they behave in a becoming manner.

ANNOUNCEMENTS.

Names of Societies, District Meetings, etc., should be left, and written on paper repeated from other sources.

LOVE-FEASTS.

At Beaver Dam congregation, Koshong Co., Ind., June 6th, 1917.

At Millersville, Carroll Co., Ill., June 6th, at 10 o'clock.

Over River district, Merriam, Noble Co., Ind., June 6th.

At Rock Creek Marshall Co., Iowa, June 15, at 10 o'clock, A. M.

At Lake Oak congregation, Koshong Co., Ind., June 6th, 1917.

At Muncie church, Marshall Co., Ind., June 24th at 10 o'clock.

At New Hamilton church, Stark Co., Ohio, the 6th of June.

At New Hope church, Columbus Co., Ohio, June 15th at 6 o'clock P. M.

At Burr Oak church, Jewett Co., Kansas, June 15th and 16th at 7 o'clock.

At Spring Valley church, Sullivan Co., Ohio, June 15th, at 10 o'clock.

At River Run congregation, Knox Co., Ind., June 6th.

At River district, only north of Manchester, will have meetings, only June 6th and 9th.

At Oak Creek church, Anderson Co., Kan., June 15th and 16th, at 2 P. M.

At Pine Creek, Ogle Co., Ill., June 5th and 6th at 10 A. M.

At Dearborn congregation, three and a half miles North-east of Brookings, Iowa, June 8th and 9th at 10 A. M.

At Maple River church, Carroll Co., Iowa, June 15th and 16th.

At Long Run, June 13th and 14th.

At Fair View congregation, near Lafayette, Ind. June 6th, at 2 P. M.

At Rock River, Ill., June 14th and 15th.

The brethren of the First Church, Rock Falls, Ill., are invited to hold our Love-feast on the 12th of June, commencing at 7 o'clock, P. M., at the residence of David Daniel Ellett, two and a half miles East of Warren, (Ill.) near E. R.

Brother coming from the West will please arrive on Monday, with time coming from the West.

Dearborn congregation of the 14th, as mentioned above, will have their Love-feast on the 14th, commencing at 7 o'clock in the evening. H. E. FAIRBANKS.

DIED.

Obituary should be brief, written on but one side of the page, and require to be at all other times.

DUBUIS.—In the Solomon's Cove congregation, Koshong Co., Ind., of Draper, near Elizabeth Hills, near 75 years, 11 months and 13 days. J. A. CASPER.

DITMER.—In the Breckville congregation, Montgomery Co., Ind., May 4, 1917, after a long illness, aged 86 years, 11 months, and 12 days. M. J. DITMER.

TRIPLETT.—In the Big-Crook congregation, Edwards Co., Ind., Martin Blainville, aged 65 years and 11 days. S. M. FINNEY.

MONEY LIST.

D. H. Jones, 1.00; J. A. Spang, .50; S. Greenwald, 6.45; A. Steiner, 1.00; J. W. Lashmore,

1.00; E. R. Stiller, 1.75; L. C. Baylor, 2.00; John C. Crain, 1.00; D. Bechtelmeier, 1.00; J. Hoff, 3.50; J. Hollopp, 2.25; O. C. Stomp, 1.30; N. Zellerbach, 1.00; S. 3.00; E. C. Taylor, 2.00; J. K. O. 1.00; D. Eggner, 1.00; L. Scheffer, 1.00; D. W. Stouder, 1.50; M. Myers, 5.40; G. T. Wallace, 2.00; H. Jones, 2.00; H. A. Bligh, 1.50; M. Harnag, 1.15; J. C. Thakke, 1.00; J. G. Ely, 5.52; B. Horner, 2.00; D. Shively, 4.65; J. C. J. Singer, 4.75; J. B. Hahn, 1.20; H. J. Whitler, 3.55; J. F. Fowley, .50; W. B. Hesser, 1.00; S. G. Wick, 5.00; J. F. Miller, 2.00; E. C. Taylor, 2.00; E. C. Taylor, .90; E. News, 1.00; M. G. Good, 1.00; J. Wallace, 2.00; J. J. Workman, 1.00; J. J. Goodman, 1.50; D. F. Fota, .50; K. M. Nassau, .25; W. A. Mitty, 8.70; P. S. Ganman, 1.00; J. S. Ferry, 1.00; J. F. Eiler, 4.25; S. S. Saka, 1.00; E. Forney, .50; J. H. Eiler, 4.00; M. L. Gruber, 1.00; E. S. Ellis, 2.50; S. A. Norris, 1.00; F. A. Cramer, 2.20; R. S. Siska, 1.50; S. H. Miller, 2.40; J. H. Zick, 2.00; S. W. Thom, 1.00; J. W. Taylor, 1.00; J. W. D., 1.00; J. M. Johnston, 1.25; D. E. Kinkorner, 1.00; E. J. Pennington, 1.00; H. Engel, 1.00; T. A. Turner, 2.00; H. Boyer, .50; C. A. York, 1.40; W. M. Whorner, 1.00; J. J. Kellar, 2.50; W. J. Zigler, 4.50; S. H. Eck, .50; W. S. Thome, 2.25; E. Hoover, 1.20; D. W. Young, 1.00; J. D. Parker, 2.00; R. J. Kepler, 1.00; N. B. Martin, 1.00; E. Watson, 2.75; J. S. Johnson, 1.00; S. M. Smith, 1.00; U. J. Sheldahl, 1.00; A. G. Taylor, 2.50; M. Wampler, 2.00; J. J. Myers, 1.00; J. R. Eigh, 6.77; J. H. Olick, .90; W. K. Clark, 1.95; D. B. Rugh, 2.50; T. H. Gledhill, 1.00; J. H. Henson, 1.00; J. C. Workman, 1.00; J. H. Henson, 12.00; S. R. Galt, 2.20; J. C. H. 1.00; D. Brown, 1.00; L. D. Brown, 1.00; J. E. Hark, 1.00; J. F. Fisher, .90; A. W. Cramer, 1.50; J. Lamberson, 1.00; C. L. Buck, 8.50; J. H. Henson, 1.00; E. C. Taylor, 1.00; H. B. Spang, 1.50; S. H. Eck, 1.00; W. S. Thome, 2.25; D. H. Olick, 1.00; S. P. Warner, 1.25; W. Bond, 1.00; J. T. Over, 2.00; C. Baker, 2.50; S. H. Olick, 1.00; G. J. Good, 1.00; P. G. Sand, 2.00; P. Detrick, .90; J. Plank, 1.00; G. B. Krieger, 2.25; E. Lane, 1.00; B. Swingley, 1.50; J. Matta, 4.50; J. W. Foster, 11.50; J. J. Rehner, 1.25; S. Wagner, 1.00; M. A. Volder, .50; J. H. Henson, 2.25; E. G. Hall, 1.00; H. B. Spang, 1.50; A. J. White, 1.00; S. P. Warner, 1.25; W. M. Miller, 1.00; E. G. Hall, 1.00; S. H. Olick, 1.00; S. H. Olick, 1.00; J. D. Van, 2.00; D. Shively, 1.50; H. L. Longmeyer, 2.40; A. A. Munson, 7.61; W. Young, 1.00; S. R. Patterson, 2.00; A. A. McGlothlin, .90; H. Hall, 3.00; S. M. Dazlerly, .90; A. R. Smith, 2.50; J. F. Over, 1.00; J. M. Whitehead, 1.00; F. S. Longmeyer, 1.00; G. Sprang, 2.75; H. S. Henson, 3.00; J. H. Olick, 1.00; D. Brown, 1.00; J. E. Henson, .35; J. H. Henson, 2.00; D. Slick, 2.00.

Praying Sabbath forenoon by Bro. Hilary from Palms 30:1. David's desire to know the Lord's will, that he might do it, was boldly and forcibly presented. This was followed by an exhortation to obedience. Sabbath afternoon a discourse from Rev. 2: 1-7. The subject of the discourse was Christ's message to the church of Ephesus.

Monday morning and again at the church services conducted by Bro. Hilary, after which we repaired to the water, where four precious souls put on Christ by being baptized into the life of his death. One of the number was our sister, Mrs. M. M. News, son of Bro. Johns and sister Susan, who is being baptized in a new gathered into the fold of Christ. May they all be faithful unto death, that unto such may be awarded the crown of life.

Monday evening preaching again by Bro. Hilary. Subject, The Kingdom of Christ. Many of the ideas advanced were new to us and we received much instruction and were deeply interested. Tuesday evening preaching again. This was the closing meeting. Text, Philippians 3: 12-14.

Wednesday morning we were compelled to hold funeral services for our brother, O. S. Johnson with them had been extremely painful in meeting our old friends and in forming new acquaintances. Here we met Mr. and Mrs. Hilary and formed their acquaintance, who is a very pleasant and we hope profitable.

The church at Hat-sung, which is under the oversight of Bro. T. D. Lynn, is in a very favorable condition. True, they sometimes have painful members, but we trust that at the church annual services these members will reform, and be able to stand in prayerfully.

Dear Brother.—We commenced holding some meetings in the South-western part of Johnson Co., Mo., several years ago. The place of meeting was about eight miles South of Holden, Texas, and it was very much in our interest, we think, a model church in this respect. We were also highly pleased with the exhibitions of love and Christian courtesy among the members of this church.

Dear Brother.—I will gladly go with thee.

From Northern Missouri. Dear Brother.—By request of the Brethren of the Northern District of Mo. I will give you a sketch of our work here, as the working of the Lord's power is still in the different places while I am with them.

I met with the brethren on the 11th of May, at the home of Bro. Michael Meyer, South-west end of Noldway Co., Mo., in church connection, with older Bro. D. Sell from Clinton Co., and a number of other brethren and pastors from other districts. It was unanimously agreed to organize a new church here, called the White Cloud Church Branch. The following officers were chosen: George Shambaugh, to the first degree of ministry; C. M. Harvey and Dued Clark, second degree; S. S. Saka, Pastor; H. H. Huber was ordained to the full ministry.

From the Skirmish Line. Dear Brother.—

We commenced holding some meetings in the South-western part of Johnson Co., Mo., several years ago. The place of meeting was about eight miles South of Holden, Texas, and it was very much in our interest, we think, a model church in this respect. We were also highly pleased with the exhibitions of love and Christian courtesy among the members of this church.

Dear Brother.—I will gladly go with thee.

From Farrago, Iowa. Dear Brother.—On the 6th of May, some brethren of a Communion meeting in Montgomery Co., Iowa, where we were present, was very interesting. It was our first good and so on among your brethren and sisters there. I feel like if I can do more home time.

Dear Brother.—I will gladly go with thee.

Dear Brother.—I will gladly go with thee.

Dear Brother.—I will gladly go with thee.

Dear Brother.—I will gladly go with thee.

Dear Brother.—I will gladly go with thee.

Dear Brother.—I will gladly go with thee.

Dear Brother.—I will gladly go with thee.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

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The Brethren at Work

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OUR PRECIOUS BIBLE

BY J. W. STEIN.

HOLY Bible how I love thee,
What a pleasure to possess;
Naught on earth could ever move me
From thy word and sacred fold.
Not in all the notes of pleasure,
Shall there be sufficient cause,
Robbing us of the great Treasure,
And of heaven's holy Law.

Holy Bible let me clasp thee—
Ever near my beating heart;
Oh! 'twill I know its loving love,
And I'll never leave thee part.
Scribble any pain, lend us to bear—
For I would thy truth declare,
Out let this just now be given,
Soon I will thy glory share.

THE ORDER OF CREATION

BY C. B. BOLDWATER.

IT was a fatal mistake to divorce the Supper and the Sacrament. Either of these terms stands for the other's existence. They are connected as truly as son to his mother and her to her child. The bread of the Communion was taken from the Supper thus signifying that both are sections of one whole.

Your second question is a prevailing one, and not easily settled on an unchangeable basis. That there was double duration of time among the Jews seems tolerably clear—our including the working day, from sunrise to sunset, or from six in the morning to six in the evening. The other including both day and night, and beginning in the evening according to the order of the creation. Let us see to it that all our time, as a whole and in fragments, is not only in the order, but in the character of creation.

Not only was the evening laid, but one was first a day, that is, unchangeable day of light, before the morning of life and consciousness and intelligence dawned. All things came out of nothing. God is a Spirit. There is no materiality in His constitution. The idea of matter was in Him, but matter as matter had to spring from nothing. The six days work was successively on this plan. God did not stretch the second day's work out of the first and so on. Each day's work, from the evening to the morning, first, necessarily then continues. The same with man. He was taken from the dust, but as man he was a creature no less than the dust itself. Man was not developed out of a monkey in some fifty degrees away, but was the product and image of the eternal. And the spirit, the new man in Christ is just as a development out of the single-celled creature as the first man was the product of a fertilized egg.

The whole creation is represented in man. "The things that are made" express the "eternal power and Divine constitution." But man is the generation of the Divine constitution. He is the heaven and morning in the calendar of creation linking matter eternally with Deity, finally bringing down the very God Himself, not only as Creator but Redeemer, making the last evening an endless day. The evening and morning are the first day and the evening and morning are the last day, when they need no sun and

moon nor star nor candle, but God and the Lamb are the light thereof. But for all who are in the Devil's order of creation, the morning and evening are the first day and the last eternal midnight "the blackness of darkness forever."

I WISH I WERE A CHRISTIAN

BY D. P. SANFORD.

HOW I wish I were a Christian, was the expression, a man made up in my loving someone else. Since then I have some thoughts, and, as I write, I am reminded that I would seem a few things in the Scriptures. I could wish myself accused from Christ for my brethren (Rom. 9: 3). "This also we wish every one's perfection." (2 Cor. 13: 9). And John to his beloved Gaius, "I wish above all things thou mightest prosper," and the shipwrecked, "they cast anchor, and wished for the day."

The work course about an equal number of cases in the Old Testament Scriptures. Yet I am not sure but to wish, and to be wishing a useless waste of time, and I think, we might as well discard the words. As a thing that will surely come at the appointed hour. The letter which would be for them to do all for their comfort and safety, and with patience wait for the day, for it will most assuredly come. Wishing will only get and sorrow the mind, wishing for this is useless.

Again, wishing for that which never can, nor will be, is vanity. And what you can attain to, or obtain by your own proper effort, why wish for that? If the world of the world obtain it. The man who wish to be a Christian, will never be one by wishing. The means by which he may become one are sanctified law, let him use them according to appointment and he will soon be a Christian. But it seems some are willing to do even more to be a Christian than God requires of them, if they can have it their own way.

When I was in public business, I kept my bank account in the bank of wealth, I kept my lumber. He had no speech on the advantage of Christianity, a religion; during the week I made a business call at his banking house. As I entered, he said, "give me the religion you preached last Sunday, and I will give you my best land." Looking him in the face I said, "John, it is not mine to give; Christ, who gives it to give, has appointed the means whereby you can obtain it without giving your farm." But here was the tug of battle; that required what he was unwilling to do. Rather buy, or wish, than believe and expect for it. That spirit, wishing, is holy spirit. I believe, it is, as Tupper says, "of all employments, wishing is the worst."

MUSIC.

BY CHARLOTTE W. JONES.

WE cannot conceive any single people are opposed to an improvement in our system of music. We believe that which is a worthy thing, is worth doing well, and why cannot ourselves do to an imperfect way of exercising our voices in single parts to God. Music and song is long since after the creation of our world as it is in the Scriptures. And why we do not suppose that the little birds of the air, soon after they were created, began to warble forth their sweet songs in their Creator's praise? The sparkling little violets went singing their way toward the ocean. Can we doubt that all nature filled the earth with harmonious sounds as an offering of gratitude (as it were) to the great Creator and Founder of the universe?

We learn that singing and prayer are the two main mediums by which we can reach or communicate with our Divine Creator, and we are commanded to go on to perfection. "Be ye perfect as your Father in heaven is perfect." The more perfect we can offer our tributes of praise and thanksgiving to our Father, the better will they be received. We are warned against being heathenish in our manner of addressing the Deity. "But when you sing me not vain repetitions as the heathen do; for they think they shall be heard for their much speaking." We are rational beings, and have immortal localities, and these faculties formed within us by the same being that breathed into man the breath of life. That same being requires us to be perfect as He is perfect. How can we attain the perfection, if we cannot ourselves to contain ourselves and not improve the talents given us? Some have ten talents, some five. Some one, each is required to improve the talents given.

The apostle tells us there is a diversity of gifts, and that one member is not to be able of us is no use, because he cannot fill the place of another. He speaks of the gift of prophecy—of miracles, of healings, of interpretation and of tongues. He does not speak of a gift of universal talent especially, but we all know, some persons are more gifted in music than others, and some more to learn and practice it more than others. This being the case, should we not cultivate music, both in our families and in the churches? And by a regular studying it as now perfection as possible. The apostle says, again, and I am willing with the spirit and I will sing to the understanding." We believe we should understand what we sing, and how to sing it, and the Spirit will our instruments. Inactivity is the bane of human life, it will destroy the health of both body and soul, while active industry promotes health to the body, enriches the mental powers, and if we have complied with the offered terms of reconciliation with God, and have received the gift of the Holy Spirit to guide and direct us, we will actively pursue that course through life that will surely bring good to the human family, and work to the honor and glory of God.

We are told in Holy Word that music had power to soothe the troubled spirit of the wicked. Saul often called for David though he was treated as his worst enemy; he would desire him to come and soothe him with his sweet songs. And often, very often do we see tears of penitence roll down the cheeks of the listeners, when, under the influence of the sweet and soft spiritual music as to make us feel as if our souls were lifted above this lowly vale, and that we were being wafted from earth to our ever blessed and happy home. And the more we know of our enjoyments, there is, that we are to sing songs of eternal praise to our dear Redeemer.

Reader, have you never felt when you were listening to the delightful songs of Zion, that you were getting a foretaste of the enjoyment of that blessed home beyond the tomb, and that your souls were united in a bond of eternal spiritual love to all those who are looking forward to the coming of our Lord and Savior Jesus Christ?

My dear reader, if you never were exercised by such feelings as these, you are losing all the enjoyments of the life of a true Christian. This is our enjoyment and our joy is found in that blessed home beyond the tomb, and that your souls were united in a bond of eternal spiritual love to all those who are looking forward to the coming of our Lord and Savior Jesus Christ? No. He even gave us an example, as in all occasions. Where did He go? To Jordan. Where was John baptizing? In Jordan. "And there went out unto him all the land of Judea, and all the Jews of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." (Mark 1: 5). Could not John have gone to his home and sprinkled them? Certainly, but that would not have been baptism. This, some might think rough talk, but it is the truth. John baptized as he was commanded. He knew sprinkling or pour did not mean dip.

new impulses and holy desires, such as you never experienced before. The worldly man may seek and the unkind and may despise, but there is a power in systematic music he had that could be equalled by the best organ of the world to ever produced.

Natural ability, like the musical talent, can be improved, and then if directed by spiritual inspiration, such can fight a terrible warfare with the world and the flesh. We do not mean here to condemn the weaker music, but we will not let the idea that they have nothing to do, where much is given, much is required, and where little is given, there is not so much required. And we are sure before there is a diversity of gifts. Where one can do much good in one way, another has the advantage in another. Every one of them has their abilities, and all are made to do their duty always in view, in every station, in the home and glory of God, and the promotion of His name. And after we have done all we can we are unprofitable servants; but thank be to God, we have an Intercessor.

REPENT AND BE BAPTIZED.

BY WILFRED RICE.

"PETER said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38). There has been a great deal said about repentance, baptism and the Holy Ghost, that it almost seems needless to say anything more on the subject; but I think a few Bible thoughts on the above, especially will not harm any one, but to practice them would be a great gain to the newly-joining soul, which is a joyful thing to us than this work, and what a lamentable thought it would be to think my own should neglect to feel his soul on the Board of Life.

We should have faith in the Word. What word? Why, Christ's. Not some you, weak mortal man who will teach to combatants the doctrines of men. "My work they are truth and they are life," says our blessed Savior. Repentance, which makes us sorry for our sins, and that we have disobeyed our blessed Master's will, should precede baptism, and then we are fit subjects for baptism. Then we are to be baptized in the name of Jesus Christ, and what else? "For the remission of sins." And what else? "For the remission really mean." We might say, simply to pardon, or the act of taking away, or removing our sins so that they will not be accounted against us any more. Then the promise is, we shall receive the gift of the Holy Ghost. A gift that we will all strive for, and strive lawfully; that none men and women would have that gift, and others could use the workings without being laid.

There are many, you may, who think and say, they have this great gift and have not, because they do not obey the truth. There are many unrepentant in the Scriptures to them, that keep them from obeying the Word, and that receive are unbelief, because they don't believe. Christ. What is baptism, and how is it performed? Does the Savior leave us in the dark? No. He even gave us an example, as in all occasions. Where did He go? To Jordan. Where was John baptizing? In Jordan. "And there went out unto him all the land of Judea, and all the Jews of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." (Mark 1: 5). Could not John have gone to his home and sprinkled them? Certainly, but that would not have been baptism. This, some might think rough talk, but it is the truth. John baptized as he was commanded. He knew sprinkling or pour did not mean dip.

FEEL YOURS FREELY TEST; whoever fears God fears to sit at ease.

FALLING LEAVES.

They are falling, slowly falling,
 I thank you for the forest aisle—
 Tossed from the noble branches,
 Where they waver in leafy pride,
 They are falling in the valleys,
 And the birds in sunny spring-time,
 Flout their dainty most fragrant.
 They are falling, softly falling,
 Close beside our cottage door—
 Pale and faded, like the loved ones
 That have gone forevermore.
 They are falling and the sun-beams
 Shine in beauty on the violet spring,
 Yet the faded leaves are falling—
 Falling on the grassy ground.
 They are falling on the streamlet
 Where the silvery waters flow,
 And upon its placid bosom
 Onward with the waters go;
 They are falling in the churchyard,
 Where our kindred softly sleep,
 Where the life winds of summer
 Softly o'er the loved ones sweep.
 They are falling, ever falling,
 When the Autumn breeze sighs—
 When the stars in beauty gladden,
 Bright upon the misty night sky;
 They are falling with the tempest
 Clash of the mighty hollow roar—
 When the furies wail and howl
 Sully high forevermore.
 They are falling, they are falling,
 While our saddest thoughts still go
 To the sunny days of childhood,
 On the dreamy long ago;
 And their faded hues remind us
 Of the bright hopes and dreams—
 Faded like the falling leaves,
 Cast upon the life streams.
 Selected by H. J. NERR.

THE TWO WITNESSES, THE TWO OLIVE TREES, AND THE TWO CANDLES.

BY MATTIE A. LEAH.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth."—Rev. 11:3, 4

SEVERAL years ago we wrote a series of articles on the above subject, and having been requested to write on it again, we will try to do so, hoping we may be enabled to throw some light upon it. Since writing before we have studied the subject considerably, and have gained, we think some additional knowledge. Our views now are in the main what they were then.

The apostle Peter tells us that we have a more sure word of prophecy; "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (2 Peter: 1:14). Inexplicable and dark indeed would be the world's history, had for the gleam of light that is thrown upon it from the sacred pen of prophecy. The secret of Patmos gives us an epitome of successive ages, beginning with the opening of the seals and ending with the pouring out of the last or seventh vial; that is a period commencing near the time when John wrote, and ending with the second advent of Christ. But that which chiefly engaged the attention of the holy apostle, was the rise and development of a colossal power, an overshadowing evil in the church. This power we have portrayed in chapter 13th, under the similitude of a terrific beast. This power superseded the dragon or pagan power (see in verse 2, of chapter 13). This second power was again to be partly subverted by another power delineated in chapter 13, verse 11-18.

These three powers were to be the successive antagonists of the true church, the faithful witnesses of Christ. We cannot now however dwell longer on this branch of the subject.

It was during the dominion of the first beast, when the two witnesses were to prophesy clothed in sackcloth, for the time they were thus to prophesy, was just the length of time this beast was to exercise his functions.

We understand the two witnesses, the two olive trees, and the two candlesticks are only different forms of expression, meaning the same thing. The word here translated witnesses comes from the Greek word *martus*, whence our English word *martyr*. The word *martus* simply means a witness. But in the days of pagan and papal persecution to be a witness for Christ, was just equivalent to be that which is now meant by the term *martyr*. Then the profession of Christ, and implicit faith in His Word preceded to the cross, the rack or stake, it was an offense worthy of death.

We will now try to ascertain what is meant by the above terms. The apostle Paul calls the Old Testament believers (who by their doing and suffering for God, gave testimony to the truth of our holy religion) "a cloud of witnesses." And when the disciples had met together with their resurrected Lord, they again asked Him what was to them the most interesting question, "Lord wilt thou at this time restore again the kingdom to Israel?" He gave them to understand that the exact period when this glorious event was to be brought about, was not to be revealed to them. "But" said He, "ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria unto the uttermost parts of the earth;" almost the exact language of the Apocalypse, "I will give power unto my two witnesses." The two witnesses then are persons, or a succession of persons, in short the faithful followers of Christ.

We will next try to show that the two olive trees mean the same, by referring to Zechariah 4:11-14; we find that the angel explains the two olive trees to be the two anointed ones, that stand by the Lord of the whole earth. Under the law persons and things set apart for sacred purposes, were anointed with the holy oil; which appears to have been a typical representation of the communication of the Holy Ghost to Christ and to His church. Hence John in speaking to the true believers who remained faithful and obedient, says, "But ye have an unction from the Holy One;" "But the anointing which ye have received of Him abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." The two olive trees, or the two anointed ones, then are Christ's faithful disciples, those who are led by the Spirit, "Who walk not after the flesh, but after the Spirit."

We will next try to prove our position with regard to the two candlesticks, and this we can easily do by referring to Rev. 1:12, 13-20. John saw His glorified Master in the midst of the seven golden candlesticks, and the seven candlesticks are explained by the Lord Himself to be the seven churches of Asia. Now when we speak of a church, we naturally call to mind some edifice or building, but the word was not so understood formerly. The Greek word *ekklesia* rendered church, denotes an assembly met about business, whether spiritual or temporal. The church of Christ then denotes an assembly of believers, met to worship and adore His glorious name. With such assemblies wherever they may

meet, and under whatever circumstances they may meet Christ's divine presence will ever be with them, for such is His comforting promise.

But the number of these witnesses are said to be two. What can be meant by this? The reason why the number two is employed may be that, under the Mosaic law two witnesses were necessary to constitute a valid testimony, one might be employed, but two were essential, and it may therefore imply that during the terrible eclipse which enveloped Christendom during the dark ages, the witnesses of Christ were reduced to the fewest number that could render a valid testimony.

By referring to history we find their number was numerically two, for there were two contemporaneous lines of witnesses protesting against the popular corruptions, and "judicating the blessed truths of the Gospel. These were the Paganists in the Eastern division of the Roman Empire, and the Waldenses in the Western division. These messengers of Jesus, these anointed ones, here aloft the torch of truth during that dark and doleful night when ignorance and superstition were spread like a thick pall over men's minds. Christ calls these two witnesses, my two witnesses, thy witness of xx. One thing strikes us forcibly in reading the Apocalypse, it is this; whenever an error is being promulgated and practiced on earth, we have a corresponding but contrasting scene proclaimed from heaven. The truth that He is revealed to us from the Apocalypse heaven, shows forcibly the correlative error contemporaneously held here. On this occasion, our Savior declares that His witnesses, witness of Him. They bear testimony to His truths, they proclaim His laws, they vindicate His doctrine.

Now we find from history that an opposite state of things was prevalent with the great body of professed Christians. Opposite, and contrasting errors were popular at the time when the testimony of these faithful ones was given. We will now give a few quotations from historians, to show that our above assertions are correct. Gibbon says, "The use and even worship of images was firmly established before the end of the sixth century." Again, "The Christian of the sixth century had inensibly relapsed into a semblance of paganism. The throne of the Almighty was darkened by a cloud of martyrs, saints and angels, the objects of popular veneration." Mosheim writes of this very period, "At this time true religion, weighed down by a heap of insane superstition, was unable to raise its head. The early Christians were wont to worship God and His Son only; but in this age (sixth century) they who were called Christians worshipped the wooden cross, the images of saints, and the bones of men." Coleridge says, "The pastors of the church had gradually changed the life and light of the Gospel into the very superstition they were commissioned to dispense, and thus perverted Christianity in order to christen paganism." How true the above strong language, for we learn at that age of fearful declension, the very temples of idolatry were without any violence done in making the change transformed into Christian churches.

In the year 604, the Pantheon at Rome, which contained the images of all the gods of the heathen, was thus quietly transformed into a Romish temple, and the images of the gods were christened by the names of the saints of papal Rome. The dragon quietly resigned his seat to the beast. In this era, that is in the

fifth and sixth centuries, were developed all the elements of the predicted apostasy. The most frivolous ceremonies were introduced, and a strict conformity to these were called devotions, no matter how profane, licentious or wicked the life of the individual; on the other hand a non-compliance with all the institutions, and rites of Rome, were considered the offender to proscription and death, no matter how pure and spotless his life.

Again Christ says, I will give power unto my two witnesses and they shall prophesy. The word prophesy has considerable extent of meaning, sometimes it means to foretell future events, and sometimes it signifies to be inspired to speak from God.

The Lord said to Moses, "Aaron thy brother shall be thy prophet;" that is, he shall explain and interpret thy sentiments and commands to Pharaoh and to his people. Now Jesus says, "I will give power unto my two witnesses, and they shall prophesy." Ah! these two witnesses shall do a great and mighty work, they shall speak from God, they shall explain and interpret the sentiments and commands of Jesus, in spite of all the denunciations, and persecutions of Rome. These holy ones of whom the world was not worthy, who wandered about in sheep skins and goat skins, who retired to the most inaccessible portions of the earth, who sought refuge amid the fastnesses of the Alps, brought down the truth pure and undefiled from the apostles. The following is a testimony of the Waldenses by a bigoted Papist and bitter enemy. "They are solitary, modest; they have no pride in clothes; they do not carry an commerce, that they may avoid falsehoods, outis and fraud; they are chaste, and abstain from lying and swearing, only they blaspheme the Roman church and clergy." The same writer also speaks of their desire to propagate the truths of the Bible, he calls them "the sackcloth-wearing heretics." But what is the secret of their success, whence do they derive their strength? all comes from Jesus, "I will give them power." "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands."

The length of time that they shall prophesy, is next given; "a thousand two hundred and three score days," the same period that the woman was to remain in the wilderness (Rev. 12: 6); that the first beast was to exercise his terrific functions; that the little horn of Daniel was to wear out the saints of the Most High (Dan. 7: 25). That the above dates all refer to the same period we have no doubt. It is a period of 1260 literal years, during which that "mystery of iniquity" which had already manifested itself in Paul's time (2 Thess. 2: 7), should have become developed. This period of 1260 years was to be the time of its universal and almost unchecked agony; when pride, and error, and vice and ignorance should be dominant; a period called by historians "dark ages." But amid all this darkness and perversity, Christ sustains His faithful followers. The gates of hell cannot prevail against His church. They are the two candlesticks emitting rays of light, amid the surrounding gloom!

(To be continued.)

FARR and the cross are inseparable. The cross is the shrine of faith, and faith is the light of the cross.

A GOSPEL DRESS.

BY DAVID L. WILLIAMS.

DID God in the Gospel anywhere command how we should cut and make our apparel? We answer not directly, but indirectly He did. Let us see now how that is. Well, He commands us not to be conformed to this world. Just let us try this command on a little and see what the result is. Now suppose one of the present popular churches should resolve to pay due regard and strict attention to this command, at this time and from hence forth. At this date they are garbed in the present fashions; but next year the world changes the fashion a little; still aspiring for something a little more showy and stylish. The change however, is but a slight affair the first year, but they still continue to change the first, second, third and on for years to come, so that in the course of time, the present fashion will become very odd; yet there is a church that does follow them. They knew that God was exact in His counsels and firm in all His ways, and that every disobedience and transgression would receive a just recompense of reward; consequently they could not change as the world changes, hence would be obliged to retain the same identical order in dress, or to violence to one of God's plain commands. Now there is no question about this matter; one or the other is positive. We have either got to denounce the world and cut loose from it, hence sanctify it unto ourselves and ourselves into it, or court its favor, its fashions, and thus do positive violence to one of God's plain commands, and be subject to a just retribution in the day of judgment.

But the above supposed church don't do so; they don't intend to run any risks, but are determined to purify their souls by obeying the truth; hence they are established in a certain order of dress. This dress, as a matter of course has to be cut and made in accordance to this order, and if this church follows and observes this order, they will be the favored of God; for God is a God of order. As above seen, this church has an order in wearing of their apparel, and it is a Gospel order too. And why? Because the Gospel command stopped them from following the fluctuations and changes of a fashionable world. God saw that there was no use of so much changing, that the order of the present year would be all sufficient for the next year, and also for all time to come; that is, if the order is what is truly embraced. The word order, that is, decent and in order truly; and so arranged or cut and made for comfort's sake. To be decent and protected from the inclemency of the weather. God saw that we positively needed nothing more, and that changes of fashion tended in its nature to foster pride, that would damage every one that would become its participants. He saw it strictly important to give the command, or He never would have given it and He never has given a command, but that He intended it to be respected by us, and it is highly important for us to obey it, and if we don't, the consequence will be a fearful one with us in the day of judgment. Then on the other hand, we should obey the order that God designed when He gave the command in regard to dress as in every thing else.

We have an established order. The above supposed church has obtained this by the counsel of God, as in the Gospel. The cut and make of this order of dress,

is not commanded just in so many words, that is not every dimension directly given, yet it is indirectly given, and we cannot, do violence to it, or we do violence to the command. The present fashion being established as an order by this supposed popular church which has resolved to strictly regard and respect this command, must and will stand if they ever after prove faithful; none of its members can deviate—turn to the right or left without doing violence to this order, hence become transgressors.

Now, friendly reader, the above is precisely the way the Brethren obtained their order of the wearing of apparel. Reverential respect for the above command, and a resolve to fear God and keep His commandments which is the whole duty of man. So they thus establish an order or rather the Word of God did it, and we should prove to be loyal to it, if not we certainly will bring God's judgment upon ourselves. The above command is not confined to dress alone by any means; it has reference to all worldly affairs. We are not permitted to conform to the world in any respect as pertains to its own affairs; such as its gatherings and societies, whether secret or public; anything that vain man or a set of men has desired or instituted for amusements or to draw into worldly circles and worldly associations; the purity of our soul and the perfection of our salvation, demand that our lives be cut loose from the world, and our time be spent in the strict service of God; not amusing ourselves with the worldly vanities as associated with worldly gatherings, for God is not there, hence if we are there, we are not in fellowship with God, our salvation is very uncertain—very doubtful; for we can do nothing except God be with us. Did any of you, when you were at the show, fair or picnic, etc., feel the fellowship of God's dear Son? Did you ever ask yourself this important question? "Is God with me here; do I feel His Spirit communing with my spirit here amid all this revelry, laughing and sport?" If not, something is wrong, and it is all your own fault, and not God's.

HOW TO PRAY WITHOUT CEASING.

BY SOAM WINKER.

PLAN a person pray without ceasing?

I know there are some people who think a person ought to be on their knees when they pray; therefore think it is impossible to pray without ceasing.

I will give my simple views on it. A person may begin in the morning of his pilgrimage in life, or in the morning of each day, pray when you wake up in the morning. "I praise Thee O Lord for thy kind protection through the dark and shady hours of this night; and as I am permitted to rise and put on my earthly garments, to clothe this earthly body of mine, O Lord wouldst thou also clothe me with a robe of righteousness, that I may obtain from all unrighteousness and that I may lead a peaceable and quiet life all day." Then I kneel up in prayer in my store or fire-place; then I praise the Lord to kindle a flame of sacred love in this cold, heathen heart of mine. Others can do likewise when they wash their hands and face, when they pray to God to wash and cleanse them in the blood of the Lamb, and cleanse them from all evils and sinful lust.

Then next, as we are heads of families, should call on all the family together around the family altar, read a chapter or a Psalm and then admonish them to

the best of their knowledge, in the nurture and admonition of the Lord; sing and pray with them in family worship. When we go to the table, we can thank God that we were permitted to attain partake of this precious food, to nourish our frail bodies, and also ask Him to feed our souls with the Bread of Life, that we may grow strong in the knowledge of the Lord. When we go out to plough, we can again pray to God, as we plough up the ground to plant or sow our temporal grain. We also can apply it in a spiritual point of view, and pray God to break up the fallow ground of our hearts, and make deep the furrows that the seed sown may root down and spring up and bring a hundred, sixty or thirty-fold, all to his name's honor and to the benefit of souls immortal; and so on in all our earthly labors. We can apply it in a spiritual point of view, and thus can have our hearts and minds in a frame of prayer all the time. If we do this, we can pray without ceasing, and are not very apt to get out of the path of duty. Never go to gatherings where the Lord can't be a guest. When we have our hearts wholly and solely upon God and His goodness, we will not be likely to go or walk in forbidden paths. "Seek ye to enter in at the strait gate" (Matt. 7: 13).

It is when we get out of the path of duty, and wander away in forbidden paths, that we get into trouble with Satan; for he claims that ground, and when we get out of it he accuses us, and if we don't get out of it he will overcome us, and claim as his victims. It is also so when we are out of the element of prayer that we fall into divers temptations—then we get into bunkering after things that will give us trouble and sorrow. Therefore let us always watch unto prayer, and if we do this, we will pray without ceasing. Let us be engaged in whatever occupation we may, we should remember that the all-penetrating eye of Jehovah is over us. Then why not heed Him when He can look into the very recess of our hearts!

ON CLOSE COMMUNION.

BY ELIZABETH TRIMAN.

WHEN said they unto Him, what shall we do that we might work the works of God? (John 6: 28). Now I claim that believing His works is doing it also, and if they believe and do not the work, have they a right to eat of that bread or drink of that cup? For Christ says, "I am the living bread which came down from heaven." Has any one a right to take of that bread, unless they come in the way that Jesus has laid down for them? Now if any one does not the work, they are not worthy. Christ does not tell any such to eat of His body, or to drink of His blood. It is only for believers, and if they have faith without works, it will profit them nothing; any one in this condition is outside the church of God, has no right to commune; for there are two ways, a right way and a wrong way, and we are on either one or the other. There is but one way to get to heaven, and that is the way Jesus has told us to go in His Word. But there are a great many wrong ways, and Christ's Word does not give any one a right to commune if they are on one of the wrong ways. I claim there is no close Communion; for the Communion was given to the followers of Christ, and all that follow Him have a right to that bread and wine that Jesus left for His followers. He never gave it to the world, and if the world

takes it He tells them in His Word what shall become of them.

ANOINTING THE SICK.

BY J. Y. ISAVELL.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (James 4: 14). Now if it is a benefit for the sick to call for the elders of the church to be anointed, is it not their duty to do so, without asking him concerning his desires whether he wants to get well or not? James does not say, let him ask first the question, but he saith, "let them pray over him, anointing him with oil in the name of the Lord." We believe then that it requires faith that it may be done, "in the name of the Lord." So then I believe the sick cannot help himself, if all done in faith, he shall be raised from his sick-bed; because the "prayer of faith shall save the sick, and the Lord shall raise him up"—not may he; so shall he be raised up? yes he shall be raised up in this present life; not-as some have it at the resurrection day, because there shall be no sins forgiven them.

I understand if we commit sins they must be forgiven in this life. Again James says, "and if he has committed sins they shall be forgiven him," if it is all done in good faith. Brethren, we must believe; if not, the sick I suppose will die with his sins. O for more faith, is my prayer; for "the fervent, effectual prayer of the righteous man availeth much."

THE POWER OF LOVE.

ABSENCE, we have often been told, cannot conquer love. The victory of love over absence, when that love was grounded in presence, is no strange thing. It is part of every family history, and consecrates all our griefs. But to love one we have never seen, known to us only by the biography and by a spiritual power we cannot explain, is one of the mysteries of the grace of God. And yet it is a fact.

Children, who know hardly anything of principles, philosophers weary of theories which yielded nothing but chaff under the frail of logic, have found in the love of a personal Lord the answer to every longing of their hearts. Here is one of the greatest facts of human history; there once lived and died and ascended from earth a Man, who though never seen on earth again, has commanded the hearts of millions, with an attachment whose bonds, like those of gravitation, are at once invisible and almighty.—St.

They who say they are of the church, who are in the affection of truth and not in the good of truth,—are much deceived. Every one who lives in the good of clarity and faith, is a church and kingdom of the Lord; and hence also is called the temple and likewise the house of God. The church in general is constituted of those who are churches in particular, however remote they are from each other as to their place of abode. They alone are of the church, in whom the church is; and the church is in those who are in the affection of truth for the sake of truth, and in the affection of good for the sake of good, who are therefore in love toward the neighbor and in love to God.

any other time. We would regret that the old-time practice of rigid examinations for applicants for baptism is beginning to fall into disuse in many localities, and some being required upon the cross of Christ. It is right that candidates should "bring forth fruit meet for repentance," and show by their actions that they are fully resolved to forsake the world with all its allurements. It is evident that the order he had before them is fully, and that they know just what they are doing.

As to how many should be received on one meeting, the Bible prescribes just as often as it does less than once. As long as we do not receive over 3,000 in one day we need not fear of transgressing the privileges vouchsafed to the church by the Apostolic example on the day of Pentecost. But we mean that they must come right, and show that they are sincere. Of course some may be in the gall of bitterness, which will not flourish till full baptism, yet will not be allowed to enter any from joining the Lord's work forward. Let us never do our work well, and in the name of the Lord for the glory and honor of God, and then we will not regret having taken the right course. A. M. S.

"It is a most wonderful fact, that although the Jews have had a distinct political government for more than eighteen hundred years, and have mingled with the citizens of every nationality on the globe, they are to-day as clearly marked as a peacock and separate people, in all the days of Sabaoth."

JERUSALEM.—M. Simon Stampfer writes to the *Journal Chronicle* from the Holy City, that the farming-point in the high price of the necessities of life, which had prevailed in Jerusalem for some months past, has at length subsided. Prices of all commodities are dropping, and sanguine hopes are entertained that the coming harvest will be bountiful. The Committee of Bibles continue to import from Trieste and elsewhere cereals which are sold to necessitous persons, below the market price.

FISH.—Fish have been found on the lofty heights of the Rocky Mountains, 6,000 or 8,000 feet above the present level. Of course, this proves that the water at one time covered the Rocky Mountains, yet, some years ago, the water of the sea retreated, and the fish could not have covered the higher mountains, as there was not water enough on the earth for that purpose. When the Bible speaks of the waters covering the whole earth, these learned skeptics cannot believe it, but when they find fish high up on the top of mountains then it is all right. They can see how the water got to the top of the mountain, and how those fish got up there, 8,000 feet above the level of the sea, but for their lives they cannot see where the water came from to cover the whole earth.

LYMAN ALBOTT'S COMMENTARY ON LAMK. published by A. S. Barnes & Co., New York, is the most interesting volume yet received at this office. The mechanical part of the book is good, being printed on good paper and well bound. The arrangement of the book is the best we have seen. The notes are short, but to the point, and in the main correct, though we cannot expect commentators, whose full particulars of the general principles are very good, to be so minute about the words of the Bible. The book, we think, will supply a long-felt want. We are exceedingly anxious to examine the comments on Matthew and Mark, and also the volume on John, and then we have something to say in regard to the words of the Bible in his classes. Price \$1.50, and may be had of the publishers.

THE Independent, a religious weekly, published in the city of New York, is disposed to throw fuel on the plain head-dress usually worn by our sisters, and even stops to ridiculing. It calls us our "leading ladies," might better call us "leading among the people," just because he speaks of modesty and simplicity among the people of God. We think the *Independent*, when it resorts to such slanders as that, is lowering its own credit in the estimation of the people. If it cannot sanction our mode of dress, it certainly can use respectable language when speaking of us. We could not expect any thing better from some secular papers, but when it comes from a high toned religious journal, we are led to conclude that even fully educated and polished editors, will sometimes forget that Christian courtesy and purity of motives that should characterize the moderator of the opinions and conduct of the reading people of our land.

HAPPY WOMEN

IMPATIENT women, as you will
In cheerful hours tonight, to hear
The sound of steps that, soon or late,
Shall come to music to your ear!

Forget yourselves a little while,
And think in pity of the pain
Of women who will never cease
To have a coming step again.

With babes that in their cradles sleep,
Or cling to you in perfect trust;
Think of the mothers full of grief,
Their babies long to be laid fast.

And when the step you wait for comes,
And all your world is full of light,
O woman, sit in happy hours,
Pray for all homeless souls to-night!

—Selected.

BREVITIES.

—John Wolf, the ballist entitled the "Railroad to Heaven," was published in the *BRETHREN AT WORK* last year.

—From the *Frederick*, we learn that a man sixty years of age, named Wolf, and resident of the Blue River church, Ind.

—The Free Masons in France have fully adopted the almighty principles, have voted God out of existence, and proceed to do homage to *Venus*.

—The health of Pope Leo is reported as declining daily. He will soon leave the Vatican for his health. In some quarters here it is entertained that a new Pope will be elected before the first year of Leo's pontificate is closed.

—Brother C. M. Ely, of Elk, Pa., is now at Dr. Wille's Mountain Home, Berks Co., Pa., under treatment, and will likely remain some time.

—All the money sent to Denmark for the people's school in the vicinity of the house of that church there and applied by him as directed by the church.

—Send the money for food, clothes and home comforts. That is now spent for strong drink, and not a single person in the whole land needs or uses any more.

—Over 800,000,000 spent yearly in this country for intoxicating drinks and tobacco, the larger portion is spent by our employed or laboring class.

—The Farmer General has been used to assassinate Emperor William. Thirty large and small shot were fired into his head, arms and body, but some of them seem to have wounded fatally. The old man is quite weak from the loss of blood. He may yet recover.

—The *Federalist* General has given orders that hereafter postmasters will not be allowed to attach stamps to letters for any one. The order is given so that no blame may be attached to the officials in case letters should miscarry.

—The committee on the revision of the Old Testament at Westminster, England, have completed their fifth session. They have revised the translation of the historical books from Genesis to Nehemiah, inclusive; the Psalms, Isaiah, Obadiah and Jonah. The work is thus making slow but sure and steady progress.

—Some articles written with a pencil have been rejected on the account of being too illegible. The best and safest way, is to use good black ink.

—A severe storm passed over Quincy, Ill., on the morning of June 2nd, doing considerable damage to property.

—Our correspondent, who does not give his address, but has written a short article entitled, "Hints to Young Ladies," will please try his hand on another subject. With proper training he may become a good writer. This is the only way we have of reaching him.

—Some of our correspondents take the common note paper, spread it out and write the lines clear across both paper. This makes it very difficult to read for our correspondents. The common note paper page is sufficiently wide for manuscript purposes without spreading out.

—The Brethren at the Walkden Grove district, Stephenson Co., Ill., will hold their Love-feast at their meeting-house, on the 21st of June, commencing at one o'clock. A general invitation given.—*E. Ely*.

—In answer to an inquiry, we state that Bro. B. S. Godard's address is Ambury, Noh. It will be convenient for our correspondents in No. 20.

—There are now good hopes for England and Russia to settle their difficulties in a European Congress which will likely meet some time in June.

—Ministers who travel and preach where they are not expected, and do not have their names on their certificates of membership, showing

that they are in love and union at home. This is the check is too much neglected.
—The Superintendent of Police in Chicago, announces that 600 saloons have been closed up in that city.

—The Catholics of Spain have imprisoned an American Brethren and are endeavoring to establish a place of worship in Alcoy.

—At a meeting of the Ashland College Trustees, June 4th, Bro. S. Z. Sharp accepted the office of President of the college, and has been appointed general agent to collect and appoint curators for the institution.

—A correspondent of the *East River* township, sends the *Free Way*, Ind., Sentinel, an account of the death of a young man, named Perry Koltz, who died some little time since at the age of 22 years, and who, Bro. Koltz had attended a dance. On Saturday morning he got up and while putting on his shoes, one of his shoestrings broke, when he began to curse and swear in a terrible manner. He was instantly stricken with a fit, without speaking another word. The people of *East River* township regard this strange death as a sudden and awful dispensation of Divine Providence, and a terrible warning to profane swearers. Truly God is not mocked. Whosoever a man saith that he will forsake the world, the father and the mother, and cleave unto me, and keep my commandments, and I will give unto him the kingdom of heaven, and he will not keep them, he shall be cast out, and his portion shall be with them that do not keep the commandments.

—A number of brethren and sisters left the part of the State last week for the purpose of attending the Annual Meeting.

—The brethren at Middlefield, ten miles South of this place, held their first last Thursday and Friday. The meeting was a pleasant one, though the rain, on both days, kept many away from the meeting.

—Brother Ebbelston held *Lanark on route* for the A. M., on Tuesday night the 4th inst., and is expected to spend some days visiting before the meeting.

—Brethren of the Pine Creek, congregation, South-east of here, held their first last Sunday and Friday. The meeting was a very good, and the meeting also to have been a good one.

—Brother Slaus, Newtonia, Mo., has arranged to start on his preaching tour. He will likely be in the city some little time.

—There will be a Love-feast in the Middle Creek church, near New Enterprise, Somerset Co., Pa., on the 10th of June. The notice reached us too late to be inserted in the proper place.

—The article on the "Two Witnesses," by Mattie A. Lear, commenced in this issue, was written in answer to a query on that subject, kindred as early last Spring.

—In addition to the Pope being ill, he is said to be very depressed in mind, and almost incapable of abdicating. His path, in this enlightened age is not very smooth.

—Over 1,400 women and children were lately burned to death in China. They were refugees from the Chinese war, and had sheltered in a large relief depot, surrounded with a strong fence of reeds and wattle stakes plastered with mud, and having but one place of exit. This inflammable staff took fire one cold morning, literally roasting hundreds of the unfortunate inmates. The scene was horrible.

—Some startling developments regarding grave robbing near Oremouth, Ohio have lately been brought to light. The discovery was made in the Ohio Methodist College.

—The Brethren at Woxe will be sent from the 1st of June to the 15th of next month. This is the price for six months subscribes.

—A collision between two iron-rail vessels took place near Dover, England, resulting in sinking one of the vessels instantly. Out of 400 persons, only 18 escaped.

—The Government is now making serious difficulties with the Indians in Idaho. Numerous large and small bands are robbing the country, and committing depredations to settlers and property in the vicinity of Boise City. Several whites have been killed.

—Messrs. Montefiore, the Hebrew philanthropist, ninety-five years old, is still laboring for the restoration of Jerusalem.

—The *Confessor* comes, a Russian newspaper, says: "The box-car was the only place frequented by the Jews during the only place frequented. A free Christian and international province must be made from Jerusalem to the banks of the Jordan, and international institutions must be given to it."

—The 1st of August at the feast in Cedar Co., Iowa last week. Wm. Harris was advanced to the second degree of the ministry, and John Ebbelston elected deacon.

—A certain writer says: "If I meant praying and reading God's Word in the morning, nothing else would I do. How many of us say they will, and do not do it, and so our faith, and consequent discontent and unhappiness.

THE GROWTH OF THE ENGLISH LANGUAGE.

NEW scholars ever are aware of the great changes through which the English language has passed in successive centuries. Following are specimens of the Lord's Prayer as used at various periods in English history:

A. D. 1188.—Fader our hevene, hale weide bieth our konge, emrin the keneiche, thi wille be doon in hevene and to erthe. The eueren thou breketh gif thou wilt. And weert our dettes as it yrethien ure doctores. And leue us sought into tentation, but deliuer us fro evill. Amen.

A. D. 1200.—Fadir ure in hevene. Hallowed be thine name, the kingdom come, thi will be don in us in hevene and on erthe. Our ureth doctes as it ure tentation; but deliuer us fro evill. Amen.

A. D. 1570.—Oure fadir that art in hevene, hallowed be thine name. Let thy kingdom come. Thy will be done in us in heven, give us this day our bread, our dettes, forgive us our dettes, as we forgive our dettours. And lead us not into tentation, but deliuer us fro evill. Amen.

A. D. 1594.—O our father which art in heven, hallowed be thy name. Let thy kingdom come. Thy will be fulfilled as well in earth as it is in heven. Give us this day our daily bread. And forgive us our trespasses even as we forgive our trespassers. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory for ever. Amen.

A. D. 1581.—Our father which art in heaven, sanctified by thy name. Let thy kingdoms come. Thy will be done, as in heaven, on earth also. Give us to-day our superabundant bread. And forgive us our dettes as we forgive our dettours. And lead us not into temptation. But deliver us from evil. Amen.

A. D. 1611.—Our father which art in heaven, hallowed be thy name. Thy kingdom come, as in heven, so on earth also. Give us this day thy bread. And forgive us our dettes as we forgive our dettours. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory for ever. Amen.

The above is worthy of preservation. It shows very vividly how the English language, as we now have it, has changed and grown in 700 years, until it has reached its present form and shape. All living languages are subject to slow changes, and finally to complete changes of men, but plain enough when we institute a comparison between the different times. The English language is not yet perfect, and will probably undergo as great changes in the future as in the past.—*Religious Telescope*.

"The church is God's jewelry.—His working clothes, where His jewels are polished for His palace; and those He especially esteems and loves, He dresses in the robes of holiness, and adorned His tools upon which." Let none of them shrink from the Master's touch, though it be the severest affliction. Those whom he loveth be clothed."

"Truth will not arrange any person's opinions in the capacity of a sheet of error, for some other error grimmer to shoot at. It will simply, kindly shies, and lovingly enlighten all concerned with it. However rusty any may be, few, or none will willingly shut, and quietly be rubbed until they shine brightly for they will think, and with some good reason too, that the dust, made in the process of scoring, will so blind the eyes of the operators, that they will never see the shining."

The German Baptist Publication Society of America, have recently completed and dedicated a new building in the city of New York, the German Baptist Publication Society of America, have recently completed and dedicated a new building in the city of New York, the German Baptist Publication Society of America, have recently completed and dedicated a new building in the city of New York.

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A HOME.

WHAT is a home? A guarded space
Wherein a few, mutually blest,
Shall sit together, face to face,
And look and pore and all be rest?

Where cushioned walls rise up between
Its inmates and the common air,
The common pain and joy and care
From blows of fate or winds of care?

Where art your blissions wrong and free,
And pleasure fall her stolen wing,
And every laden moment be
A precious and peculiar thing?

And put and future, softly veiled
In hating mists, shall float and lie,
Forgotten half, and unassailed
By either hope or memory.

While the luxuriant present weaves
Her perfum'd spells around us, unseen,
Beholds her garments, henge her tresses,
As for the pleasure of a few?

Can it be this—the lone-eyed thing
Which wanders on the restless floor,
Unsheltered beings, hinds on wing,
Aspire to, dream of, Christian "home"?

No. Art may bloom, and peace and bliss;
Grief may refrain and Death forget;
But if there be no more than this,
The soul of home is wanting yet.

Dim image fainter far glory caught,
Fair type of finer things to be,
The room's some part 'neath one's thought
As lesson for all men to see.

Its lungs burn fastly in the night;
Its fire-glowo tapers sulk;
Their clearing and abundant light
On helpless folk uncomforth.

Each sweet and secret thing within
Gives out a fragrance on the air—
A thankful breath, soft faith in
A little smile from others' care.

The few, they back in closer bond;
The many catch the farther ray,
And some seem glad to find the seat,
And love and heaven less far away.

So the all miracle now
Is wrought on earth and proved good,
And crumbs appointed for a few,
God bless, suffice a multitude.

—Selected.

THE CROSS AND CROWN.

BY E. L. WINTZ.

I N reading about the suffering and death of our Lord and Savior, Jesus Christ, we find in the 11th chapter of St. John's, those words "And he bearing his cross, went forth into a place called the place of the skull, which is called in the Hebrew, Golgotha: Where they crucified him; and two others with him, on either side our, and Jesus in the midst." How humiliating, thus to die! How degrading, when we think of the countless love of our heavenly Father, who gave His only begotten Son to be sacrificed on the Cross as an atonement for the sins of a lost and ruined world; that, through Him, might be saved from everlasting misery and woe; and that His blood should be made the work and love of Jesus—who for love of us, in obedience to His Father's will, was willing to bear the Cross, to bleed and die upon the Cross—guilty of no crime, that we, through His suffering, might be made free, and inherit eternal life. Should not our hearts be filled with awe and gratitude to that Supreme Being who has thus opened a way whereby sinners may be saved from death and destruction? Should not we be willing to bear the Cross, to give up the vain and selfish pleasures of this world, to give ourselves up to true happiness, and strive to obtain that perfect joy that remains for the children of God? Yes, it is our duty, as well as privilege to accept this kind offer of salvation before it is forever lost. If we are willing to give up the pleasures of this world, and Satan is ever ready to lead the wandering tent away. Especially does he try those who have made a public profession of religion, to get them to turn aside from that straight and narrow path that leads to heaven, and give up their steadfastness; ever looking forward with an eye from from the tempter's snare. Our Savior has said: "No man having put his hand to the plough and his eye to the east, or to the west, or to the south, is able to see the kingdom of God" (Luke II: 62). It therefore becomes necessary that we should faithfully to overcome every obstacle that Satan may place in our way. We must expect trials as we journey through life; they are sometimes sent to check us, to bring us

nearer to the Cross, and help us more plainly to see our unworthiness, and seek help from on high. Oh! that we could be more faithful in doing our duty! The Savior says, "If any man would come after me, let him deny himself and take up his cross and follow me" (Luke 9: 23). Again He says, "Whoever doth not bear his cross and come after me, cannot be my disciple" (Luke 14: 27). What is to be our promised reward, if we prove faithful to the end? A motionless rest, and a glory that we see eternally in heaven. Jesus has borne the Cross, endured the pain, and is now wearing the crown, sitting at the right hand of God; and we are to be joined and joint heirs with him in glory, if we do our Father's will.

We are very apt to complain, to think our trials very great, forgetting that without a cross there will be no crown. We may ever strive to live, that we may have a right to the tree of life, and enter in through the gates into the city.

EXCISE-MAKING.

BY D. M. PUTERBAUGH.

THE subject that I have selected to write upon is a very important one—one that is of great pecuniary importance to our country, and one that will help us to understand our trials very great, forgetting that without a cross there will be no crown. We may ever strive to live, that we may have a right to the tree of life, and enter in through the gates into the city.

I find that in getting subscribers for the BRETHREN AT WORK, those brethren who are the least intelligent and able to do more business than those who are poor. They are sometimes, like this: The paper costs too much, and so that they can get the *Fruit and the Mill of Chicago*, or some other paper for half the money. Now, these papers are very good in their price, but they do not contain reading matter that is of any use to the Christian, or the building up of his soul's welfare. Those very brethren have large families growing up around them. They must and will have something to read, if they do not have any thing to read; and we placed at their disposal, they will be very apt to take to reading novels or other worthless books; for this world is full of such books, and when children once get their minds centered on these books, it is no easy matter to get them to return to the right channel. Restriction do not let your children rise up in the judgment, on that great day and say: "You did not provide for me suitable books and papers, and encourage me to read things that would have been of some benefit to me." You did not do so, and now I must go down to destruction." O brethren, there will be no time then for you to make excuses. Let us do what we can in this world for the use of our Master, and then we will have nothing to regret in all the world to come.

THE BRETHREN AT WORK makes its weekly visits to our homes, and is read with great pleasure by all of the family. My God bless the dear brethren editors, and may they be the cause of bringing many souls to Christ, through the reading of their paper.

ON PRAYER.

BY B. T. PUTERBAUGH.

PRAYER is the greatest privilege that we possess. It is the way in which we are to communicate with our heavenly Father. By prayer, we can obtain forgiveness, through Christ, for all our sins. By prayer, we can call down to the grace of God as our assistance, and to be prepared for the demands of His providence and protection of heaven. Prayer, teaches us to be dependent and submissive to higher powers. Prayer prospers all our works, and invokes the blessing of God to rest upon them. Prayer is the way in which we are to overcome every tribulation. Prayer spiritualizes the mind, purifies the affections, enlightens the intellect, and secures for us the assistance of God, without which we can do nothing.

CLOSE COMMUNION.

C. E. KIRKBY.

IT is often asked why we hold close communion? One would have thought that we were more anxious to be separated from the church, and then to join other denominations without even making satisfaction to the church, and then to commune with such members, would be inconsis-

tent. And how could we avoid it, if we would hold open communion with all that wanted to? Again, there are but few other denominations that believe in the Lord's Supper, and Presiding as we do, and for them to come and engage in our communion, is a terrible insult to the Lord's Supper merely to commune with us, and not believe in the two first ordinances, would be to commit a great sin; for Paul said that "work without faith is sin." It would cause us to have a communion, and not to concern the Lord's body, therefore would set and drink damnation to themselves, and we do not want any one damned, but will stand saved.

THE SAVIOR.

Description of Jesus by Publicus Thalerus, President of Julia in the reign of Theodosius Caesar.

WHEREVER Ives, at this time, in Judea a Jew of singular virtues, whose name is Jesus of Nazareth, whom the barbarians esteem as a prophet, but his followers love and adore; him as the offspring of the immortal God. He calls back the dead from their graves, and heals all sorts of diseases with a word or a touch. He is tall and stout, and well shaped; of an amiable and revered aspect; his hair is curly, he rarely has white hair, falling into graceful curls, waving about, and parted on the crown of the head, running as a stream to the front after the fashion of the Nazarenes, his forehead high, large and imposing; his cheeks without spot or wrinkle, beautiful with a lovely softness, and usually adorned with exquisite symmetry; his beard thick, and of a color suitable to his hair, reaching below his chin, and parting in the middle like a fork; his eyes bright blue, clear and serene; look, innocent, dignified, serene and majestic in proportion of body, most perfect and captivating; his hands and arms most delectable to behold. He rebukes with anxiety, counsels with mildness, his whole address, whether in word or deed, being eloquent and grave. No man has seen him laugh, or weep, or be excessively pleasant; but he was wont frequently in the presence of men. He is temperate, modest, and wise; a man, for his extraordinary modesty and divine perfection, surpassing the children of men in every way.

The Savior is so solemn recognized in profane history that this consecratory contribution to his perfections is commendably valuable.

—Selected.

CHURCH MEETINGS.

BY J. S. BRELBY.

I N holding church-meetings, we find that all ways seem to be staying at home and read to ourselves, and do not come to church. I have been asked what we should do with these members? Our old brethren answered very wisely, working under the Spirit of God, when they said: "Lay the matter before the Lord; if He will, send some good men to go to time to be more faithful; induce them to come, tell them the evils that might be derived from such conduct." That we might bare ask ourselves two questions:

1. What is the reason for their staying away?
2. How should we induce them to come?
It is not the reason for them staying away, perhaps, because we do not regard them as we should, in being humble enough to help bear their burdens? Is it not because we are thinking ourselves far advanced than our brethren, and give no heed to what they say? Or if they say something that does not just suit us, give them a short answer and give no heed to the proverb, "A soft answer turneth away wrath, but harsh words stir up anger?" Is it not because we do not pray aright for them, that we drive them away, instead of drawing them there? Are not these some of the reasons? It is only too often the case that members are absent, being concerned, but for such we ought to pray to God, that He would give them grace, a willing, helping hand, that that same Spirit who is in the cause of Christ, admonish them, and if they are not willing, God has His own appointed way. But what shall we do with those who drive away from our brethren, and give no heed to what they say? For then we ought to pray that God might give them an obedient heart. He might give them such a desire to come, that they would drive away from our brethren, and say Him that He should give us such a heart, contrite heart, drive away all self in every matter pertaining to the church and our brethren. We should show them that we have but one church, and that we are all brethren, not only to the more prominent members, but also to those who feel that they are not standing as high in positions in the church as others, and we ought to give them to feel, and feel it

ourselves, that God has created us all alike in His own image, and that we have all an equal right to express ourselves.

Although He gave five talents to one, and two to another, (for He gave us the talents according to our ability), He gave us all the same promise, if we will but strive with those, for when that man came home from his journey and found that the one with the five talents had won five more, and the one with two, two more, He did not say to the first, go and rule over the second, but he said to them both: "Go and enter into the joys of your Lord; for you were faithful over a few things, I will make you ruler over many things." O brethren, let us show how towards each other, that we work not like those who will not share with those that we trust all alike, as He does. Make our churches known as loving and attractive as possible. If we all had a love in our hearts as Christ has, for us, we would all bear each others' burdens, help those who are weak, and would not want to have any way to favor those who are strong and sisters to come, for we would all come out of love for each other. If we would feel hurt by some brother in meeting, we would forgive him, and instead of passing by him, and not seeing him, we would see him, and minister to him, and so work together diligently, that we might receive the reward in these precious words: "O, thou good and faithful servant, thou wast faithful over few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord." But to those brethren and sisters that stay away, as it seems, on purpose, to keep ignorant of the rules of the church, I will say, bring not with the Word of God, trifles not which Christ's church, but things that will lead you to fall away from Christ, and the punishment of such, will be everlasting destruction.

WOMEN'S RIGHTS.

BY SARAH M. SANDERS.

WHILE reflecting on the church and its many privileges and duties, we are made to ask, Do we, as a church, exhibit to the world the same reverence and respect for the rights of brotherly love, and so work together diligently, that we might receive the reward in these precious words: "O, thou good and faithful servant, thou wast faithful over few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord." But to those brethren and sisters that stay away, as it seems, on purpose, to keep ignorant of the rules of the church, I will say, bring not with the Word of God, trifles not which Christ's church, but things that will lead you to fall away from Christ, and the punishment of such, will be everlasting destruction.

We meet for worship, sing hymns, (which should the sisters engage in, read a portion of Scripture, make no prayer, but we have never had a sister's voice in oral supplication; and why not? It is because our presider's or ruler's voice is not competent or gifted enough, or is it because the Gospel says, "Let the worship be unto the Lord, the Father, the Son, and the Holy Spirit, in and through Jesus Christ our Lord, and in His power." Is it not because we do not care for the souls of our brethren at home; nor engage in singing in church, for that is not simple.

But is it right for women to pray in private, so also in public, provided she doeth not hurt the church by being unwise and rash? Can we improve our talents, though we possess not one, by weekly prayer-meetings in every congregation in the brotherhood; thereby increase our love, confirm our hope, and perfect us in love. Let us, as sisters, minister's and women's love, set a fully example for the weaker ones.

THE HOLY LAND FUND.

A T the last meeting of the Board of Directors, the periodical of the Holy Land Fanatic Relief Fund was presented together with a large number of letters and telegrams received from Palestine through Sir Moses Montefiore and the Rev. Chief Rabbi. The latter described a number of afflictions which is truly appalling. When we are told that the famine is so severe that three to seven people die every day, we cannot but come to the conclusion that a calamity has fallen upon the land, the description of which is so terrible as to be as that which reaches beyond belief. Many words speak may now cease, urgent telegrams are now unnecessary; the Jewish communities of all tribes are face to face with an awful and terrible famine, and the Holy Land is absolutely dying from want.

—London Jewish World.

If we disclose the dictates of conscience even in the most trifling matters, or allow ourselves to do what we have some times been able to quite right, still shall grow more and more alert, until the voice of conscience has no longer the power to awaken us.

ANNOUNCEMENTS.

Notice of Love-feast, District Meetings, etc. should be brief, and written in proper register from other notices.

LOVE-FEASTS.

Char. River district, Merriam, Noble Co., Ind., June 15th.

95th church, Marshall Co., Iowa, June 15, at 10 o'clock. A. M.

Evangelical Church, Hancock Co., Ohio, June 16th, at 10 o'clock.

Steady church, Columbiana Co., Ohio, June 16th at 5 o'clock P. M.

Burr Church, Jackson Co., Kansas, June 15th at 8 o'clock P. M.

First Baptist Church, Seneca Co., Ohio, June 15th at 10 o'clock.

Center Creek church, Anderson Co., Kan., June 15th at 10 o'clock P. M.

At Rock River, Ill., June 14th and 15th.

Maple River, Johnson, Carroll Co., Iowa, June 15th and 16th.

Linn Co., Iowa, June 15th and 14th.

St. Charles church, Fulton Co., Ohio, June 15 at 4 o'clock P. M.

Berlin congregation, Seneca Co., Pa., June 16th at 3 o'clock P. M.

Rome church, Hancock Co., O., June 18th at 5 o'clock P. M.

The Catholic congregation, Butler Co., Iowa, intend to have their Love-feast, the Lord willing, June 29th and 30th. J. F. ECKHART.

There will be a Love-feast in the Southern district of the Naperville congregation, in Will Co., Ill., June 15th, commencing at 10 A. M., eight miles South of Joliet, at the house of Mrs. J. E. KERR.

The brethren of West Branch, Ogle Co., Ill., intend to hold their Love-feast, the Lord willing, the 18th and 19th of June, commencing at 10 o'clock. W. DAVIS.

We, the Brethren of the River Falls Church, Internal, the Lord willing, to hold our Love-feast on the 19th and 20th of June. Those coming by rail will please stop off at Hudson Junction, where there will be convergence on the day before the meeting, which is to be held at my residence, River Falls, Wis. W. H. ROBEY.

DIED.

Obituary notice to brief, written on one side of the paper, and separate from all other notices.

SHILLY.—Near Williamsburg, Blair Co., Pa., May 18th, 1914. Cause: Sclerosis of the Brain. Sincerely deceased. Age, 62 years. 11 months and 24 days. E. SHILLY.

CORRESPONDENCE.

From Plattsburg, Mo.

Dear Brethren:—

I have been requested that I should give a final report of our District Meeting. I will now proceed to do so.

The meeting for the Northern district of Mo. was held with the Brethren in Harrison Co., the Spring, on the 17th and 18th of May.—

Here all the churches throughout the District were represented by delegation. The meeting was in session two days, and some important business was transacted; a number of queries were considered and disposed of by the meeting in a very satisfactory manner indeed, there was a good feeling manifested through the observations of the speakers to each other.

There seemed to be such a consensus as a body, that we felt to say as Jacob did when he laid down on the rocky knoll, "The Lord has been here."

Among the most important business that was seen, was the mission work of Northern Mo. For a number of years this matter had been considered, but nothing could be accomplished to get the mission in a good co-operation with the District. At this meeting there was such a feeling of the mission, that the District meeting thought the time had fully come to open the door for the work, that it might commence in a way that all could assist in the noble work of evangelizing the District and preaching the Gospel has not been preached by the Brethren.

There were two sets apart for the shore work, namely Bro. W. B. Sell and C. C. Root as evangelists, and also a board of directors to manage and control the mission. Upon the close of the mission, on the 19th of May, the Brethren of each Branch did all to make their guests comfortable, that could be expected, and at the close of the meeting we all parted of a

Love-feast together, which made the occasion one, long to be remembered.

Bro. John Forney was with us, and gave us his experience and fatherly advice in many things, for which he has our heart-felt thanks. When King for separation had arrived, these Brethren, who were so full of sorrow and sadness, mingled with gladness and joy; that no tongue can tell or pen describe. We all left for our various fields of labor again, trusting we will act out our part in life, and finally be happy on the evergreen of eternity.

Practically,
D. D. SNA.

Another "Candlestick."

Dear Brethren:—
MAX Sell had been appointed for organizing a church in Bro. John Barnhart's neighborhood, Pitt Co., Ill., and according to appointment I met Bro. John Metzger at the house of Mrs. John Barnhart. By ten o'clock the brethren and sisters had come together, and proceeded to hold a choice for deacons, which choice fell on Bro. John Hersh, who occupied the position and was duly installed into the office of deacon.

The organization stands as follows: John Barnhart as the first deacon; George H. Henson, deacon. This congregation is to be known as the Broad Ridge church, Pitt Co., Ill. May the great head of the church work mightily through these instrumentalities to the building up of a large church in Pitt county, North Carolina. Take courage, brethren, and not only preach, but live out the principles of our holy religion; and God will bless you.

The same evening, myself, Bro. John Metzger, John Barnhart and Christian Barnhart went together with Bro. Metzger and C. Barnhart stayed at the Urbana church, conducting the services on the 5th, and in addition anointing with oil, sister Bishop, who was very low at that time, but has since recovered.

We found large congregations at Ogden, who gave me attention in the Word preached. Had our meetings in town and in the country made some appointments and were pleased with the prospects generally. God bless the people, may they take Christ's yoke upon them and find rest for their souls. T. D. LYON.

From English Prairie, Ind.

Dear Brethren:—

WE rejoice to say that the good cause of the Master is on the progress here. To-day one more soul was made willing to be regenerated and to walk in newness of life, and gain a mansion with the Lord. We have also organized a Sabbath school, and we think, if properly conducted, will result in doing some good. It is truly a good place to instruct the little child, far better than to let them run in evil company.

If we are to have a good attendance and good interest, the parents should take an active part; for the young need an example, they need admonition, more especially those that are going on in all the wickedness and folly of this world. It is a sad sight to see a young man denounce the religion of his parents, and see him walk in the broad road that leads to destruction. Let us think of death, and prepare for it; and after two's changing robes have all passed away, let us meet in the presence of our heavenly Father, and our happiness shall be eternal and complete! A. E. KRIST.

From Liberty, Illinois.

Dear Brethren:—

LAST Saturday, a week ago, the 13th, inst., I held a little communion meeting near Liberty, in the North of here, at the house of Bro. H. W. Strickler. The attendance was not very large, owing to the unfavorable weather, I suppose; as it rained most of the time. The best of order prevailed during the evening services, better than I ever witnessed before.

The audience was so very attentive that not a whisper was heard during the entire evening.

so live as to be counted worthy of a seat at the great Supper, at the end of the world.

The ministering brethren present, were, D. Wolfe, W. R. Lierle; John Clinegaming of Barry, Pike Co.; and H. W. Strickler. Brethren Lurie and Clinegaming did nearly all the preaching. Bro. Wolfe's health was too poor to labor much. None joined the church, but many deep impressions were made among the audience. I think there was seed sown, that in time will grow and yield much fruit to the Master's use. JOHN WOLFE.

From Crete, Neb.

Dear Brethren:—
ON this beautiful Sabbath morning I will try to let you know how Zion is prospering in this part of the brotherhood. Though we are but few in number, we are still trying to live in such manner as to be pleasing in the sight of God, and a light to the children of man.

Bro. S. C. Stamp from Falls City came to me May 4th and held some meetings at Dorchester and vicinity, which resulted in some good. There were three men willing to come out of the side of the Leel, to declare by the act of baptism, that they were tired of the sinful pleasures of the world. This gave us much cause to rejoice, and believe that not only we were made glad, but that the angels in heaven rejoiced to see sinners turn to Christ.

Two of those baptized were man and wife, and while witnessing their baptism, we were made to think how appropriate and evangelized it is to see the souls of a family gathered in the same privilege of worshipping, and enjoying in all the other ordinances of God's house in the same manner. Surely, the Messings of God will rest upon every family, where His name is honored.

I do wish that our Brethren would send out more missionaries into all the world to proclaim the Gospel of peace to every creature, for it is often asked: "What kind of people are the Brethren?" The doctrine is so strange; we have not heard such preaching before." There is a great anxiety manifested by all, to hear the Brethren preach, and it is no prayer to God, that their desire may be satisfied at no distant day. L. SURMON.

From Jesse Calvert.

Dear Brethren:—

I LEFT home May 15th, to go to Ashland, O. Arrived safely on the 20th. First, after taking a little rest, went to visit the College building that is now being erected by the Brethren at Ashland. It is a very fine location, elevated above the city and surrounding country, and can be seen for miles around. They have twenty-seven acres of land for college purposes, with an excellent spring on the premises, from which water can easily be carried to the top of the building. The building, when it will prove a success, and will certainly afford a very pleasant place to attend school.

Then went four miles North to the church-house and continued meeting until June 2nd. The first and second days, the men and women souls were added to the church by baptism, and others promised that they would come soon.—May the good Lord bless them and may they soon come to Jesus.

We had a Communion June 1st. We were indeed a happy family. May the Lord bless all the brethren and sisters for their labors, administered to us while among them. On Sabbath evening we had another farewell; perhaps never to meet any more on earth. Arrived at home on the 12th and found all moderately well, thanks to God.

Meditations.

Dear Brethren:—

AS I walked through the Public Park at Quincy, in the shade of the evening, after the great luminosity of the day had drawn around him his evening mantle, and he sat in the far West, there was heard a mingling of voices and tinkling of umbrellas. I looked and beheld, like one of old, the vanity of vanities.

I was made to think how many precious moments were being lost forever and forever; how many precious moments might have been cast into the Lord's treasury, instead of being squandered for worse than useless amusements. Yes, I thought, how many poor and helpless creatures were hid away in close garrets, and other dismal places, waiting for the mercies of life. Even while looking down upon the scenes of earth, they see their fellow-men surrounded by all the luxuries, wealth,

thrift; while the poor have to suffer for the wants of the necessary means of subsistence.

Then I wondered how long these things would be suffered thus to continue? But after a prolonged consideration, I was forced to leave it with one, who is able to solve all problems. My thoughts were carried back to my youthful days, when I had heard that men and women, and even days were spent in idleness, when they might have studied? How many rich laozes and bright gems might have crowned our age, if we had only put the spare moments to the use of the Master.

Can we ever recall the lost moments, can we ever find a place in which we could have inserted the sparkling gems, which are to form our crown of life? Let us not neglect our opportunity of action. How many things things would be suffered thus to continue? But after a prolonged consideration, I was forced to leave it with one, who is able to solve all problems. My thoughts were carried back to my youthful days, when I had heard that men and women, and even days were spent in idleness, when they might have studied? How many rich laozes and bright gems might have crowned our age, if we had only put the spare moments to the use of the Master.

Many a one exclaims: "If I could only get them back again, the days of my youth, how I would improve them." My dear young friends and fellow-travelers, you can never get them back again. They are gone forever, though you may be very sorry that it had God forgive you, so that you may at last realize that you will never get over some of your mishaps that have come to your soul from neglect of early days. You may try to undo it, but you cannot.

When you had a boy's arms, a boy's eyes, a boy's heart and mind, you ought to have attended to these duties. How often do we hear a man at the age of fifty years say: "I do wish I could shake off those evil habits of idleness." Well, my friends, you are getting them, but they inevitably declare a twenty-five or thirty years ago. If we urge him to shake them off, since he has now become stronger, he will tell you he cannot; they cleave to him as the scales of the leprosy, their presence will continue to the very end.

If a young man, through a long course of evil conduct, undermines physical health and strength, and then repents of it in after-life, the Lord may pardon him, but that does not mean that he can ever have his physical condition, so that he may enjoy the bliss of a well-to-do life.

Ask some of our ministering brethren to-day, why they are so early disabled from performing their service to God, and they will reply, they will tell you, they are suffering from the physical effects of early sins: "I cannot preach now, I am sick, etc." A conventional man he now is, but means bitterly our early sins. That however does not arrest their holy self-love, but they will tell you that they will soon often take twenty years of their life to build up influences that require all the rest of their lives to break down.

Talk about a man beginning life when he is twenty years of age, but about a woman beginning life when she is twenty years of age; from my observations I would say, no, for in many instances that is the time they close it. In many cases all the questions of eternity are settled before that date. Talk about your youth, but that was not your youth; not forty, they often get and lose their perception between ten and twenty.

When you tell me a certain man is just beginning life, I perceive he is just closing it. The time of youth is over, and you must account to him as the first twenty.

Now some one may ask, "Why do you say this? Is it for the annoyance of those who are not a happy life retrospective?" No, that is not my purpose. I simply say it for the benefit of those young men and women, who are so recklessly and thoughtlessly rushing headlong into the debts of vanity and idleness. My desire is, that they should understand that eternity is wrapped up in this hour, that the time of youth is over, and you must account to him as the first twenty.

You see, therefore, what dignity and importance this gives to the life of all our young men and women! In the light of this understanding, life is made more precious, and something to be prized about, not something to be danced or flirted out, but something to be weighed out in the balances of eternity. O young man and young woman, the sin of your youth may be forgiven, but you may live ten thousand years, will reach beyond the grave, yet will reach over the never-ending eternity.

The time may be coming when you will say: "I am very sorry that I was not a better man and woman when my young days were over. I am an old man, an aged woman, I do wish I had not committed those sins, they press me sore, and

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

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The Brethren at Work.

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THE OLDEST CHRISTIAN HYMN.

THIS HYMN was written in Greek. It is regarded as the most ancient hymn in the early Christian churches. The earliest record we have of its being handed on to the young converts, by Clement of Alexandria, who is stated in connection with it, that it was sung by much earlier origin. It may have been sung by the "beloved disciple" before he ascended to his reward. The following version will give some imperfect idea of the spirit of this Christian hymn:

Shepherd of tender youth,
Gladning in love and truth,
Through devious ways
Thou our transitory King
We come thy name to sing,
And hast our children brought
To shout thy praise.

Thou art our holy Lord!
The all-sustaining Word,
Healer of strife!
Thou didst thyself abate
That from sin's reproach
Thou mightest excoriate
And give us life.

Thou art wisdom's light! Christ!
Thou hast prepared the feast
Of holy love;
And in our mortal pain,
Near'st to us in our pain;
Help! thou dost not disdain,
Help! thou alone.

Ever be thou our Guide,
Our Shepherd and our pride,
Our Staff and our staff,
Jesus, thou Christ of God!
By the perennial word,
Lead us where thou hast led,
Make our faith strong.

—Selected.

OUR HIGH CALLING.

BY C. R. BENDISBACH.

WHEN God loves the trumpet, He gives no uncertain sound. When He undertakes to make a man, it does not end in an age. His eagle-eye is not beheld into backwardness. We are created to His image, and exalted more in Christ Jesus to higher than general glory. We live to be converted by His works. Rom. 1: 25. Oh! He called with us in the incarnation—the revelation of His Personality in human flesh. "As He is so are we in this world." 1 John 4: 17. Here at God's exorcising God, God—this is our high calling.

Unsummoned is not only "God with us," but *in our midst*. This is the *Caracter* of Redemption. Not only in our nature, but in personality: this is the *building*. The "high calling of God" is a call to Divine viceroyalty on the basis of the incarnation, through the dwelling of the Holy Ghost. The first abettingness of Dives in Eden, although the commencement of an immortal existence, was not an incarnation of the Divine Personality. The inspiration of that constitutional element was the ground or possibility of the wonderful, permanent, redemptive assuming of divinity through the flesh and blood of the Virgin Mother. The real incarnation of God in our nature, is a fact so transcendently sublime and noble, and its participation

in the absolute elevation of salvation so overwhelming condition, that it sublimates to any claim brotherhood in this mystery of mysteries while the manifestations of their life in-terposes the instrument of selfishness. It is a daring, soul-biting mockery to put ourselves first in the representations of Jesus while in spirit, mind, conversation, and deed, we dilly with the "Mother of banquets," and drink of the stillness of our abandonment. The purple, the purple color, the treasures of gold, the precious stones and pearls, and all other self-pleasing, soul-illuminating, soul-adorning garments, are seven heads of self-adoration, and ten horns of defiance, upon the a blood-stained as a sister field of the names of blasphemy, ascending out of the hell-fire pit, and going into perdition Rev. 17: 6. It is of no avail that we ransack history for signs of self-indulgence, or exhibit the evidence of insupportable piety for terms of justification in our ministry with the great shepherd, the Cross, *refute them all*. Whoever contempts the life of Jesus, and gures on His death-gone, and unrepentant in any case can be found the faintest support for a last-glimmering department of a well-misleading apparel, is a wretched self-adorer. The high calling of God in Christ Jesus is the overthrowing condemnation of "the lust of the eye, the lust of the flesh, and the pride of life." "These are not of the Father, but of the world." 1 John 2: 15, 16, 17. They are the Devil's Tents;—the tent of Application with which he drags his millions of victims to hell.

"Behold the Lamb of God, which doth away the sin of the world!" which doth—*con-*sumes, not the sin itself. What a deplorable sin was that! Hold your breath, ye angels. Be astonished, ye devils. Be amazed, O saints. Behold! appearing, sin-eating, hell-blasting, wrath-smitten, expiring God-man! Well may Heaven and earth and hell stand aghast, exclaiming:—"EGRE HOMINO!" To choose, defend, and eventually what caused the humiliated Roman-soldier, and the honest Hebraic, to cry: "O God-father, ye man-servants-worshippers! O cross-piercer, ye land-punishing gravelers, ye are guilty of the most aggravated first-degree murder. You are spitting in the face of Jesus, laying the lash on His back, thrusting the thorns into His temples, needlessly driving the nails through His hands and feet, and making the bitterness of His death more bitter with the gall and myrrh of your derision and spiritual cruelty. To "touch us with flesh and steel" while we have God-man used for sustenance, and the Holy Ghost given as the balancer of "all the blood of God," is the consummation of folly. The same Spirit that overshadowed His virgin, superintended the material development of the Divine-human embryo, imparted to the Boy Jesus His "mercy in a woman and infancy," kept His "body, lineage, and nature," and separated from sinners," and wrought out in His life the perfect blood of God, is concluded to all who are born into Divine Brotherhood and kinship, and with like results according to the measure of grace. As in Adam all were sinned, and in him all fell, so in all the saints are born of the virgin, actuated by the Spirit of the All-holy Generator, and continue in the type of "God manifest in the flesh," "the eye of Redemption. Out-of-side of this—"the blackness of darkness forever." A world-lover, a money-lover, a time-server, a displeaser, a fashion-plate, has no more share in the character and glory of Jesus-Christ-Jesus, than the devil has a right to the beatitudes of holiness.

The such things must be fought against in the church of God, and in the individual consideration. The sign of the Cross appears come flashing down the ages: "I could tell you even out of off which death you." Gal. 3: 12. "God is love," and "all that love not willingly." "Love suffereth long" but when it is not, nothing strikes so solemnly. The final love-idea of an abased, misled God, will drive the bolts

of Eternal Justice irreversibly against the ex-acting shires of Hell. While He has revealed, and be honored. "His word will not return unto Him void." It will lift to Heaven or crush into the whirl-rolling flames. Fundamentals with Him must be fundamental with us. In the successful He allows our own judgments, but the non-revelation of the use of our senses and words does not put the flunky-guns, democracy, and Christ-adoring gawk of the world at our disposal. Fundamental must have appropriate objective attention. Without there He would have been an impostor. Spurious antagonisms to the sinful practices of the world is the leading characteristic of the great Exemplar. Self-denial and humility as expressions of the Divine Mind are vital to the wants of humanity, and the high calling that waits in the incarnation, and the high calling for every soul as to its abiding for the fellowship and enjoyment of God. To be saved by the blood of Jesus while we continue His life, is as impossible as for God and Satan to hold concurrent empire in the person of Immanuel. To allow reciprocity to the concept, self-serving elements of our nature in the Mystical Blood is a dire calamity.

Sin is a moral cemetery, and most other things are, or are terrible, if Sinners is to be saved from a dance of self-adoration. The *re-*velation is the problem of his and the heart of unity. The *revelation* is no ground of exaltation or date-ship. It is a sad mistake to shun the conditions of the revealed to the unrevealed, and assume pre-rogatives which God has withheld. But to exult that a Christian can live with the world in dress and equipage, then later pass when his will is crossed or his someone else's, under law, under legal cover like any company, and gain as good a price for wealth, and cheat God of His-own righteousness, as any working, is a total misapprehension of the nature and purpose of the high calling of God in Christ Jesus.

It is enough to make the angels' wings their hands to witness the precept lessened the Lord's Edile in some churches. What an army of military and God-adoring ready! What a contrast to the manifestation of the Divine ideal in Christ Jesus! The smile, and eagle-fong, and last-flourishing phrase that characterize his suffering in some localities, are alien to the symbolism of the Atoning Death, in the abiding of Yankee Docile by Christ-while hanging on the Cross. What is incongruous in the dark struggle of the Galilean, is not a matter of membership to us. To partake of the awful emblem of a sin-eating, among Redeemer with our persons loathed with the emblems of lust and self-adoration, is the grossest mockery. The fellowship of the God-father, flesh-erasing, soul-burning customs of the world. "O God-father, which hath been revealed to us." The high calling of God links us to the consummation of His work according to the order of the Cross. To ignore this, we falsify our profession, disappoint the angels, and cheat the world. "The principles and process of heavenly places" are the pupils of Divine Wisdom through the revelation of His purpose in the church. Eph. 3: 10, 11. What an eye-ear and heart-beats to see fashion-mongers to the angels' world, and to see the world, with God in our-adoring Him to the world. He abasement of the beauty of holiness through our high calling to surrender the glory of God, the majesty of Righteousness, the winning gallous and grandeur of self-sacrifice. What are some of us doing but betray our profession, and surrendering the Godman? Adornly Christ-man! adorned, various and puffed, rugged in development, various and puffed, rugged in development, the elect of God following in the creating wisdom of self-adoring to sinners, and self-worshiping delusions, and Christ-man-gone entries. Is this our high calling? Is this exalting to a sin-eating, hell-blasting world

the perpetration of fortunate holiness? Is it not the most-shocking, most guilty, God-adoring, soul-burning, self-burning, soul-eating? Can it be possible that the winning calling of God cannot win us to His high calling—the bliss of glory of His Eternity?

FORGIVENESS

BY SAMUEL DORRISBACH.

WHEN most glorions and blessed of all the attributes of God is that of forgiveness. What would be our condition today, were it not for his forgivingness on the part of our heavenly Father? When the innocent lamb was slain at the altar for us to be kept in His mercy, looked down upon them in love and opened upon the way to the free life, all through forgiveness. Oh what love-adoring the Father and His-own, sending His only Son to suffer and die on the cross that we might be forgiven of the sin that he died upon us. Oh what an example of forgiveness! He was crucified when He was only about thirty years of age, and while here writing in agony, He cried to His Father to "forgive them, for they know not what they do." And glory be to that forgiveness has not ceased, but God is still willing to forgive all who seek to be forgiven. And forgiveness is not confined to God alone, but He wants us also to forgive our fellow-men. "If ye forgive men their trespasses, neither will my Father forgive your trespasses."

Now have you this strike me, do we forgive men their trespasses? If not let us be as God when we pray: "Forgive us our trespasses, as we forgive those who trespass against us."—A likely prayer we could rather not have that prayer answered, "as we forgive." Has your neighbor done you wrong, have you from your heart forgiven him? or have you become offended at him and given him a bad recommendation to others and likely returned evil for evil, in thought if not in deed? Do you want your heavenly Father to forgive you in that way? If not, forgive him as you wish to be forgiven. Do you wish to get no kind feelings toward any man, and will you unkind him forgiveness? How the great and awful ones that comes to you, "neither will I forgive you!"

Forgiveness is purchased as a punishment. If a man does you a wrong, forgive him, and then to him he will ever afterwards be a man, not your friend to you. Some hearts have to some been hardened that have cannot divine them; but love and forgiveness will. Let us not do as the serpent spoken in Mal. 2: 18, 25. "Ye have hated, both down deep into your hearts, and see if there is any suffering existing there against a fellow-man, and if there is not it is not, because if you hold the grudge against your brother, just so same will your heavenly Father hold them against you. And how would you not but if God would not forgive you?" "Put on the yoke of Christ, and the yoke of God's love and holiness." "I will be merciful, and will not unkind him forgiveness." How the great and awful ones that comes to you, "neither will I forgive you!"

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"ECCE HOMO!"

BY JAS. V. REMLER.

WHAT might when Jesus was betrayed, And in a purple robe arrayed, A crown of thorns was on His head, When Pilate to the people said, "Ecce Homo!"

Behold the man of sorrows now, In agony and piteous how, Unto His holy Father's will, That He the Scriptures may fulfill, "Ecce Homo!"

There, Pilate said, "Behold the man!" Precieving he could by no plan, For His release to gain, or make, He thenceforth to the people spoke, "Ecce Homo!"

To prove the people he must try, And he must bear our penalty, He who would be God's friend, And could he favor to the end, "Ecce Homo!"

There Jesus stood amid the crowd Of Jewish priests and Rabbin proud, Despised, despised and reviled, Beaten, derided and abused, "Ecce Homo!"

How patiently the loving Lamb Endured the accusations, calm And cool, His tongue, and a word Of harsh resentment none was heard, "Ecce Homo!"

The Jews were bent to have Him slain, To die in agony and pain Upon the cross; the Roman way, Connected criminals to slay, "Ecce Homo!"

He bore the sins of all mankind, Was to His Father's will assigned, Endured it all without complaint, And conquered death for every saint, "Ecce Homo!"

He took the sinners to be all, To save us from Adam's fall, And now our debt by His own blood, To have us reconciled to God, "Ecce Homo!"

O, hundred sinners, could you see What Jesus bore for you and me, And how He suffered, bled and died, And how He rose again for all, "Ecce Homo!"

Oh, think of you, if you could so your sin, And your corrupted state within, You could not rest another day, But would commence to weep and pray, "Ecce Homo!"

Your sins that, like a load of guilt, The Savior's precious blood had spilt, If you repent, will be forgiven, And you at last may enter heaven, "Ecce Homo!"

THE TWO WITNESSES, THE TWO OLIVE TREES, AND THE TWO CANDLESTICKS.

BY MARTIN J. LEAL.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. (These are the two olive trees, and the two candlesticks standing before the God of the earth" (Rev. 11: 3, 4).

NEXIUM EST.

THE device of the Waldenses, it is said, in their chief town, Luserne in Switzerland, is a candlestick with a lighted candle in it, surrounded by four mottoes: "The light shineth in the midst of darkness." This device, we are informed may be seen to this day. Paul tells us that, that wicked one which he already saw, should be revealed when that which hindered its development should be taken out of the way; accordingly we find that when the nominal church was basking beneath the sunshine of royal favor, the true church with her spiritual, but unseen beauty, was retreating into the wilderness; the true witnesses of Jesus prophesied, clothed in sackcloth. Miller says in this period, "Godliness lived obscure in hermitages, and

abroad; the Gospel was almost buried in fiction and ambition;" and Mosheim says, "God men were mixed with the bad; but, by degrees the bad so multiplied that men truly holy and devoted to God appeared more rarely, and the pious few were almost hidden by the vicious multitude."

It is said in verse 7, "And when they had finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome and kill them." After they have prophesied 1260 years they shall slay their enemies shall have a short triumph. We'll find by a reference to history that after the Waldenses of Piedmont and the Lollards of England had, by the great council of the Laterans, been declared exterminated, the Bohemians, who alone remained, were summoned by that council to appear on the 5th of May 1541 in the forum or marketplace at Rome, and plead their case before the representatives of all people and nations and kindreds and tongues. Did they do so? they did not. Such was the depression of the witnesses of Christ at that time, that not one witness appeared to testify for Jesus and against the superstitions of the Papacy. The testimony of the witnesses was for once suppressed. Error had triumphed and truth was apparently leveled to the dust. After the heretics had been thussummoned, and made no response or appearance, the council proceeded to write their epitaph, the orator of the council arose amid the applause and plaudits of the assembled bishops, and said, "Not one protests; not one opposes."

The above date May 5th 1541 appears to be the time when the testimony of those witnesses who for 1260 years, had, clothed in sackcloth, opposed the errors and superstitions of the papal hierarchy, was suppressed. A new era was soon to commence, different and quite opposite forms of error were gradually to be developed. An era of ignorance and superstition was to be succeeded by an age of knowledge and skepticism. Men from belief everything without inquiry or investigation, have gone to the opposite extreme and refuse to accept anything that they cannot thoroughly and fully comprehend. It would be indeed difficult to determine which of the above extremes were most productive of evil.

Again, it is said in verse 9, "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves;" and in verse 11th, we read, "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet." Now from the time hereby was pronounced extinguished, and the papacy altered its epitaph; i. e., from May 5th 1541 until Martin Luther posted his ninety five theses upon the gates of the churches of Wittenberg, October, 31st 1517, was precisely three and a half literal years. And the posting of those theses by Martin Luther is generally, if not universally considered the commencement of the Reformation. The ushering in of that era of innovations of the insurrection of human intelligence; an era that changed the whole aspect of things throughout Christendom; when the dead calm of men's minds was smitten by some unseen mysterious power; when men aroused from the slumber of ages, and a new impetus was given to every branch of knowledge.

The superstitions of Rome received a terrific shock from this general expan-

sion of human intelligence. She could no more bear the light of science than she could bear the light of the Gospel. This new class of witnesses or protestors shook the very foundations of the papacy.

We will next notice the power that is ascribed to these witnesses. "And if any man will hurt them, five proceethed out of their mouth, and devoureth their enemies; and if any man will hurt them he must in this manner be killed." Perhaps the best explanation of the above may be found in 2 Cor. 2: 15, 16; the apostle says, "They, the faithful messengers of God are a sweet savor to God of Christ in them that are saved, and in them that perish." That is, if we discharge our duty faithfully, and preach the Gospel in its purity to the children of men, our labors are acceptable to God, whatever effect it may have upon our hearer; for God will not reward according to our success, but according to our faithfulness. The same preaching will be a savor of life unto life to some, and a savor of death unto death to others; whether the truth presented will prove a blessing or curse, depends entirely the hearers, it will accomplish something. "My word," says Jehovah, "shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." So the words of eternal truth which are proclaimed by these faithful witnesses, shall be to their enemies, to those who despise and reject them, a withering, lightning curse. The Savior said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for it;" So, had not those witnesses borne unspurred testimony to the truth, there might have been some excuse for error, but there was none.

Verse 14, "These have power to shut heaven, that it rain not in the days of their prophesy; and have power over water to turn them into blood, and to smite the earth with all plagues, as often as they will." We find the saints of old literally possessed this power, instances, Moses, Aaron, and Elijah; and James tells us that Elijah was a man subject to like passions as we are, and that he prevailed through earnest prayer, and tells us that "the fervent effectual prayer of the righteous man availeth much." Our Savior tells us that, "All things are possible unto him that believeth." The words under consideration are no doubt figurative, designed to show the great power that is inherent in the faithful followers of Jesus.

The world has often felt this power. Mary, Queen of Scots, used to say that she feared the prayers of John Knox more than she feared the requirements of England. And the fervent effectual prayer of Luther made the pope tremble on his throne. The power that is wielded by the saints of God, is indeed the power of Omnipotence. A power that the world can neither break nor overthrow. Verse 7, "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." But not until they had finished their testimony; not until they had accomplished the specific work which God had given them to do, could the powers of darkness for a while triumph over them. But when they had accomplished their special mission, when that chapter of protests which they were to utter, and which the age required, was filled up, and closed, these standard bearers were overcome and killed, yet the powers of wickedness for a while prevailed over them, as it had done

over their glorious Master. The facts collected from history showing that at this period the beast did indeed make war against the saints and overcome them.

At the close of the fifteenth and commencement of the sixteenth centuries the crusades and persecutions against heretics were peculiarly sanguinary. We will produce a few testimonies, says Miller, "The sixteenth century opened with a prospect, of all others, the most gloomy in the eyes of every true Christian; corruption, both in doctrine and in practice, exceeded all bounds; the Roman pontiffs were the uncontrolled patrons of impiety. The Waldenses were too feeble to resist the papalism, and the Hussites were reduced to silence." Another testimony, "At the commencement of the sixteenth century, Europe reposed in the deep sleep of spiritual death under the yoke of the Papacy." That holyguar power lingers, the Assyrians of the prophet said, in the plenitude of insolence, "My hand hath found as a nest the riches of the people, and as one gathereth eggs, have I gathered all the earth, and there was none that was of the winged people the mouth, or peeped." Still another, "At the commencement of the sixteenth century, no danger seemed to threaten the Roman pontiffs. The agitation previously excited by the Waldenses and the Bohemians was suppressed by the council and the sword, and the surviving remnant was an object of contempt rather than fear."

Verse 8, "And their dead bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where our Lord was crucified." Now what is meant by this great city? Rome is called in the Apocalyptic Mystery Babylon, and it was common for the writers of the sixteenth century to call Rome, Egypt and Sodom; and the despotism of Rome, Egyptian bondage. And these names were applicable, for Rome possessed all the worst features of every former despotism and tyranny. Her system of absolutism was indeed the very quintessence of injustice and cruelty. Such a monstrous evil had never before been concocted. The expression, "Where also our Lord was crucified," is perhaps best explained by the parallel passage, "Ye have crucified Christ afresh and put Him to an open shame." As Christ was literally crucified in the capital city of the apostate Jewish church, so he is spiritually crucified in the capital of the apostate Christian church. What is meant by the street of the great city? We are informed it is the word here translated street is *platinia* in the original, and the meaning is market-place or forum, the place where justice was administered. It was the tribunal of the judge, the place in which equity was dispensed. As the Jews looked to Jerusalem of old as the great centre of all justice, and took all their disputes there for final settlement; so Christendom looked in the Middle Ages to Rome as the great seat of all power and justice, and took their disputes there for final settlement. Verse 9, "And they of the people, and all kindreds, and tongues, and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." It is not said, "The people, and tongues, and kindreds, and nations shall see their dead bodies," but "they of the people," that is the representatives or deputies of the people, tongues, and kindreds, and nations, shall see their dead bodies. We have here the idea of representation, and we are informed, that the only idea of representation in the

Middle Ages that exhibited in a general council. Now we learn that a part of the sentence pronounced on the heretics in the third and fourth Lateran, and in other councils, was that heretics should be denied a Christian burial.

The body of Wicliffe, for instance, was by order of the council of Constance exhumed and burned; and the ashes of John Hus were cast into the Lake of Constance. During the three and a half prophetic days that Rome swayed an undisputed scepter; we may well imagine that this sentence, as well as all others was carried out to its fullest extent, no indignities or insults were spared. The prescriptions of Rome extend even to the dead; she will not allow the ashes of a hated heretic repose in peace.

(To be continued.)

EARLY CHRISTIAN ASSEMBLIES.

MOSHEIM.—"The places in which the first Christians assembled to celebrate divine worship were, no doubt, the houses of private persons," p. 124.

"In these assemblies the holy Scriptures were read, and for that purpose were divided into certain portions or lessons. The part of divine service was followed by a brief exhortation to the people, in which eloquence and art gave place to the natural and fervent expressions of zeal and charity," pp. 124, 125.

"Havies' church history, vol. i, p. 150. "Nothing could be more unadorned than the primitive worship. A plain man, chosen from among his fellows, in his common garb, stood up to speak, or sat down to read the Scriptures, to as many as chose to assemble in the house appointed. A back room, and that probably, often a mean one, or a garret, to be out of the way of observation, was their temple.

"As pride and worldly-mindedness must go hand in hand, assumed pomp and dignity require a sort of maintenance very different from the state when the pastor wrought with his own hands to minister to his necessities, and labored by day that he might serve the church by night. The idea of priest-hood had just scarcely entered into the Christian sanctuary, as there remained no more sacrifice for sin, and but one High Priest on our profession, Jesus Christ. But on the dissolution of the whole Jewish economy under Adrian, when the power of the associated clergy began to put forth its head, the ambitious and designing suggested, what many of the rest received in their simplicity, that the succession to these honors now developed upon them, and that the bishop stood in the place of the high priest; the presbyters were priests; and the deacons, Levites, and so a train of consequers followed. Thus a new tribe arose, completely separated from their brethren, of clergy distinct from laity—men sacred by office, exclusive of a divine call and real vocation. The altar, indeed, was not yet erected, nor the publicly sacrifice of the eucharist perfected; but it approached, by hasty strides, to add greater sanctity to the priest-hood, and the not unpleasant adjunct of the divine right of tithes, attached to the divine right of episcopacy," pp. 181, 182.—*J. Campbell.*

THE WORLD VIEWED IN THE LIGHT OF ETERNITY.

BY JAMES STONE.

ONE who enjoyed more of earthly happiness and glory than any man can now hope to attain, who surrounded himself with every luxury that earth

could afford, has left on record his own affecting testimony of the utter inadequacy of all the pleasures of life to afford solid comfort to the soul, and written over them, "all vanity of vanities." They could not meet the exigencies of his spiritual nature, nor fill the mind with that food which it craves. When therefore towards the close of life, he reviewed its scenes and pleasures in the light which eternity began to shed upon his path, he gazed to the world the results of his experience, and warned the young of the danger which would attend them, if they gave themselves to seek after worldly pleasure, and of the disappointment which they would surely meet in their pursuits.

Summoning before him the youth in all his round of enjoyment, he uttered the solemn warning, "Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things, God will bring thee into judgment." He would lavish him all the enjoyments of life, use the good things of this world with moderation, and remember the life to come, and the judgment to which we are all hastening, whom every act of life must be distinctly recalled—strictly scanned and justly finished or rewarded. Man is reminded that, though he may pass through life walking in the ways of his heart deceiving himself; it may be with hopes of future happiness; while yet a slave to lust, he must be compelled at last to look upon every act and scene of life, and hear the irrevocable decision as to its character and desert. What should this thought be to us, and to every pursuit or pleasure that may possibly interfere with the salvation of the soul? How often would the victim of appetite dash the bow from his lips, could he but have the words of wisdom! For all this God will bring thee into judgment. How often would the youth turn away from the haunts of dissipation and folly and vice; from the scenes of the revel and the resorts of the abandoned, did he hear the echo of these words upon his heart and conscience!

It is wise to look at all the actions of life in this light, to take the instructions of Revelation; and with them anticipate that solemn day when the Judge of the quick and dead shall descend from heaven on His great white throne, and summon us to His law. We ought as rational and immortal beings, to weigh every object of life, and decide in reference to our conduct, as we shall wish we had done when we shall be deep within the secrets of the eternal world. And while we are permitted to rejoice in all the goodships that a beneficent Providence sends around our path, while we may indulge in any innocent and healthful recreation that unfolds the mind and invigorates the body, and prepares us the better to resume the active and strenuous duties of life. Let the Christian who is doubtful as to the propriety of certain courses of pleasure for which he finds neither a warrant nor prohibition in the Scriptures, and whose heart is, or may be strongly inclining him to tread on uncertain ground; carry himself forward to that solemn event to which all are hastening, and when he shall have met the great enemy, and his soul has tried the realities of eternity, and from the hushed repose of the grave; he comes forth to the countless hosts of the dead to look back upon life.

Viewed in this light, he will find that worldly pleasure is not the great end of

existence. God has not placed an here that we may say, "Let us eat and drink for to-morrow we die." He has formed us for high and noble purposes; He has breathed into us His own spiritual and intellectual nature, making us rational and moral beings, giving to us souls that shall live when the heavens are no more; and He has fitted us to perform a part in the great and eventual scenes of life; but like the moving images of a pagan, not like living and sentient beings capable of thinking and acting under the power of truth and motives, and who have given us affections and powers of mind which find their noblest fields for exercise in loving and serving Him, whom angels love, and before whom seraphs bow and archangels worship. He has given us nature that can reason, and think, and here and there appear in their search for truth, until they approach His throne and draw from Him exhaustless stores of knowledge and light and happiness. He has given us souls that we may by His grace rise to glory, unseen by mortal eyes, and immensely by the beat of ocean or that if neglected, will suffer in endless misery and all the pains of the second death. He has given us affections which should fasten upon Him as the supreme object of love. He has endowed us with talents for the right improvements of which we are responsible to Him, an influence which is to be used for the good of our fellow-men, and the promotion of the highest interests of our race. Even a consideration then, of what we are and may be, and of what we may and ought to accomplish, is enough to indicate the propriety of the great rule that asserts that man's chief end is not to seek after worldly pleasure, but to glorify God and enjoy Him forever. When we come to stand and look back on life from the light of the eternal world, shall we not acknowledge that worldly pleasures and selfish gratifications were a most unworthy part of existence, and that he who lived for it alone, or who allowed it to interfere with the high and holy duties of life, falls far short of the station for which God designed him, when He made him a living soul.

What if we were permitted to enjoy every sensual delight and all the joys that earth can afford, would it have met the aspirations of the immortal soul, and fulfilled its glorious destiny? Who would not prefer the noble career of Paul in all his self-forgetfulness and self-sacrifice as he walked with God and glorified Him to that of the rich man clothed in purple and wearing sumptuously every day, even could he have been preserved as by fire? The one living for eternity, and the other for time; the one finding his pleasure in the service of God, and the other in the service of appetite and of self; the one preparing himself for high and glorious communion with his Maker, and with the spirits of just men made perfect; the other surrounding himself with objects which at the best could afford but a short-lived gratification, and which made heavenly things and eternal realities distasteful and unwelcome to his thoughts. Oh how little does he fulfill the great end of life, who goes with the multitude, saying, "who will show us any good, and who in the search and enjoyment of worldly pleasures, robs his soul of spiritual food and of holy enjoyment!" With what wonder must the angels look upon such an one who has tasted that the Lord is gracious; going from the sanctuary and the blessed ordinances to mingle in the vain and trifling amusements and pleasures

of life. How strange must appear to them the conduct of him, who while possessing noble spiritual powers and faculties that make his nature but a little lower than their own; busies himself with bubbles and carelessly wastes the precious hours of a life none too long to fulfill its great purposes in vain and foolish enjoyments which tend to wren the soul from duty, and to unfit it for the scenes and employments of heaven. Go even to the sick-bed and sit before the sufferer, the gay recreations of life, and how utterly inappropriate are they to the place. Enter the room where he is struggling with disease, and facing the approach of death, draw aside the curtains, look upon his face pallid with exhaustion or flushed with fever, and while anxious friends are softly treading around his couch and tenderly ministering to his wants; tell him of his gay hours that have been spent by his companions in the place of worldly mirth and joy; describe to him the signal triumphs of the lost, new competitor for the applause of the fashionable world, the wonderful power of her voice, the appropriateness of her actions; tell him of the brilliant scenes of the ball-room or the exciting contents of the card table, and how utterly devoid of interest is all this, in such an hour, and amid such dark scenes of suffering. Oh what an utter and appalling contrast does it afford to that darkened chamber—that sad careworn countenance, and troubled and beating heart. What an unwelcome intruder is worldly pleasure in such scenes as these. And yet we are all hastening to the same sick and dying hour, it will become us to permit our hearts to be absorbed in that which will make the thought of death and eternity, unwelcome to us or which shall unfit us to meet the solemn issue of life, and to enter upon the realities of the future world.

It should be then a serious question with him who is about to enter upon any pursuit or pleasure in regard to which his conscience is not fully enlightened. Will it fit me for a dying hour, will its memory be a source of happiness to me in that solemn occasion when my soul shall stand in the dawning light of the eternal world?

Such thoughts while they will not hinder the Christian from the enjoyment of any rational pleasure, will temper his relish for earthly things, and will assist him greatly, when tempted by the world to turn aside after its follies and vanities. It is wise for us to act as we shall wish we had done when time shall be no more, and when we shall have entered upon that state of existence for which this world is but the portal.

God has a great enemy. This enemy is also man's enemy. God hires all who will, to work for him in His vineyard. Here this great enemy also works, but what does he do? He deceives. He told our mother Eve they should not surely die. The only told part of the truth, and what did that do? Ah, it made an untruth. See, it deceived. What trouble then followed.—*F. C. Miller.*

CHRISTIANS should work for their Creator, Redeemer and Preserver, and for the upbuilding of His cause. To be a good servant does not mean for one to do merely as he is told, but he must also work in the right spirit. We may do everything we are commanded to do literally speaking, and still not be good servants. We must not only do, but we must love to do.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, EDITORS.

THIS IS BROTHER'S WILL AUTHORIZED, BY US OR
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MOORE & ESHELMAN,
LANSING, MICH.

LANSING, ILL., JUNE 20, 1974.

The Annual Meeting for next year will be held with the brethren in the Second District of Virginia.

The brethren and sisters from this part of the country, who attended the A. M. here now reached home, and they were highly pleased with their trip, and say the meeting was the best they ever attended. Their confidence in the general brethren was greatly strengthened.

Do not fail to read Bro. Halldag's article found on the first page of this issue. It stings out an inexcusable sin, and should prompt every member to examine his heart and soul. We are all brethren, and we are all sinners. We should never allow the wolf to wear a sheep's apparel in sheep's clothing, but why a sheep should wear a wolf's skin, and with the wolf's ear, has always been a mystery to us.

The late A. M. appointed brother James Quinlan, R. H. Miller and E. K. Buckley a committee to visit and confer with the brethren in California. It is hoped that the visit will be a profitable one, and add much to the love and unity that should exist between our beloved brethren on the Pacific Coast and the general brotherhood. God grant that we may be of one mind, united in one body by the strongest ties of Christian love and fellowship.

Brother Eschelmann reached home from the Annual Meeting last Saturday morning, feeling well, though much fatigued by his trip, and the great amount of business he had to attend to. He expresses himself highly pleased with the meeting, saying that the best feelings prevail, and that the love and brotherhood is more greatly united in faith, love and practice than it ever was before. Most of our people had looked to this Annual Meeting with anxious feelings, fearing that some things might come up that would not be for the better, but thank be to our heavenly Father things went off generally smoothly, and we all feel much encouraged, and more determined to press on in the great and good work in which we are engaged. We in Ohio, Erie, Pa. and West Va. were particularly well satisfied to tell our members about the meeting. What we publish in this issue was prepared in haste while at the A. M.

SOME PRACTICAL SUGGESTIONS.

A SHORT lesson on practical Christianity is not to be missed just now. There are many over which we need to study and pray much.

1. There is too much love to being among professing Christians. They live as not members by that true trial spirit that should characterize the saints on earth. True holiness and humility do not always constitute their adornment. Of many it can be truthfully said, "They are not shining lights." Practically some men appear no better after conversion than they are before.

If religion makes people no better, it is practically of no use to them.

2. Christians are not sufficiently careful about letting their light shine before the world. With many of them, their light has turned to darkness. They let the world see many of their bad deeds, and but little of their good works. I fear that we do not fully realize the responsibility resting on us as the light of the world. Before we lose a few dollars than have our conduct exposed. A religion that is not worth much, is not worth suffering for it nor worth having. The man who will not willingly give his life of some

comforts for his religion is a poor conception of its real value.

3. Christians are not the living epistles, known and read of all men that should be. Every professed member of Christ should be a credit to the cause. We generally determine the merits of a mill by the quality of flour it turns out, but were we to judge of the merit of the Christian religion by a large percentage of those who claim conversion, we would certainly have a poor opinion of it. Every Christian should so live that it would benefit to print him every day, as a sample of the effects of the Christian religion.

4. In many instances, the discipline of the church is too loose. Great regard should be paid to the character and reputation of the church as a body. It should not be marred by the conduct of unruly members. The church was not intended for unruly people. Unless a man is a credit to the cause his claims to membership should be called into question. The church should be composed of men but shining lights, so no others will ever reach heaven. The virgins who had no oil in their lamps were rejected. If the tares can be pulled up without injuring any of the wheat, it would better be done, but do not destroy the wheat just to get rid of the tares.

5. In many instances churches are too careless regarding the selection of their preachers. Ministers should be men of exemplary lives. In fact they want to be examples to the flock. The Holy Ghost had revealed in the Scriptures just what kind of men are wanted, and if each member, when casting his vote, would see to it that he voted for one having Bible qualifications, the church would be much better off. The Lord want ministers who preach by example as well as by word. The preacher whose conduct does not correspond with his teaching is not the man for the Lord's cause. There are too many in the world who say and do not. No man should be kept in the ministry who is an injury to the cause. Better have a good man who cannot talk, than a great talker who is impious. The church should keep a careful watch over her ministers and see to it that the cause does not suffer by their misconduct. Ministers, who are unacquainted with the Bible, are not the men to preach the cause of religion, should be relieved of their office till their matters are properly adjusted. A course of this kind would make ministers more cautious, and show to the world that the church is jealous of her good name.

6. In many instances churches are too loose with what little pity they have. They do not watch their conduct as they should. At times they will allow themselves to become involved in such matters that they are unable to stand the amount of reproach that will thus bring upon the church. If they do not think enough of the church's reputation, to make some sacrifice for it they need to spend more time at the foot of the cross.

7. Ministers are too loose about their preaching. Many are too much disposed to compromise with the ways of popular religion and thus destroy the love and the world. Ministers would do well to be bold enough to preach the truth whether people like it or not. The man who will shut up to declare the whole counsel of God is not worthy of his position. Most ministers spend too much time over knotty questions, and not enough with the plain, simple, practical truths of the Bible. About three-fourths of them put the feet up too high; the lambs cannot see it, hence the little creatures go to other churches for mental and spiritual food. The generosity of ministers do not study enough. They read much and study little. Many of them spend a week studying up a sermon. They would better take the Bible and heat up the sermon. A good sermon, like gold, often requires much hard labor to get it. Ministers should be careful what they preach. They should never tell a thing till they know it to be correct. They should never say a man to tell a thing that he does not know.

8. As a rule, ministers do not visit enough among the poorer members. The rich get most of the company. The poor should not be neglected, especially by the officials.

9. Most people are too slow to learn that our

mistake. If the church finds that she has made a mistake in selecting a servant to serve in any capacity she should be free to correct her error, and not lay the blame on the Holy Ghost, as is the manner of some. If a man has been chosen to fill a position, and it is afterward apparent that he is not adapted to that calling, but can do something else much better, prudence would demand a change at once. That is the way we do in temporal matters, and certainly religion is even more important than worldly things. If the church does these things, would be a "wise as serpents," it would add much to her prosperity. Every thing in its place is not less important in religious matters than in worldly things. That which is worth doing at all is worth doing right, and the right way is always the best.

10. We need more of Christ and less of self behind the desk. Less egoism and more faith will do us more congregation good. Ministers want to show to the congregation that they respect each other. Like people, like people. The lack of love behind the table is enough to paralyze any congregation. More love, more faith, and more more prayer are indispensable elements to all true holiness.

A. B. K.

WHEN IS THE CHURCH PROPEROUS?

STYVEN D.

HERE I promised to notice the relations of the holy and the servants of the church. As members of the same body they are one—equal. Their rights and interests are the same. They drink from the same Fountain, eat of the same bread, shall receive the same word. They practice the same ordinances, enjoy the same rights and privileges, are made partakers of the same hope. The church that fails to recognize these facts, cannot be prosperous. So far, then, we see that prosperity will come if these facts are only recognized. There is but one Gospel, one rule of faith and practice for the church. If the church is divided, wherever there is division there is not prosperity.

The servants of the church must be chosen in the church, by the church. Servants that are not chosen by the church are not the church's servants; and the Gospel recognizes no servants of the church, by the church. When the Lord "ascended up on high, he led captivity captive, and gave gifts unto men," and he gave some, apostles." The church in its infancy, He gave apostles. And to some He gave prophets and evangelists, and to others He gave pastors and teachers. Why? "For the perfecting of the saints." This is one reason. A second reason why He gave some teachers, pastors and evangelists was, "for the work of the ministry," and the third reason was, "for the edifying of the body of Christ." This last reason found in Ephesians 4:12, is applicable here. Those given "for the edifying of the body of Christ" are such who have the gift of grace, able, vigilant, of good behavior, not greatly disturbed, not self-willed, not soon angry, but lovers of hospitality, lovers of good men, just, temperate, holy, patient. Such servants the church shall choose for the edifying of itself. And the church that is cautious in this respect, the church that thinks more of its edification and prosperity than it does of man, will err such as see a full possession of the Holy Spirit.

There is a hope that he will seek and find these qualifications when given a servant's duties. Such is not, I think, the apostolic order. A man should be found possessing these qualifications, and then called to edify the church. Happy is the church that follows the apostolic order in all things.

The relation that exists between the holy and the servants is that of brothers. Servants are to serve the church—not to govern in the sense of human government. Christ came to do the will of His Father—not His own. In thus coming, He was the servant of God. The servants of the church in like manner are to do the will of the church—not their own will, for if they do their own will, they are no more servants, but lords.

The servants of the church, are not above the church. This is because they are a part of the church, and a part can never rise above the whole. When they above, the church greets the church in power, they above no longer

er servants of the church, but lords of the church, and lords of the church have no prospect of the power of this world, nor of the world to come. Thus the idea of equality of equal rights and privileges between the holy and the officials is a Bible idea; and the church that recognizes this idea and faithfully adheres to it will be prosperous. But if a church should forget this, should place judgment, and execution wholly in the hands of its servants, or if the servants should arrogate authority, and assume all matters of judgment, then that church would not be prosperous as the Bible teaches properly. Servants or officials may suggest to the church what they think for the best interests, but in no case should they assume to do the work of the church. A man who called to perform some special duty for the church is simply the church's agent, the church's servant subject to the bidding of the church. He has not become a lord-master, for Christ and the apostles make all the law the church needs. No man can make a perfect law; but Christ did, and the perfect law is in better as a rule of faith, practice and judgment than any imperfect law to be.

The apostle says, "Obey your gubies, and be subject to them for the Lord's sake, as the Lord's servant to render account." (Eph. 6:17, 18). The holy of the church are entrusted to do, providing the leaders possess all the qualifications laid down in the Holy Scriptures. But that they shall obey leaders who possess not the qualifications given by the Holy Ghost through the apostles, is not at all evident. The kind of leaders they are required to obey, are such as are humble, and themselves entirely submissive to the will of God.

Leaders, however, sometimes fail themselves in difficulty, not because they have conducted themselves in a disorderly manner of conduct, because they manifested the church, because having failed in gentleness, long-suffering, goodness, meekness, or some other point. Wherever leaders or servants of the church, lose patience in the church, mistrust the church, and resort to their own judgment as to the church's affairs, they are no longer to be regarded as servants around their own interests than around the interests of the church. The servants and those who give their authority to preside over and look after the church's interests, must labor together, must be gentle to each other, for their interests are the same. Servants lose nothing by consulting the church, by permitting the church to do its own work, by allowing them to fulfill their duties, and do good works. But on the other hand, should servants be exacted their powers and duties as to attempt to control the church, to assume its duties and privileges, then vexations and troubles arise, and where these are, there is no prosperity.

The relation of servants and lay men do not require that either do ought in secret that pertains to the other. There are not two distinct bodies in the church. The church is "one body," and officials are simply persons chosen by the church to do certain duties. It is before stated, for the good of the church must be in perfect harmony with the will of God. The church that recognizes this fact will be happy, and bring happy this prospect.

Again, if a church would prosper, would not little trouble in church government, let it be cautious in the selection of its servants. To choose for a servant one who had not yet learned to be patient, who had not yet learned to be gentle, kind and forbearing, and willing to sacrifice in the church, would not be choosing in the best manner. It is necessary to be stated, for persons fully learn the power of kindness. The servant who has learned this lesson well, is in possession of a power for good far beyond him who relies upon the rigor of law, or his own peculiar advantages. There is one thing more that I wish to be impressed upon the minds of all who have been chosen by the church to perform its duties. Always to maintain the respect of human government. Christ came to do the will of His Father—not His own. In thus coming, He was the servant of God. The servants of the church in like manner are to do the will of the church—not their own will, for if they do their own will, they are no more servants, but lords.

The servants of the church, are not above the church. This is because they are a part of the church, and a part can never rise above the whole. When they above, the church greets the church in power, they above no longer

POETICAL ENIGMA.

OD made Adam out of dirt,
 'T was thought it to make me first;
 'T was made before the man.
 To answer God's most holy plan.
 My body He did make complete.
 But without legs, or hands or feet.
 My ways and actions had control,
 And I was made without a soul.
 A living being I became;
 'T was Adam that gave me my name,
 Then from his presence I withdrew,
 No more of Adam ever knew.
 I did my Maker's laws they found,
 I travel from pain to pain.
 'T was Adam that I never fear,
 Thousands of miles I ran, I fly,
 But seldom upon earth appear.
 But God in me did something see,
 And put a living soul in me.
 A soul of me my God did deem,
 And took from me my soul again,
 But wiser from me my soul had hid,
 I was the same as when first made,
 And without hands, or feet, or soul,
 I labor hard both day and night,
 To fulfill men I give good light,
 To thousands of people, young and old,
 With by my death great light behold.
 I did my death, I was not afraid,
 For happiness I've ever seen,
 To heaven I shall never go,
 Nor to the grave, nor hell below.
 The Scriptures I cannot believe;
 If right or wrong I can't conceive;
 Although my name there is found,
 They are to me an empty sound.
 And now my friends, these lines you'll read,
 And search the Scriptures with all speed,
 And if my name you don't find there,
 'T'll think it strange if I'm not here.

Scribed by N. S. DALL.

FRAY WITHOUT CEASING.

HAVING noticed in No. 19 of the BRETHREN AND SISTERS, that above our suggested as a good object to write upon, I remembered seeing an article in the *Gospel Visitor* which I will present to the readers:
 At an association of clergymen on a certain occasion, it was proposed to hold a meeting for the purpose of considering the words of the Apostle, "Pray without ceasing." The meeting was to be held in a month, and in the meantime each clergyman was to write down his opinion and bring it to be read. A religious writer, who had been in the house of one of the clergymen, overheard him talking about the matter, whereupon she exclaimed:

"What! a month waiting to tell the meaning of that text? It is one of the easiest and best texts in the Bible."
 "Well, well, Mary," said the old minister, "what can you say about it? Let us know how you understand it. Can you pray all the time?"
 "O yes, sir, the more I have to do, the more I can pray."

"I can pray," said Mary, "do let us know how it is for—most people think otherwise."
 "Well, sir," said the girl, "when I first open my eyes in the morning I pray. Lord upon the eyes of my understanding; and while I am at my work I pray that I may be diligent in the rule of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work I pray that I may have strength equal to my day; when I begin to kneel up in the day I pray that God's word may revive in my soul; and as I retire at the house I pray that my heart may be cleansed of all its impurities; and while preparing and partaking of breakfast I desire to be fed with the hidden manna and the secret word of the Word; and as I am busy with my little children, I look to God as my Father, and I pray for the spirit of adoption, that I may be His child. So on all day; everything I do furnishes me with a thought of prayer."

"Enough, enough," cried the old divine, "the things are rather tedious, and bid him from the wise and prudent. Go on for us," said he "pray without ceasing—do as Mary," said he, "let us bless the Lord for this exposition, and remember that He said that the meek will He guide in judgment."

So, dear brethren and sisters, you can see from the above, that the Lord, through the Apostles, has not required of His followers that which we cannot perform; that if we act consistently with the Gospel, we will not engage in any business whatever, that we cannot ask the Lord to help us.

Scribed by HEN. HAMILTON.

The love of heaven and the love of earth like the scales of a balance—when one rises the other falls.

THE TWO.

T is indeed a funny and ridiculous sight to give a young man, who is not yet twenty, a full body's funeral train, steep low and black backward and downward nearly to her heels, and grab five to forty pounds of dress-trail full of dirt and shake it five or six times, with a human fringing its fringe and eye, hobbles across the street to the other side, to get to get, turn around four or five times and start off like a steam-hoat in a storm. Such fantastic humbugs freaks of frolic, as we see sometimes upon our streets, are really very unbecoming. All that is needed is beautiful and lovely in women. Look at that modestly-dressed, sweet-faced, humble girl, walking homeward, having been on a mission for her mother, perhaps. No foolishness about her; she lives, dresses, acts, and looks plain. Simplicity and fashion are strangers. Ladies do not rest at and after her. No! She commands respect by her dress and conduct upon the public streets. See her in a simple white, looking like an angel, kneeling at her knees, with her face and eyes fixed heavenward, and in a serene low and sweet-breathing from her pure lips the language of her soul in humble prayer. "Our Father who art in heaven," Amen; put their ears to the twinkling stars and listen to her prayer. It is such a meek, humble, Christian young woman, whose objections are based upon things above the folds and follies of a fashionable world—whose very soul pants for the light and love of a "home over there." The other, though she is "a young lady," is a girl in the real world, whose whole heart and soul is engaged in the great warfare of moral happiness and folly; who never looks in the Bible unadornedly but to such as she does a looking-glass upon the one breathes her prayer and lays down upon her knees, and the other dresses in the most of the angels. The other comes out of the parlor at a late hour, like a tired and hungry child, hushes to the party, grabs a peck in one hand, a cold ham bone in the other, then to the room. She is alone, and she looks at the backs of half-drawn chairs, forgets the duty of looking to God and herself, and then retires to rest.

Now which of the two, the young girl, and the woman, are upon the most—his face and eyes, and the woman's or the fashionable young lady?

Scribed by a Brother.

ABOUT LITTLE CHILDREN IN THE BIBLE.

BY MATTIE J. LARK.

My Dear Lizzie: Hillary—
 HAVING promised, when I was with you at Hoston, to write you a little letter, I will now fulfil my promise. I have read the Bible many and you are a new field of Bible-stories, I will give you a few, touching little stories which we hope will deeply interest you. And I will just here say, dear Lizzie, when I hear of a child who loves to hear Bible-stories, my little heart is melted in that warm, friendly way.

One story is of a little girl, my little sister Lizzie, she being twelve years old. The name of this little girl's father was James, he was a man of promises, and distinction, being one of the rulers of the synagogue. A synagogue was a place where the services were conducted, all the exercises of religion, except the offering of sacrifices, could be conducted in synagogues. Sacrifices could only be offered in the tabernacle or temple. A ruler of a synagogue was a man of rank and authority, usually, and who conducted the religious services. A sort of minister, we presume.

Well, this little girl was perhaps in her dear papa, she was loved and petted by her dear papa and mamma. I can remember sitting on her papa's knee, her arms around my neck. I saw you, dear Lizzie, I can see him impart on her sweet face kisses of affection. She was her father's joy, her mother's pride. But this dear child was stricken down with disease. She lay in a synagogue, and she died. Her father laid her in her chest, her bright dark eyes were glassy with the film of death, her little thin hands were folded humbly over her bosom. Above her head her father and mother, in agony, beheld their darling child, and she lay motionless, her hands for her, and her arms, recognizing thought burst upon their minds, our darling saint, but oh, our ray of hope penetrated the darkness by which they were enveloped. They heard of Jesus, perhaps He can save our child; we will appeal to Him, but He is dead, He is buried, He is in the tomb, the gift of God-stricken father. It is said that he fell at the feet of Jesus, and sought Him greatly, saying, "My little daughter lies at the point of death; pray thou come and lay thy hands on her, that

she may be healed, and she shall live." The dear Jesus beheld this earnest call, but ere He could reach her side, she was cold in death; her friends were weeping round her. But Jesus taking with Him three of His disciples and the parents of the maiden, entered this chamber of death; He went up to her, took her cold, lifeless hand in His, bent upon her His pitying gaze; then he laid his hands upon her, and said, "Ephraim, arise." And what now? What sight meets the gaze of her astonished parents. Their little girl, whom they had so lately seen in the agony of death, who lay still and cold before them, now flows up an hill; and assisted by the hands of Jesus, rises upon the floor, and walks about, and at the direction of Jesus, took in His hand, and she was healed.

This was one of the acts of kindness, dear Lizzie, which Jesus did while here on earth. It is said that He went about doing good. Oh how many happy hearts did He make, how many tears did He dry; He never looked upon suffering without sympathizing. He is the same, sweet, loving Jesus yet, though we cannot see Him, He is ever with us. Dear Jesus, my dear Lizzie, and the other children near, just as He did when He was here on earth.

A HOME IN HEAVEN.

BY HARRY HICK.

WHAT a soul-cheering thought! to know and feel that if this, our earthly home, were to be dissolved, we should have a home, a home not made with hands, eternal as the heavens, for which we are created to enjoy it. The Lord of that beautiful mansion has shown us the way and the means by which we can obtain a permanent home without money and without price. Many of us, you, very many have said, "I will never cross the river of death, and to-day, may be entering that heavenly home, and singing praises to the Lamb that taketh away the sin of the world." But oh! let us pause a moment and think of the many poor, bright souls throughout the world who never hear anything about that heavenly land, but are groping their way in sin and darkness, ignorant as to whom they are indebted for life, health, strength, and all that they have. O, may the time soon come when the Lord will send forth a voice to tell us that they may be brought from darkness into light, and from an unknown state, that they may share the bliss of that heavenly home.

But, dear brethren and sisters, let us ask ourselves, are we enjoying the commands, or following the examples so clearly taught us in the divine Scriptures, in a way and manner that will secure for us a share in that blessed abode whose maker and builder is God? O, let us live up and doing, for the night of death draws near, and we may be taken to His Spirit's world, and we shall be abundantly blessed in this world and in the world to come. Although clouds and storms may sometimes obstruct our journey to our heavenly home, we may work our way on a long and weary journey, but we may reach a happy and eternal home, and the young of the redeemed, and possess forever one of the many mansions prepared for the faithful.

May the Lord send some brother to preach for us here. Hear the Savior's solemn injunction, "Ye shall not die, ye shall live, and still abide with by the divine Spirit, and in the end may we find that rest that awaits the people of God.

WORKS OF RIGHTHOUSNESS.

QUEEN ANNE'S BIRD.

I wish to know, through your paper, the meaning of the title given to the third chapter of Verse 17.

B. GOODWIN.

The verse referred to above, reads as follows: "Not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

The "works of righteousness" spoken of in this passage, refers to the old Jewish or Mosaic dispensation. In Romans 3:20, Paul says, "By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." He speaks of the deeds of the law, but he has referred to the old dispensation. God had given them a work to do; the ten commandments and the ordinances to be performed literally, and for the faithful observance thereof, they were to enter the promised land. They were to perform some things for God, literally. They did not do so literally, because Christ had not made the way to heaven as plain for them as He has for us since His death on the Cross. Therefore they had to exercise the will of God literally, while we do so spiritually also. Since the death on the Cross, we

to enter the "promised land," must be "born again." We must be "transformed by the renewing of our mind" (Rom. 12:2).

It is not mercy on us; He pitied our, fallen, degraded mind, and by sending His Son into the world, opened the way to heaven.

We must be born of water and of the Spirit. The new birth is the meaning of "regeneration"—"baptism of water, and baptism of the Holy Spirit." It is a baptism of water for the "washing of sins," and baptism of the Holy Spirit is to bring "all things" to our remembrance, and to keep us free from sin, and fit us for the kingdom of heaven. D. O. FRY.

WHY A WORKING-MAN SHOULD NOT ENLIST IN THE ARMY.

1. Because peace on earth is the highest aim of Christian civilization.
 2. Because a man no right to enlist who would destroy the lives of others.
 3. Because there can be no glory in the slaughter of men or in the destruction of their works of industry.
 4. Because of the enormous waste, both of man and money, but to be cherished by the industrious classes.
 5. Because it is a folly to fight at all, more particularly against those with whom I have no quarrel.

1. Because I should have to quit all occupations—a life of usefulness.

2. Because the poor soldier has only in prospect the savage work of the battle-field; and as the reward mutilation, poverty and dependence.

3. Because our countrymen in production of safety, rest, and ease, and this enormous waste, both of man and money, but to be cherished by the industrious classes.

4. Because war does not derive who is right or who is wrong, but simply who is the strongest.

5. Because we very seldom attend legations between nations, as one was generally dependent another.

1. Because if working-men refuse to enlist and fight about the disputes of others, unless will be compelled to settle their disputes by peaceful means.

2. Because in time of war soldiers may be flogged or shot for the slightest act of disobedience.

3. Because at the command of any superior, one should have to fight even in a just cause against my conscience and my religion, and I might even be compelled to kill father, brother, or dearest friend.

4. Because by the "Regimental Exchange card," soldiers are allowed to pay others to fight with them, but the poor soldier's demand the same privilege.

5. Because officers can marry whenever they please, but by military law the private soldier will be compelled to wait for a year.

6. Because many men are generally kept up by rulers to keep down the liberties of the people.

7. Because fighting forces, instead of preserving peace, fire, as history demonstrates, cannot be compelled to pay others to fight with them.

8. Because if I enlisted I should in some degree strengthen the army, but if I refuse I shall, by withholding that strength, be doing my duty and setting an example to others.—The *Aristocrat*.

CAN CHRISTIANS FIGHT?

MAY God hasten the time when war shall be buried—that grim old brother of ours. Carry him out on a mangled shield. Put him down in the dust to rest of all the earth. Bury his sword with him. Break up his grave-stones broken chariot wheels. Let wilderness and orphanage claim his hands over his burial and the winds blow for requiem.—*Talbot*.

War is the fruitful parent of crime. It renews the cause of crime to the utmost of war—a temporary repeal of the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are included. The morality of peace is not a goodly prospect to the maxima of war. The fundamental error of the first is to do good; of the latter to inflict injuries.—*Robert Hall*.

Whence it is that war still disgraces the self-styled Christian world. It is owing to the doctrine of expediency. If Christians had bodily looked in the face of their duty, as developed in the New Testament, this senseless, infernal system of wholesale butchery must long ago have ceased.—*Robert Southey*.

TRUCK will be a sweet, heavenly and gentle sound, which maketh us notice for God, but always within the sphere of love.

The Physical Culture of Women.

THIRTY-THREE years ago Dr. Hayes pro-... a discourse, which he thus planned to call, "A Looking-glass for Ladies." It contained many practical and wise suggestions and was well received, producing at the time most happy results. It gave the ladies a new and vigorous physical condition of woman at that time, and we wonder what he would say if he were now living and should walk our streets, enter our homes, and visit our drawing-rooms with the average girl of sixteen or seventeen, and either of these girls would be glad to observe him.

How the virtuous woman strengthened her limbs and her arms, or how she acquired and maintained firm and vigorous health, we can be at no loss to know, after reading what is said of her occupations and habits. Though entirely unknown to me, she did not think it beneath her station nor inconsistent with her views of decency and refinement, to occupy herself in domestic affairs. From the whole description given of her, we were warranted to say that she would be someone called a strong, roughly: one who had always something to do, and was always doing it; not wasting her time and strength in ease, in indolence and in idleness. Not busy, active, industrious; rising early in the morning, and attending to her duties most attentively at the right time and in the right manner; and not unwilling when there was need to put a helping hand to whatever work was demanded to be done. This secured her health, kept her from resting, and made her strong, vigorous and cheerful, and qualified her to fill, with usefulness and honor, the station assigned her in Providence.

The value, for which I must call it, here rendered so valuable in the transmission of our children at the present day. At least one would think so, from seeing the many feeble and fragile frames and sickly faces of our numbers of our young families, especially of the higher classes. Although we do not say, we feel most be admitted, that the manhood, vigor and strength of our fair country-women have for a long time past been undergoing a melancholy decline.

Our grandmothers, though they appear among us well, scarcely recognize any of our young ones. It is almost rare to find themselves so undiminished as they in size, vigor and purity cut. But a small proportion of our child-families enjoy complete health for the stations they were called to occupy. The evil here pointed out, we do not wish to be taken to hold to be true in the abstract and in the main; to an ignorance or disregard of the laws of our physical system in respect to health. But the most-salutary means, there is often a great neglect of the health and vigor of the mother and of the father, and of the atmosphere and habits of fashionable life. The mind, or brain, as the physiologist would say, is too severely taxed, is overworked in its tender age, and the attention is not paid to air and exercise; and in the ignorance to how the pupils compass the whole curriculum of knowledge in a given time, it is often forgotten by parents and teachers, how easily the health may be impaired by such a process, and so impaired, that the mind, the health, the weak character shall shrink and dwindle into feebleness and inefficiency, and the life becomes wretched and miserable. The evil here is again suggested in an appalling one. It deserves the most serious attention of all who wish to see the rising generation. It is not confined to the truly noble, but to the mean, on the intellectual and moral character, not on the fair sex alone, but on the other sex also, and is raising up a race of feeble and sickly beings, as unfit for the serious duties of life, than are to enjoy the blessings of full and vigorous health.

My Secret of Success.

An influential minister, being asked for the secret of his success wrote the following: "The question has often been asked, 'What is the secret of the success attending these meetings?' As it cannot do any injury to the Master's cause, and might result in much good among the young people, I will venture to answer, I wish to make known what I believe to be the great secret. First, a perfect, entire conversation to the service of God. This directs our nativity of any work we do in any way in my heart. This will, I trust, be done. Secondly, I very often ask God for Jesus' sake to guide and direct me in everything; and I know He will do it, just because He said He would; and it is wholly impossible for Him to

Thirdly, I do not pray for the people, but to God in the name of Jesus and for His sake; and I confidently expect to get what I ask for, although I may not get it in a much better way. — Same reasons as above.

Fourthly, I measure the length of my prayers by my faith; that is, when I get to the end of my faith I stop. This causes my prayers to be very short. If I would adopt this as a rule and never violate it, a great deal of good would be saved.

Fifthly, when I walk wisdom, and this is very often, I do not go to St. Peter, St. Paul, nor St. Mary, neither do I go to John, Charles, John Wesley, C. H. Spurgeon, nor to any D. D.; but I go right to God, because He has commanded me to do so. When I used to live in the country, I always preferred to go to the spring or well, rather than have water brought me on half a mile through the sun in a bucket. I don't object to reading good books; but I ask God to filter them to me, so that I may not swallow any trash.

Now I have given my honest convictions, as far as my conscience, I pray that, in Jesus' name to forgive me for His sake."

The article breathes a commendable spirit, showing an entire submission to the will of the Father. We need more of such submissive wills among the ministry. In the preaching of the Word their motto should be: "Not my will but thine be done."

Let us like his remarks on faith and prayer, but think that we should not go to "St. Peter and St. Paul," for knowledge. They were certain vessels chosen of God, and wrote as they were directed by the Spirit. They were agents of the Spirit to reveal and teach the Words of the Spirit, and to be refusing going to them for knowledge, would be to refuse the Holy Spirit's direct agency. Clark Wesley, Spurgeon or the D. D.'s may be wrong, but Peter and Paul cannot be.

Water, when directly from the well is always the best, but I see no use in descending the pump, just because it is not the well. Those who discard Peter and Paul, reject God's divinely appointed agency used in conveying the Word of Life to mankind. Faith, prayer and works stand to go together.—Ed.

Nearness of Death.

WHEN we walk our powerful machinery we know that one misstep and those mighty engines will tear us to ribbons with their flying wheels or grind us to powder in their ponderous jaws. So when we are thinking around the land in a railroad carriage, and we know that in a moment we may be held up on the line. So when we are in a ship, and there is nothing but the thickness of a plank between us and eternity. Whether on the sea or on the land, the participants that breathe from the elements are conscious that they are the plank of a hull-less iron furnace.

The machinery of life and death is within us. The tissues that hold the beating pumps in their places are often set thicker than a sheet of paper, and when this partitioning register of it would be the same as if a cannon-ball had struck us. Death is inseparably bonded up with the very structure of our bodies. Struggle like he would to leave the space, no man can at any time go further from death than the life he lives. We are not to be afraid of death, but that we be ever ready to meet the silent messenger.—The Guide.

DIED.

His mother should be kept in mind on all other papers, and separate from all other papers.

MUMBERT.—In the Anand's Grove district, June 28th, 1878, Bro. Samuel Mumbert, aged 72 years, 6 months and 9 days. Funeral preached from Rev. 20th, labor camp. J. STRIPEL.

JAMES.—In the Fairview congregation, Aponeau Co., Iowa, April 19th, 1878, sister Mary E. James, daughter of Philip William and Sister Eliza James, aged 18 years and 21 days. Funeral discourse from John 14: 1-3, by Elder Daniel and Joseph J. M. LEAVELL.

FRANCE.—In the Elkhart Valley church, Ind., on the 23rd of May, 1878, Bro. Gabriel France, aged 41 years and four months. He leaves a kind remembrance, six children and many sympathizing friends. Funeral discourse by Bro. Paul and discourse by the Brethren from Luke 24: 28. S. HETVICK.

WHEATSTONE.—At Tanageria, Ind., May

18th, 1878, Henry Allen, son of Andrew and Catherine Wheatstone, aged 1 year, 7 months and 21 days.

LEATHERMAN.—In North Liberty, St. Jo. Co., Ind., Emma Leatherman, May 27th, aged 3 years and 18 days. J. HEDBRAND.

FIKE.—In the Millidgeville congregation, Carroll Co., Ill., of Delepharia, sister Mary Fike, daughter of Daniel and Catharine Ann Fike, aged 15 years, 3 months and 26 days.

Sister Mary Fike, wife of the very bloom of youth. She longed to have this vale of tears, and rest forever in that celestial clime. "Remember now thy Creator in the days of thy youth" (Ecc. 12: 1). Geo. D. ZOLLERS.

WIKLE.—In the Brook Church church, Joy Co., Ind., Bro. Wm. J. Wikle, Jun. 17th, aged 27 years, 11 months and 16 days.

WIKLE.—Also, in the same place, April 2nd, 1878, sister Caroline, wife of the above, aged 24 years, 11 months and 13 days.

WHITESPELL.—Also in the same place, May 13th, 1878, friend Abigail Whitespell, aged 54 years, 4 months and 4 days.

WARICK.—In the same place, June 2nd, friend Eliza Warick, aged 72 years, 6 months and 17 days. O. F. YOUNG.

MILLER.—In the Middle Creek congregation, Spencer Co., Pa., June 2nd, sister Annabelle Miller, daughter of Bro. Joseph and Lydia Miller, aged 21 years, 10 months and 12 days. J. H. MYERS.

BRUMBAUGH.—Near New Enterprise, Bedford Co., Pa., Bro. Martin Brumbaugh, aged 48 years, 3 months and 12 days. Discos. PEARSONS.

The report of this notice was a member of the church for a number of years and in his death the church loses an exemplary member. Among his Christian virtues, meekness and kindness were prominent traits. He would never let an evil, allow a harsh or unkind word to be spoken, and he was kind and sociable, all who knew him, and he was well-known throughout our country; he was his friends. His wife preceded him about twenty years, having lived only a few months after this marriage.—He lived only five days after he was stricken with paralysis, and although his mind was very much confused, we have the hope that he has met a reconciled God. His remains were followed to their last resting place, by the largest concourse of friends and relatives, we have ever witnessed in a similar occasion. Funeral services by Bro. Daniel Snowberger and George W. Brumbaugh from Heb. 9: 27. C. L. BUCK.

JIXON.—Near Blainstone, Iowa, Bro. Isaiah Hixon, March 2, 1878, aged about 50 years. Left a widow and five children to mourn their loss. He was a man of great piety. Funeral services by Bro. F. Forney from I. Cor. 15: 22. S. JOHNSON.

ANNOUNCEMENTS.

Notice of Love-feasts, District Meetings, etc., should be printed, and written in paper separate from other tracts.

LOVE-FEASTS.

The Colchester congregation, Butler Co., Iowa, June 29th and 30th.

Washington's Grove, Sepulchre Co., Ill., June 29 and 30.

25th The brethren of the Beatrice church, Gage Co., Nebraska, will hold a Love-feast the 7th and 8th of September, commencing at 2 o'clock, P. M. Place of meeting seven miles South-west of Beatrice, on the farm and residence of Eld. Henry Brubaker. Those coming by rail must be met at Beatrice, if notice is given. By Order of the Church, W. B. PRACE.

CORRESPONDENCE.

From Madison, Kansas.

Dear Brethren:—I LEFT home on the 25th of April for Cass church in Elk Co., a distance of sixty-eight miles, had meeting from the 26th to the 29th. On the last named date some time with the Brethren in their country, and returned to the church here, but had been for some time in a rather dilapidated condition, but everything now seems to turn out more favorable, so that some thanked God and took courage.

From here we went to the Silver Creek church, Cass Co., a distance thirty-five miles. Found a little band of brethren and sisters in love and union. Spent a short time here, dis-

ting which an erection was held for a speaker. The lot fell on Bro. E. Prickett; also addressed Bro. J. Truitt to the second degree; baptized one sister.

From here we went to Sumner Co., fifteen miles North-west of Wilmington, and forty-five miles from our last place of meeting. We met here with Bro. Barber, who remained a few days with the Brethren, organized a church, elected two deacons, and Bro. J. Trovel to the ministry at this place. There seemed to be good interest manifested, and there were three applicants for baptism to be attended to on Sunday following.

From here we went to Wickata, distance forty miles. Would have organized here, but Bro. Reeth did not meet us as we expected at Sumner to make arrangements. We had only a short time to stop at this point. We spent that little time in bad riding numbers among whom were some old acquaintances.

From this place we went to Remo Co.; distance fifty-five miles. Here we also organized a church, elected two deacons. Here quite an interest was manifested, and we felt somewhat reassured. We felt that good work was done here, but other fields of labor still ahead, bore us take the parting hand. At this place J. H. Fisher is their minister in the second degree.

From this place went to Peeshoy, by way of Hatchinson and McPherson Co., distance 82 miles. At this place met with the Brethren in church council; only stopped one day.—Left Peeshoy for home, a distance of sixty-one miles. Traveled in all 389 miles; got home on Sunday, May 6th. Found all well. C. L. BUCK.

From Newton Church, Ohio.

Dear Brethren:—

It may not be axioms to give a brief description of the work of the church, situated in Newton, Ohio. Our congregation was organized several years, and are apparently in a healthy and flourishing condition under the care of our faithful and much respected elder Samuel Miller of the Covington church (of which district this was formerly a part). We had our yearly district meeting, work up, and found the members in love and union. Our church meeting passed off without an unpleasant feeling; excepting one case, and that was in regard to a young brother who was so blinded by the god of this world, that he refused to be in fellowship in love and union. Our church meeting passed off without an unpleasant feeling; excepting one case, and that was in regard to a young brother who was so blinded by the god of this world, that he refused to be in fellowship in love and union. Our church meeting passed off without an unpleasant feeling; excepting one case, and that was in regard to a young brother who was so blinded by the god of this world, that he refused to be in fellowship in love and union.

Our Love-feast came on the 5th and 6th of June, and very much benefited and a very large congregation. Between three and four hundred members consumed. Most of the preaching was done by Bro. James Quinler of Pa.; Bro. Z. Shoup of Tenn.; and Bro. Jesse Quinler of Ark Co., Mo. The house was so crowded at night, but the order was good, though the crowd outside, became somewhat unruly below the close of services. E. BEERY.

From Union Church, Ind.

Dear Brethren:—

WE will try and give you a brief account of our Love-feast which was now among the things of the past. On the evening of the fourth, at an early hour the people began coming in, so that by five o'clock, the time appointed for holding our meeting, we were in Sabbath. There were present with us five ministering brethren, Jesse Culbert, David Ruppel, D. Whitner, D. Freeman and another brother from Illinois, whose name I have forgotten. Our brethren labored with us by every exercise of the word, and we were made willing to forsake sin and follow Jesus, and were, with nine more, baptized next morning. O how I' made our hearts rejoice to see so many come out on the side of the Lord. Our consolation was that there were about 550 surrounding the table of the Lord. Our mind was carried back to Calvary's mount, while our blessed Savior was suffering upon the Cross for the sins of the world, and we were made to see that our faith in the evening of the world when we shall be seated around the table of the Lord.—Then Christ will give himself and serve us, and God brethren and sisters, what a glorious time we will have, as we shall all meet around the great white throne, there to sing the praises of the redeemed forever and ever. J. APPLEMAN.

THE BRETHREN YEARLY.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

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THE COMFORTER

I N God be Thy trust and hope,
With His aid be thou set at work,
To live with the Word, or land or sea,
— I, even I, will comfort you.

Swear not, I will be less His name,
And yet all of His power proclaim,
Thine work shall live and be remembered,
— I, even I, will comfort you.

Be ye in sadness and distress,
Do ye sit and weep and break your peace,
For not, but all the truth ye see,
— I, even I, will comfort you.

To do our afflictions on you lay?
And ponder sorrow-joy to day?
I'll sit with you, I'll sit with you,
— I, even I, will comfort you.

I'll sit in glory I am at you,
And on the throne you shall sit too,
For this sweet word you shall receive,
— I, even I, will comfort you.

This while you sorrow here below,
As pilgrims in this world of woe,
Make this your song the journey through,
— I, even I, will comfort you.

Sketch'd by S. K. PARK.

W. Moore, Ill.

THE BEAUTY OF MORAL CULTURE

BY L. H. HALLSBERGHOFF

"**M**AN," it has been said, "is the noblest of all God's creatures." It is the noblest of all God's creatures, not only in the sense that he is the noblest of all God's creatures, but also in the sense that he is the noblest of all God's creatures, not only in the sense that he is the noblest of all God's creatures, but also in the sense that he is the noblest of all God's creatures.

As a man is a being he is interesting and noble; and his noblest part is his mind, which is the noblest of all God's creatures. It is the noblest of all God's creatures, not only in the sense that he is the noblest of all God's creatures, but also in the sense that he is the noblest of all God's creatures.

[pleasing! This should not be. It was not the design of our Creator that our hearts should be so corrupted. He created us pure, with a bloom upon our infant hearts, and it was His design that we should remain so; but owing to evil surroundings and associates, and a want of proper moral training, our hearts become stained and polluted, and we are thus brought into bondage.

The cause of so much iniquity in the world, is owing to man's failing to see the importance of subjecting his children to a more rigid moral training. The moral instruction of a child is a part of his education, and it is of the highest importance that he should receive it. The mother should be careful to instill in her children the principles of morality, and she should be careful to instill in them the principles of morality.

But this should not be done in a hasty manner. It should be done in a systematic and orderly manner. It should be done in a systematic and orderly manner. It should be done in a systematic and orderly manner. It should be done in a systematic and orderly manner.

We are not aware of one. The cause of evil begins so slowly, and from such slight sources, an infant's heart could soon be filled with its evil propensities.

In order to obtain to any degree of morality, our minds must be enlarged. Intellectual must be developed. When the higher region of the brain is very large, and the frontal lobes, physiologically speaking, you will find but little morality in such a being. To develop morality, exercise and proper food are necessary; to develop intellect it must be exercised; and to develop the moral part of our being, it must be exercised and fed with nutritious food.

story contained in the *New York Weekly*, the *Newswriter*, or some other belletrist periodical. Such mental food will not make a moral man. It produces abnormal appetites. The more they devour, the more they crave. They devour literary tales and romances with approval, and still cry for more. With such diet they become fat and wretched victims of a morbid appetite, which no glutting can satisfy, and if they do indulge in an outburst of "mental digestion," their existence will be ended in the St. de-pasion, or, perhaps, guillotine. We think the price is not too over-estimated. These are examples aimed at all who devote any of their time to such reading. This, then, is the lesson we should heed. We should be careful to keep our minds in a healthy condition, and we should be careful to keep our minds in a healthy condition.

"Count that day lost, whose day descending came from the land more noble actions done." Let that be our motto. And while we are striving to obtain the moral, let us not forget the heart, and this within the sphere of our duties. While we are endeavoring to acquire skill on our education, let us not neglect the more substantial to whom we can always lend a helping hand and be doing.

"Barn notes that you'll apper remembrance from the great and good—Some that shall not be as children's food." Let us be careful to keep our minds in a healthy condition, and we should be careful to keep our minds in a healthy condition.

Harper's, New York.

FAITH

BY STORMY WEATHER.

"**F**AITH is the substance of things hoped for, the evidence of things not seen." (Heb. 11: 1.) By it we see how the ancient worthies performed wonders. Abraham was willing to sacrifice his son; looking forward to the benefit to be derived therefrom; because God promised and Abraham believed, and because of his faith, the Lord said, "In blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of heaven, and as the sand of the sea."

By faith Noah, when he feared of things to come, built an ark, through faith he was saved by his temporal salvation, according to the directions God gave, and by that means was saved, while the flood came and swept away the ungodly as they had believed. As Abraham became the father of the faithful, all through faith. Peter says, "The life figure whereunto baptism doth also now save us." Paul says, "The just shall live by faith," but James says, "faith without works is dead, being alone, but without faith it is impossible to please God; for he that will come to Him must first believe that He is, and that He is a rewarder of all them that diligently seek Him." Nature without revelation is useless to us; we would grow weary to walk in darkness, if we had not the light of the Gospel. We have the light of the Gospel, and we have the light of the Gospel, and we have the light of the Gospel.

Dear reader, cast not away your confidence which both great recompense of reward; for we have need of patience that after we have done the will of God, we may receive the promise. Moses, also one of the ancient worthies who is called the son of Pharaoh's daughter, would rather suffer afflictions with his people than be the people of God. He is a son of the great God, and he is a son of the great God, and he is a son of the great God, and he is a son of the great God.

Dear reader, here is a picture for you to look at. Out of a limited thousand that were permitted to see the wonderful power of God, and the wonders of Moses and the miracles of God, all along their pathway—that they should fall by the way, as would be expected, but the Bible narrative gives the fact and we have a warning to us, and send it to you, dear reader, as a warning, that, after we have passed over the Red Sea (symbolism) we are only saved through the wilderness, the world of sin; although we may see Him who is invisible by faith, we may receive Him and walk by His way; we sometimes grow latter water is well. We have been tried to save the land a good while, black, and yet for the good of those, who have not been in the service so long, later with the sweet we must endure; but look forward by faith to Him who is able and also willing to give us eternal life. After we get through the wilderness, and pass over the Jordan of death, we shall look in the land of rest, where God shall wipe away all tears from our eyes, and lead us to living fountains, that never run dry, where the wild cease from troubling and the weary are at rest.

THE TRUE RESTING PLACE

"**P**ROBABLY you may sometimes have observed a bird in a cage, upon the perch of a tree. If you do that, it will make a little bird out of a little man. It will make a little bird out of a little man. It will make a little bird out of a little man. It will make a little bird out of a little man.

IN MEMORIAM OF CHARLEY BAUMAN.

BY ALBION WEADE

SWIFT Spring will visit, hill and plain,
And summer flowers will bloom;
But Charley will not come again—
He dwanders in the tomb.

He took his dearest friends to wife;
No more we hear his songs;
His little grave is all we view,
Since he is dead and gone.

No more at home or school
His smiling face we see;
It smiles no way so cheerful
To see his vacant seat.

O, where is Charley's spirit now?
What garments does he wear?
Does he walk with lovely angels low,
And join his hands in prayer?

Say, is he in that heavenly land?
And will he ne'er grow old?
And is there in his little hand
A harp of purest gold?

Is there around his infant brow,
A crown of diamonds bright?
Does he behold the Savior now,
And sit at always light?

Is he where living waters flow,
Where lovely flowers bloom?
No pain or sorrow does he know?
Does he beyond the tomb?

The Bible tells us parents dear,
There is a land above,
Where Jesus dwells, they need no sin,
All there is light and love.

Dear little children be did I see,
And hold them close to His;
He gives them robes of righteousness,
His blood dyes their souls from sin.

The Savior says in accents mild,
To such the Kingdom is given;
Eager to come, a little child,
You cannot enter heaven.

Then let us press this heavenly friend,
For all His mercy show;
His angels will our steps attend,
And lead our spirits home.

He looks where living waters flow,
And flowers forever bloom;
No pain or sorrow do they know,
Who dwell beyond the tomb.

THE TWO CANDLESTICKS, THE OLIVE TREE AND THE TWO WAXENSTICKS.

BY MATTHEW LEAH.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth." (Rev. 11: 3, 4)

NUMBLE III.

VERSE 10, "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth." In all great conflicts the victorious party manifests its joy by similar exhibitions as that described above; the language is that of triumph—of hilarity and joy.

History informs us that at the close of the very council of the Lateran, which pronounced the epitaph of these witnesses, every exhibition of joy and gladness was made. The reigning pontiff Leo X, received splendid gifts from various realms, and especially from the king of Portugal, with congratulations that Rome was now supreme, and the pope conferred on the king in return half the Eastern world. The most splendid feasts, and the most luxurious dinners were given, tonsils were drunk, elegant speeches were made, congratulations the most fervent were expressed, and the special subject of joy, says the historians, was the total reduction of the heretics, and the hoisting of the French schism. Dean Washington, says, "At this moment the

pillars of the papal strength seemed visible and palpable, and Rome surveyed them with exultation from her golden palaces." "The assembled princes and prelates separated from the council with complacency, confidence, and mutual congratulations on the peace, unity, and purity of the church."

Verse 11, "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." As we have before remarked, it was just three years and a half from the time the fifth Lateran council proclaimed the death of the witnesses, May 5th 1515, until Martin Luther posted his ninety-five theses upon the gates of the church at Wittenburg, October 31st 1517. The posting of these theses, then, the only mode of public advertisement, produced a wonderful sensation which was powerfully felt to the remotest bounds of Christendom; it awakened Europe from its sleep of ages; summoned, as it were, from their graves the slain witnesses, and again is heard louder and in more earnest tones their protestations against the errors and corruptions of the papacy. This voice, so suddenly, so powerfully, so mysteriously raised, awoke, and amazed the worshippers of the beast. They had thought all-opposite was at an end, and had thus pronounced the words, "There is no more to appear," or to oppose, or as it might be exclaimed, "heresy is extinguished." What then must have been their surprise, their chagrin, when after three and a half years silence, they are opposed more earnestly, more eloquently, more powerfully than ever, like the guilty Herod they no doubt felt that their slain witnesses had arisen from the dead, and therefore mighty works did show forth themselves in them, "And great fear fell upon them that saw them."

The history of the Reformation fully verifies the above words; great indeed was the consternation, and perplexity that seized the votaries of Rome when they beheld their institutions attacked from this new source, and how the lion of Rome exerted all his strength to quell this expanding opposition. But his thoughts were now comparatively denuded of their terrors."

Verse 12, "And they heard a great voice from heaven saying unto them, 'Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.' That the heaven here spoken of is not the heaven, the place where God's throne is, is evident from the fact that their enemies beheld these witnesses after their ascent. The expression is no doubt figurative. The best explanation of it will perhaps be found in Isaiah 13: 13. Here the proud king of Babylon is presented to us in all the glory and haughtiness of his power; he declares his purpose of ascending into heaven, of exalting his throne above the stars of God. That is, he resolves to occupy the very highest pinnacle of political honor, and power; he determines to establish his throne above every other throne. He will possess supreme power, and exercise unlimited despotism. By the expression, 'they ascended up to heaven,' means, we think, that now the church which had so long prophesied clothed in sackcloth; the church which had for 1200 years been in the wilderness—been in a state of obscurity, wholly separated from the world, had in an humble and lowly capacity proclaimed the truth unmixt with error, was now about to obtain great national and civil power. She was now about to enter

the political arena; she was about to occupy royal thrones, and be clothed in kingly purple; her sackcloth was now to be laid aside; she was no longer to be in a state of obscurity, but her power was henceforth to be in the cabinet of princes, and in the halls of legislation. What a change! But what was the result? Did the church retain her purity after she had parted with her simplicity? the sequel will tell.

The language used in Rev. 6: 12-17, is somewhat similar to that we are now considering. This language, we believe, is generally understood to imply the occurrence of a vast revolution; a revolution no less momentous than the transition from paganism to Christianity. The sun, moon and stars in the political firmament of paganism are about to be removed, and their place filled by the professors of the religion of Jesus Christ. But this stupendous revolution held no good to Christianity. The poorest lions for the church, are her hours of persecution. When all the forces of the world were arrayed against her, she drew her beautiful garments closely around her, and nestled near the cross. There in that hallowed retreat, she grew more lovely, more unceasingly radiant. But oh when the world took her beneath its fostering care, when she looked in the sunshine of royal favor, alas how soon was her beauty tarnished; the gold how it became dim, her sparkling robes how they became soiled with the filth of the world. James says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend to the world, is the enemy of God." And surely the history of the church fully verifies this declaration.

We find that when pagan persecution ceased, and the church enjoyed royal favor and protection, she gradually lost her distinctive purity, and merged into the mere semblance of Christianity. So we find that the same pernicious effects followed, after papal persecutions ceased, and the protestant church, (that is the witnesses, for protestant is composed of two words, *pro* before, and *testis* to be a witness to testify, from testis a witness. Protestant then means a witness), and the church was placed beneath royal patronage. In proportion as her outward prosperity increased, so her inner purity and spirituality diminished. Soon the church became distracted by internal broils and disputes, factions arose, and multiplied, numerous, and stormy its various took place. Gross errors of doctrine crept in; good works were gradually neglected; many of the plain commands of God's Word were subverted or obscured, and the whole plan of salvation became disjointed and disorganized, until now, what a confused, disconnected spectacle protestantism presents, a very Babel!

But Christ will always have a visible church, a church that will not shun to declare the whole counsel of God; accordingly when the protestant church lost her distinctive features, when she failed to bear a full and clear testimony to the truth, then God raised up other standard bearers. In the beginning of the eighteenth century, in an obscure town in Germany, there arose a little band of Christians deeply imbued with the spirit of Christianity. From this little church, this golden candlestick, the pure unmingled light of the glorious Gospel again shone forth. And we bless God, this little rivulet has increased and widened until now, it is in volume a deep majestic stream. And our sincere prayer is, O Lord preserve it pure, for

bid that should lapse into the condition of the Ephesian or Laodicean church, or become like the church at Sardis, having but a name to live while she is dead; but oh may she be like the church at Smyrna, outwardly poor, but inwardly rich.

"And their enemies beheld them." The meaning of behold is, "To fix the eyes upon; to look at; to see with attention; to observe with care."—*Webster*. It expresses emotion, anxiety, wonder, astonishment. And we learn that when the adherents of the papacy saw the ascent of these witnesses, when they saw that heresy, which they had so long tried to crush, and which they had, as they had thought just succeeded in crushing, now arose from its deep depression, when they saw palaces admit it, kings listening to those who proclaimed it, the great ones of the earth protecting it, and giving it their earnest attention, they were filled with consternation and alarm. They beheld it with envy, with hatred, with vexation.

Verse 13, "And the same hour there was a great earthquake, and a tenth part of the city fell and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven." In Rev. 6: 12, it is said, when the sixth seal was opened, "to there was a great earthquake." If the opening of the sixth seal portrays the overthrow of paganism and the establishment of Christianity on its ruins, then this earthquake must mean a moral earthquake, so in the verse we are considering, the language is no doubt figurative. It expresses some great moral revolution. This revolution took place in the forefront of the sixteenth century. Popery was in several countries of Europe superseded by protestantism.

And the tenth part of the city fell. The word city does not mean, a large corporate town, but it also means a state, the body of the country, a community of citizens, etc. A tenth part of the city then means, a tenth part of the dominions controlled by the papal hierarchy. Now the ten principal divisions of the Western half of the Roman empire, controlled by the papal influence, are the following: the Anglo-Saxons; the Franks of Central France; the Ullmann Franks of Eastern France; the Burgundic Franks of the South-eastern France; the Visigoths; the Suevic; the Wandalis; the Ostrogoths in Italy; the Bavarians; the Lombards. These divisions are generally acknowledged by most historians. The Anglo-Saxons now comprise Great Britain, and this division separated from the papedom A. D. 1535. The cause of this was, the quarrel of Henry VIII with the pope, the latter refusing to grant him a divorce from Queen Catharine. This division was the first that withdrew from the papacy in that great revolution, that great moral earthquake which shook Europe to its foundation, in the forefront of the sixteenth century. The peace of Pavia 1552, established protestantism in Germany, which was the next separation caused by this great earthquake. Again it is said, "in the earthquake were slain of men seven thousand." It is said that in the original it reads, "seven *milliaria*," denoting seven principles, under the dominion or rule of princes.

Now we find by referring to history, that in the year 1567 the Netherlands which were then subjects to Spain revolted. This revolt was caused by the persecutions, and cruelties of Philip 2nd. After a long and bloody war, the Dutch succeeded in throwing off the Spanish

yoke. They then formed themselves into a confederacy, called the Republic of Holland. This Republic comprised the following provinces, Holland, Zealand, Utrecht, Friesland, Groningen, Overijssel, and Guelphland. These were the seven provinces or officials, which in the year 1579 split off from the Papal ecclesiastical tyranny. Another revolt caused by the great earthquake; another dismemberment of the papal dominions.

It is next said, and the remnant affrighted, that is those who still adhered to Rome in those countries which had seceded from her dominions. Accordingly we find that when the Romanists recollect their former cruelties which they had perpetrated on the protestants, and now when they see those protestants raised the civil and political power, they were affrighted. As they were now the weaker party they expected retaliation; they expected the same treatment from the protestants, as the protestants had received from them, and we are sorry to say their fears were not groundless. Protestantism borrowed too many of Rome's weapons. In England particularly, during the reigns of Elizabeth and the 86 war kings, the laws and enactments against the Roman Catholics were peculiarly severe and unjust. They were indeed harsh, to some extent, to feel the real, which they themselves had used so cruelly.

Again, it is said, "and gave glory to the God of heaven." The same seems to be, they the papists were affrighted, and they the witnesses gave glory to the God of heaven. From our common version, we would suppose the meaning to be the papists were affrighted, and they, the papists gave glory to God. But those who are acquainted with the original, tell us that *gave* and *formers* of the Greek will admit of the former signification, and this is the historical fact. When the church in the time of Constantine was raised to unclouded sunshine, and persecution was ceased; the triumphant Christians in hymns and songs every where expressed their gratitude to God. Eusebius a contemporary writer thus expresses himself: "Formerly we used to sing, we have heard which Thon didst in our fathers' days, but now we have to sing a new song of victory, our eyes have seen his salvation." So the protestant or witnessing church after their triumph over popery sang joyful songs and gave glory to God for their victory. Thus Elizabeth after the defeat of the Spanish armada, which came to pacify England again, went into procession to the Cathedral of St. Paul's, and gave glory to God for this victory. But oh how baneful in both cases, was temporal prosperity, and the fostering care of princes. In both cases the declension from Gospel purity and simplicity was rapid and alarming.

Now we have tried to explain this difficult chapter, it has caused us much labor and toil, but if we have thrown any light upon it, we feel amply repaid.

IMPROVEMENT.

BY PAUL BETHUNE.

THE subject before me is one that takes us in a vast field of thought, and one that can be applied to every human being over this wide extended world; one that will manifest itself in all of its outlines; sooner or later its fruits are bound to develop and manifest themselves.

Improvement is advancement; valuable additions or gaining knowledge, and the ways of applying it, are many and

always within our grasp in some of its forms, so that we need not wait for material to work with. God has placed us in this world for a noble purpose and not for the wasting of our mortal career, which would be our utter destruction, both temporal and spiritual. We are such beings that we will not stand still; we will either advance or retreat; either gain knowledge or lose it; either improve our time or waste it; serve God or the devil. We who profess to be Christians, whose are we, what are we doing, are we improving our time, are we living as God would have us live! or are we wasting those golden moments, careless and unconcerned? We never should be idle, but improvement should always be uppermost in our minds, whether in the family circle or in church, or wherever we are in the shifting scenes of this mortal life. Whatever we do, we should do with the desire of doing it right; anything that is worth doing, is worth doing right. When we go to the house of worship, we should go with the desire of worshipping God, and insinuating into our minds none of the true principles of Jesus, and should not go there to talk about temporal matters, but to serve God, pay strict attention to what is read and preached, and not to be so careless that if a friend would even ask us what the minister's text was, we could not tell but we should remember it and read it at the first opportunity, which will be very apt to freshen the minister's discourse and make it more lasting on our minds.

Reading we think is one of the best ways to improve our time, when not otherwise usefully employed. This is a world of reading, and it is very important not only how we read, but what we read, as some things cannot be read with profit, no matter how we read them. But there is one Book that can be read with great profit,—the Bible which is the Book of books, which we should read daily, and for a noble design; not for pastime, but with great care and diligence. Some of its precious truths are buried deep, and to make them available we must search diligently and prayerfully, and have a great desire to understand its truths; we should feel and read it, as though God were present with us, and that He were revealing to us the great plan of salvation. If our minds are in such a state, we will undoubtedly realize a blessing, if we put in practice; and whatever we do and wherever we are through the journey and shifting scenes of this mortal life, we should act with that state of mind that God was an every where present God; and that all our acts and doings were open before Him, so that we might live a God-fearing life, that peace and happiness might be the result in this world, and the world to come.

BRETHERN, BE AT WORK.

BY JABOR BETHUNE.

HAVING for sometime felt pressed, I have concluded that perhaps the enemy of the cross has something to do with our backwardness in giving our expressions in favor of primitive Christianity and the vindication of true Godliness in the church. There seems to be something working among us which works very much like leaven.

Leaven, you know, is very small when first put into the lump of dough which the woman has in her tray, but it works on until the whole lump is leavened if not removed. So it seems to me there is a leaven like something among us in

the church and should be removed. Then I say, brethren, be at work, stand at your posts as valiant soldiers of Jesus. Stand without fear in holding up for humanity, for "God giveth grace to the humble."

Usually is one of the prominent characteristics of the faith once delivered to the saints, which is the true one, and whereby we will obtain a good report at the last day. O, you who have been educated, as it were at the feet of Gamaliel, let your influence be used against such a growing evil,—against pride, against departures, against things which offend, or are a barrier against the advancement and increase of the true church of God.

The church I believe consisteth brethren and sisters of Jesus Christ, for they shall be heirs with Him, having done the will of their heavenly Father. The will of God is, that we should not offend our brother or sister, but shall rather suffer self-denial than to have our brother offended at us for anything that is of no benefit to us to help us on to God, and our eternal welfare.

Let us then remove every bearing weight against the doctrine and the order of the Brethren, which I think and believe God sanctions. When we say, Brethren, we mean followers of our Lord and Saviour Jesus Christ, as were our fathers in the faith, which ground I believe our church was built upon originally.

Admitting the above I think it would be well for us to renew our thoughts upon the promises we made in our baptismal vow. Did we not there promise and confess that we would subscribe to the doctrine of the church? I think if we all remember that promise, and were sufficiently instructed before vowing, we would not disobey the instructions of Holy Writ? You will find in Romans 16, "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them; for they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."

Also let Cor. 1. "Now I beseech you brethren by the name of our Lord Jesus Christ that you all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." O brethren let us adopt the instruction of the apostle, who was instructed in the school of Jesus! Let us keep on the old paths. I fear too many are seeking new paths wherever they can take little packages along which pearly beetle to the world, and are a hindrance to ourselves and the church. In conclusion, I would say, let us love one another, preferring one another; esteem others more than ourselves, and I think the brethren will have no need of correcting us so often as to give some occasion to say that they are "fault-finders." God help us to be of one mind, and so to walk that His name may be glorified.

Ringgold, Md.

EACH IN HIS OWN WAY.

ALL great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's husband, alone, a stranger, owning not a lamb that he watched. He had nothing but a shepherd's rod

cut out of a thicket, the mere errand-stick with which he guided his sheep. Any day he might have thrown it away and cut a better one. And God said that is that in thine hand. With thy rod, with this stick, thou shalt save Israel. And so it proved. What is that in thine hand stranger? An ox-goad with which I urge my lazy beasts. Use it for God, and Shungur's ox-goad defeats the Philistines. What is that in thine hand David? My sling with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dared not meet. What is that in thine hand, disciple? Nothing but five barley loaves and two little fishes. Bring them to me, give them to God, and the multitude is fed. What is that in thine hand, poor widow! only two mites. Give them to God; and behold! the name of our riches fills the world. What hast thou, weeping woman? An alabaster vessel of ointment. Give it to God. Break it and pour it on the Savior's head, and its sweet perfume is a fragrance in the church till now.

What hast thou, Dorcas? My needle. Use it for God and those cents and garments keep multiplying, and are clothing the naked still. You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing woman. God wants each of you to serve Him where you are, you have your business; use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, not by a long face, but by being like Him, doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the Gospel far and wide. What a field you have to glorify God in, just where you are! If you have nothing use your tools for Him! He can glorify Himself with them as easily as He could with a shepherd's stick an ox-goad, a sling or two mites. A poor girl who had nothing but a sewing machine used it to a noble church. All her earnings above her needs, were given towards building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do, if you will. Think of the widow with her two mites, the woman with the alabaster-box, and Dorcas and her garments; you do as much, and have as great a reward.

Selected by W. G. Brown.

ADMONITION SHOULD BE GENTLE.

WE must consult the gentled manner and softest seasons of address; our advice must not fall like a violent storm, bearing down and making those drop whom it is meant to cherish and refresh. It must descend, as the dew upon the tender herb, or like the melting flakes of snow—the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind. If there are few who have the humility to receive advice as they ought, it is only because there are few who have the discretion to convey it in a proper vehicle, and to qualify the harshness and bitterness of reproof, against which corrupt nature is apt to revolt, by an artificial mixture of sweetening and agreeable ingredients. To probe the wound to the bottom, with all the boldness and resolution of a good spiritual surgeon, and yet with all the delicacy and tenderness of a friend, requires a very good discretion and masterly hand.—Schickel.

not the qualifications to govern and take care of the church? If he has not self-government enough to keep himself within the bounds of reason what is he going to do with the church? I never did know there was anything wrong about a man *desiring* a position of authority. (1 Tim. 3.) I should be glad to see the qualifications to fill such a position with credit and honor to himself and the church, but when I see a man so feverish over the question that he cannot leave himself, I have good reasons for doubting that man's qualifications for filling such a position. It would be a good thing if some people could only see themselves as others see them.

How should a man shrink from such duty just because he cannot get the position in life he would like? People who cannot do so work to should do the best they know how and make the best of it. Children must learn to walk before attempting to climb mountains. The man who expects to win *vicinis et cito* must first learn to walk five, or even less. He expects to be baptizer before any thing more. First learn to be faithful in a few things. The man who knows his talent just because he has but one, will finally have to surrender up even that one and be without any at all. This is about the Alpha and Omega of all work cases. It is like the man who will lay around and squander what little money he has, just because he cannot get high wages, or like the starving man who refused a bowl of corn because it was not shell.

The world is full of work for willing and industrious hands, but seldom hears the man, the man must limit it. And then as he labors, always being found at his post he is gradually attaining to the position for which he is fitted, and if worthy, may reach a sphere of great usefulness. Good men will always stand the test, even if it should be a long one.

And then a man has a little business leading people who do not want to follow him. If he is qualified to lead, the people will find it out, and if they do not it is pretty hard to make them believe it. If a man thinks himself qualified to lead and his people think otherwise, the quieter he keeps about it, the more success judgment he displays. But if he goes off and puts, and just because he cannot be half-sheep won't be any sheep at all, he at once shows that he is not the man for the place. — J. M. B.

AN INTERESTING INCIDENT.

DURING the Newtona debate a little incident took place that is too good to be lost. If I am not mistaken it was about the fourth day of the discussion. The question under consideration was the meaning of the commission.

It was a sudden, and quite unannouncedly, Bro. Stein picked up a pocket Bible and pencil, and called them to Dr.———telling him to write his name in the book of Matthew. The Dr. did so. Bro. Stein then told him to write his name in the book of Mark. This being done, he told the Dr. to write his name in the book of Luke. The Dr. did so and returned the book and pencil. The moment was an interesting one.

Bro. Stein then showed that if the Dr. had written three times in order to write his name in the book of Matthew, and of Mark, and of Luke, it followed that one must be dipped three times in order to be legally baptized into the name of the Father, and of the Son, and of the Holy Ghost. This was a clear point, and made quite an impression. But Mr. Ray, in his reply said, Bro. Stein did not reason fairly, in telling the Dr. what to do. He had used the verb three times, while in the commission the term "baptizing" was used but once, hence one term.

When it came to Bro. Stein's time to reply, he handed the Bible and pencil to the Dr., saying: "Will you please write your name, and of Mark, and of Luke?" (using the word "write" but once). The Dr. wrote his name in each book, three or four times, saying that as he had no pen was concerned it made no difference whether the verb was used once or three times. This closed the point so finally that every attempt to move toward further issues.

Ray then concluded to try his hand on the book and pencil themselves, so he handed the Bible and pencil to the Dr., telling him to write his name in the book of the Father, and of the Son, and of the Holy Ghost. The Dr. says, "I

don't know where that book is," whereupon Ray opened the Bible, at the title page and showed the Dr. where to write, but of course what the Dr. said took all the poetry out of Ray's part of the performance. The reader can imagine the rest. — J. M. B.

AN ANCIENT BAPTISTRY.

J. B. JEETER, an eminent Baptist minister, who some years ago visited the capitals in Rome, gives the following description of a baptistry:

"The object of primary interest in this cathedral is the baptistry. It is situated near the end of the nave, and is reached by a descending archway. It is about four feet long, three feet wide, and three or four feet deep, and is supplied with clear, cool, sweet water spring. Above the font is a fresco painting of the baptism of Christ by John. The figures are about three feet in length. The Savior is represented as standing up to His middle in water, and the Baptist with his right hand on the head of Jesus, in the act of bending it gently forward to immerse Him, in the only manner in which the ordinance could be conveniently performed in a baptistry constructed as this one is. On the right hand an angel is represented as holding the clothes of Jesus. At the bottom of the picture a small boat is pointed as drinking the water of the helter for baptism. Below the picture and reaching down into the water there is a cross, pointed as if adorned with gems and castles, with the Greek letters, Alpha and Omega suspended below its two arms. The cross was probably designed to signify that the baptistry are crucified into sin. The wall on one side of the font has the pictures of the martyrs Adon, Simeon, Peter, and Paul, and the words *sancti sunt hunc*. Of the age of the font and pictures, we have no certain information. The fresco looks the appearance of being very old. There are no indications that they have at any time been restored or changed. The baptistry probably dates back to the second century. "These paintings," says Northcote, "are all of late date, perhaps of the seventh or eighth century; but there is no reason to think that the baptistry had been so wreck from the earliest times. We have distinct evidence in the acts of the martyrs that the sacrament was not unfrequently administered in the ceterities." —

The above, clipped from the *Baptist Union*, of March 1870, shows that those early paintings, whatever may be their worth as evidence, are on the side of the forward posture in baptism. They are usually referred to in support of immersion, especially by Baptist writers, but authors of opposite views have not infrequently stand against them regarding the posture. On this subject, however, all historians are of one voice. — J. M. B.

QUERIST'S DEPARTMENT.

Questions touching the meaning of Scripture, relating to history and general subjects, will be answered by the editor, and the querist will receive acknowledgment. We shall labor to avoid giving unjust opinions on strife and contention over unimportant questions.

Give your views of Matt. 9: 17, which is as follows: "Neither do men put new wine into old bottles; else the bottles break, and the wine run out, and the bottles are ruined; but they put new wine into new bottles, and both are preserved." — J. G. A.

It was the custom in the Savior's time, and still is, in the eastern countries, to make bottles of goat skins. If such bottles were old, and new wine would be put into them, the force of fermentation would break them, but if the bottles were new, they would expand during fermentation and the wine be preserved.

By this fact the Savior taught His hearers that the doctrine which He brought from heaven should not be placed in the Old Covenant, but in new one, should be placed in the New Covenant. Men do not put old wine into old bottles, and men do not put old wine into old bottles, but they put new wine into new bottles, and both are preserved. — J. G. A.

(1) Were the Apostles baptized? (2) And was John the Baptist baptized? A Scriptural answer, by H. M. WILSON.

1. We open at John third chapter and quote verses 22 and 23: "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them and baptized. And John also was baptizing in Emam near to Salim, because there was much water there; and they that believed came and were baptized. This is the general meaning," in verse 23, refers to the "disciples" in verse 22. That Paul was baptized we learn from Rom. 6. 3: "Know ye not, that so many of us were baptized into Jesus Christ were baptized into his death." The "us" in course includes Paul.

2. We have no account that John was ever baptized, but would rather infer from Matt. 3: 14, that he was not. Whether he was baptized or not he was divinely authorized to both teach and baptize, and if the Savior, who was without sin, dared not reject baptism, what will because of us who reject the counsel of God against ourselves by refusing to submit to an institution from heaven?

Will you permit me to ask, Are you the Mr. Moore referred to in the article of Mr. Waggoner in the *Advocate* (7 Review, of May 25, '78, I think on true immersion)? If so, will you be so kind to correct his mistake in supposing that I quoted what is an error? My History of the Modes from Theodoret's Eusebius' Ekklesiastical History. The notes there show that I quoted it from his *Heort Fabul*. If he will examine the work quoted by me he will find it.

JAMES CRYSTAL.
REMARKS— I am the person referred to by Mr. Waggoner in his series of articles against true immersion, and just as soon as I can spare the time, will notice some things he has said against the general practice of all antiquity. Were his assertions facts, he might do wonders. He says that Theodoret has not written on what about Eusebius having subjected the holy law of baptism and introduced single immersion as quoted by Mr. Crystal on the 78th page of his History of the Modes of Baptism, when in fact Mr. Crystal gives direct authority, and exact reference for the quotations he made from the writings of Theodoret. It is a pity that men of such reputed learning as Mr. Waggoner will make such reckless assertions. — J. M. B.

REVIEWS.

—Brother Philip, Baltimore says, that the address of A. Cornelius is Turner, Marion Co., Oregon.

—Mr. Shaw, one of the most successful evangelists in the Disciple church, was killed by a railroad accident near McKinnety, Texas, June 25, 1878. He was a man of great attainments, and never offered eleven thousand persons into that church.

—Two were lately baptized one-half mile North of Janiak.

—Our mass has been baptized in Denmark. — No. 2 of the *Children at Work* will contain a beautiful engraving and description of Solomon's temple.

—Two were baptized at West Branch last week at their Love-land. The meeting was a good one, and the attendance largely new.

—The Feast at Rock River, La. Co., one week ago last Saturday, is said to have been a pleasant one. Brother Daniel Dierdorf was ordained to the eldership.

—Sunday-school workers are becoming divided on the question of medals of Lesson Leaf Papers. However interesting and instructive they may be to some, we are of the impression that they will prove an injury in the long run. Better take the Bible and leave Lesson Leaf alone.

—Next week we will publish a report of the Danish Mission funds and work.

—We are getting things ready for the coming written debate as fast as the arrangements can be made. We think a few more letters between us and Mr. Ray will result in completing the necessary arrangements pertaining to the discussion.

—The many articles on "Praying Without Ceasing" that have lately appeared in our paper, have brought out a number of valuable persons, and that too, without controversy. It is the only one which has not controversy a certainly profitable.

—Brethren Jacob Rice and J. W. Metzger, of Ind., intend starting on their missionary labors in Southern Ind., between the first and fifteenth of August.

—Mr. C. H. Walker, of Berlin, Pa., says: "We held our Love-feast on Sat. Sabbath,

commencing at 4 o'clock. An immense crowd had assembled, a large number of brethren and sisters accompanying. Bro. Daniel M. Holsinger officiated. We had a splendid meeting, all things passed off pleasantly. At our council three were received in the church by baptism, and one reclaimed."

Hour fifteen in the title of a spicy and interesting letter, is mentioned and published by brother J. S. Fleeth of Longmont, Colorado, and devoted to Hens, Flyings, Happiness, and general information. Brother Fleeth's long, standing reputation as a writer among us, is a sufficient guarantee for the success of his paper. We further remark that the paper is not intended to interfere with the weekly periodicals now published among the Brethren, but rather proposes to assist them in their work. Success to the *Mirae* and its readers.

We have just received a half sheet of a Richmond, Va. Co., paper giving some appealing accounts of the great Cyclone that passed through our country some few days since. We do not need to say how much it grieves our hearts to see my father (David Moore) was living in a direct line of its reported course, but after the Cyclone left Richmond it divided, leaving the portion of country where the Brethren live, between. The suffering, death, and battle description. One person writing from three says, the sight was sickening and frightful. In places the air was full of tree-tops and wrecks of buildings, Relief is coming in from all parts of the country, still everything is being done to relieve the unfortunate sufferers.

IS A BROTHER A FRIEND?—Not seldom are brethren singled out and called our friends, and we are glad to hear that we are so by some of the Lord and not be a friend. How is this? Are we not at times speaking and acting following after the fashion of the world? Should not — we not really all brethren, friends as well as enemies? Does not *Christ* include friend? Is it not brother that friend? Perhaps if we could remember that to be a brother truly is to be the best of friends, we might so have yielded some things else that brethren who are not friends do to each other. Perhaps the Lord will yet send a spirit of brotherly love to us. (It might be well to inquire seriously about the matter.—*Church Advocate*.)

One of the prime conditions of the durable success of a congregation, is the exemplary standing and conduct of its officials. They should be men of blameless characters, and in their daily walk and conversation, show forth the true elements of the religion they profess. They want to be models of conduct in the church, and examples to others, and foremost in the ranks of the faithful. Show me a church whose officials are such, and I will show you a church that is successful, if not in number, in influence and true piety.

REASONING is rapidly on the decline in the City of New York. Many of the churches are falling off in number, and there seems a growing tendency to glide into infidelity and skepticism. We know that we know what is the matter? What is the cause of all this? An exchange says, the churches there have turned Christ out and taken the world in, and we believe there is much truth in the statement. We want to be men of God, and we want to be of other churches outside of New York. The Lord's house should be a house of prayer, but too many have made it a den of thorns (spiritually) and the day may not be far distant when we shall be obliged to return to the streets of olden days in order to cleanse his house of those who make merchandise of the things belonging to the Lord.

A GRAY of what will not much good if you lay it on the shelf, but if you put it in the warm earth it will bring forth fruit in its season. So with man's heart. Let it lie on the cold shelf of this world and it does no one any good, but let it be sown in the good seed of God, and it will bring forth fruit to the honor and glory of God. Sinner, stand no longer on that cold, useless ground, but hasten to get on Christ and bear fruit.

VERILY the way of the transgressor is hard. Is a man dishonest? He will be found out and punished. To kiss the Lord's hand, but from God's side, is not necessary to use dishonesty. And "Sapphires" kept back said "and by so doing suffered death. The man who will do wrong, will find that way hard. Then why will any one choose the hard way? There is neither life, joy nor power in such a way. On the other hand, it is wisdom to take the road to glory, love, peace, and eternal life.

A Few Thoughts.

In first Thessalonians, 2: 3, we read, "For that they shall not come, except there come a falling away first." The apostle Paul is the closing of his first Epistle to his Thessalonian brethren, very earnestly exhorts them to be Christians in the true sense of the word, — to live in Christian love and kindness. He tells them that the day of the Lord so cometh as a thief in the night. He addresses them as children, and says they should not be ashamed of others, but watch and be sober. Lastly he tells them to abstain from all appearance of evil.

Now there appeared to be a misunderstanding of the first epistle by the Thessalonian brethren, who had not been able to understand around the presence of Christ might be expected during the life-time of those living. — Hence the second epistle was written rather as an supplement to the first, with an introductory and concluding thanksgiving for their increase of faith and a correction of their error as to the second advent of our Lord and Saviour Jesus Christ. And in making the above correction, he goes to us to understand that there shall be a "falling away."

Paul also, in delivering his solemn charge to Timothy, says, "That the true self comes, when they will not endure sound doctrine, but after their own lusts keep to themselves teachers having itching ears. And they shall turn away from thee from the truth" (2 Tim. 4: 3). Now Paul said, "The devil will come." My belief, the line is being fulfilled at this present hour. Hence I would say, not only the rise of apostasy, is spoken of by Paul, but he speaks of its progress. Deceivers shall wax worse and worse, deceiving and being deceived. I believe that this age is falling into sin with at least a part of the true church.

We will now pause for a moment, the matter of confounding the world as it appears to be the first step taken in a wrong direction. The church has adopted an order, not entirely sound. We feel some that do not regard it in their light. Yet, even numbers who would be examples to the flock, have gone into all the pride of the world in dress. My heart aches when I see brethren stand up to give the exhortation before, while they are saying to the world that they believe in God, they do not think themselves, what they expect others to do.

R. F. MERRITT.

Phonograph, Ohio.

Men With and Without Souls.

The strongest thing that strikes my mind is, — 1. That men bury their souls and pledge themselves to all Eternity to the devil. Oh, can it be possible that men have sold, and do yet sell their souls to the devil for a consideration in money, disreputation, long life, or whatever else will come in these men's way as gratifying for the time being? These thoughts came me to reflect daily, and of that eternity yet to come, and wonder what might be termed a fair price for a soul? Did not Christ, at a single instant, purchase every soul upon this earth? Did he purchase them with promises, with money, or with any of this world's goods? Far from it! He gave his life—did bleed on the cross—that we may sinners might live again. In our every day life we are witnesses to graceless men that they are men, who are not men, who are dead to the world—that is not rich enough to purchase your soul.

Experience teaches us that there are different kinds of souls—some people have large souls, some have small souls, and if the truth be told, some have no souls at all. Some people are as though they had no souls at all. The soul has been defined by different learned men, and one of the definitions is, a *substantial, immaterial principle*; in other words, that which distinguishes between the human body and the soul. But what if this principle is allowed to be dormant—is never called into activity? What if the soul only eats, and drinks and sleeps, and

lives for himself—how much of a soul will he be likely to get? It reminds me of the acorn, as all the possibilities of the oak lie in the acorn. Should the acorn be placed on the shell, or laid away, or sown on the walk, and thus to deprive of mother earth, it would have no chance to sprout and grow—it would never make the sturdy oak. But to the contrary, if it is sown in the proper soil, and water, and sun, and the result thereof will be advantages almost innumerable. It is needless to describe the benefits derived from the oak. Just as the acorn is to the oak, so is the undeveloped to the developed soul. And I would like to say, that chap. of Genesis, that it reads thus: "And the Lord God formed man of the dust of the ground, and breathed into him nostrils the breath of life, and man became a living soul." The breath of life is still, the indispensable condition of the living-soul, and we would all remember that God was not alone with us when he breathed the breath of life into us that we might become living souls. But in order for us to become active souls we must provide the rational part of our souls with food, and the growth of our souls. Are you slipping along a good day to day, more intent upon having a good time than upon looking after the most sacred thing of your living; are you sneezing, yawning or dozing off your thinking, and removing faculties? If so, arise then that sleazebag. Come, come wake up, and let it not be said of you that you are another God's workers you the world's helpers. Come, let faces brighten at your coming, and blessings follow you when going. Let not the attraction of Satan be so strong that he can lay your soul for a small amount; but value it high, pay attention on him—then he cannot buy it, he is no power, and consequently you get but a small amount for your money. Let the attraction of Satan be so strong, and so coming to his financial distress he will sell, and not bother you to make a purchase. Have you ever thought of that dear brother, is against Satan's thought? He is doubtfully a very poor master, and after you have labored to him a reason, you will be long at hand, in being the possessor of your soul, and in return you will receive for your services, *nothing but punishment*. What poor pay; poor reward! Oh! horrible, horrible, but nevertheless true—only too true, for the Bible says so. — GEORGE W. MILLER.

How to Utilize Religious Papers.

I HAVE never used religious papers for waste paper, but have always distributed them one by one. When I left Ohio in 1871, I gave one to each such as I knew would read them. So when I left Iowa in '76, I distributed some one by one to the brethren, and some by mail, and some a box to Selma, Kansas to the grace-preacher societies. While in California, I gave some to my neighbors and took some to the Christian church, where I left one on the table before the altar, where they were gone. I had more there, and gave some to our milk-man. But also some papers in a drawer of each piece of furniture we sold. I left papers wherever I could, and thus looked myself with some of all the different periods published by the Brethren. I have distributed wherever an opportunity presented itself.

While at Battle Mountain, Nevada, one Sabbath afternoon, a great many people were around when the train stopped. First I picked out a paper, and waited till it was taken up. Then I took another, when the people began to look up to see where they came from. When they saw such an old-dressed old woman, they picked them up as fast as I threw them. I kept back some, and was sorry I did; for I had some more change, but had not any more. It was rainy, windy or dark. I feared they would be lost; but I will save some to drop on my way from here to Illinois. If I had not read about brethren distributing papers, while traveling, I would not have thought of this.

HASKIN KRAEPE.

Mo. Apr. 19.

ANNOUNCEMENTS.

Notices of Love-feasts, Elders Meetings, etc. should be held, and published in the *Standard* as soon as they become known.

LOVE-FEASTS.

The Colporteur announcement, Butler Co., Iowa, June 23rd and 24th.

Beaumont church, Gage Co., Neb., September 23d, 24th and 25th.

A Love-feast has been appointed in the Sugar Creek congregation, Saginaw Co., Ill. October 27th and 28th, commencing at 10 o'clock.

The Lord's willing, there will be a Com-

munion meeting at my residence, about seven miles East of Salem, Marion Co., Oregon, on the 6th of July, services to commence on Friday evening, the 5th and continue over Sunday.

D. BROWNE.

DIED.

Obituaries should be brief, written on hot one side of the paper, and separate from all other notices.

SPEECHER—In the South Waterbury church, June 28th, 1876, next 30 minutes, and 15 days. Funeral by the writer. JOHN SNEYD.

WORSFOLD—Near Marble Rock, Floyd Co., Iowa, June 12th, sister Nancy E. Worsfold, wife of George Worsfold and daughter of friend Ashbury and sister Deltanoer, aged 45 years. Funeried by the writer and others. W. J. H. BAYMAK.

CORRESPONDENCE.

From Mexico, Indiana.

Dear Brethren— I FEEL have been called to the church in the year just closed. The cause of the Master is progressing slowly, but surely. One of them had been a Free Mason for a number of years. The Baptists have suspended preaching at this place. On the 25th ult. Bro. Peter Fisher died at the advanced age of 86 years and 25 days. He had labored in the ministry 42 years.

In reply to three loving American church organization, known as German Baptists, I would say that there is a body in the East known by that name, who practice single immersion, first-washing and the communion. They are a plain people, zealous of the truth.

Yours fraternally,

H. P. ROSENBERGER.

June 17th.

From Warsaw, Indiana.

Dear Brethren— THE borders of Zion still seem to be expanding somewhat with us. There have been many added to the church in the last month. It is not only so, but we see the sons and daughters of Adam come out and covenant with Christ to be followers of him, and our prayer is that those who have recently started, may prove faithful to the cause, and renounce the name of before, before it is too late, when they led us all to this world, they may, with us be prepared to enter into rest with the Saints of God and all their associates that prove faithful where they shall bid farewell, so more forever.

Our Love-feast passed off the 7th of June, which was a feast to our souls indeed. In that surrounding the table of our Lord it brings to memory the great insurance upon the evening of the world, around which all the souls of God will be pronounced to self themselves.

Brother David Workman, of Ohio, has been laboring some with us the last week, and we can say that his labors have not been in vain, as five souls have been made willing to confess Christ as their Saviour. His labors have almost been presumed to become Christians.

Brother Stein is laboring with us at present, and we hope that his labors may not be in vain, but that they may result in conversion and conversion.

N. B. HAZEN.

From McDonald, Va.

Dear Brethren— A CORRESPONDING to previous appointment, the general services of our dear sister Mary Jane John, deceased, were held at the Johnsonville meeting-house to-day. Appropriate discourses were delivered by the ministering brethren of our congregation from the subject of 1 Thess. 4: 13, 14.

The commodious house was filled to its utmost capacity at an early hour, and many were unable to get seats. A most unusual unanimity prevailed the large audience, and we cherish the hope that God blessed the solemn occasion to the success of His cause. Our dear sister was greatly beloved, numbering among her friends persons, and very many of her friends, who were delivered by the sweetness of her spirit and the godliness of her life. She was a jewel of the church, a star in the crown of her devoted husband, a treasure in the hearts of her children, and an ornament to the worth of a mother's love, and an ornament to society. We mourn her absence from our devoirs and our society, but she has just passed over the noiseless river before us. Oh,

how equilly is the church glorified together over there! Well, there will be joy in that land, when we all cross over and bid each other in the Father's house.

After the services we walked our way to the writer's home, where prayer was made, and a young pilgrim passed through the gates of heaven. That while one of our company has transferred her membership to the church of the ransomed, another steps forward from Satan's grasp and takes her place in God's army.

Yours Fraternally,

D. C. MOORAU.

From Maple Grove, Ohio.

Dear Brethren— A FEW lines from this part of God's moral Epistle may be interesting to your many readers. Bro. John Gilbert was with us from the twenty-third of May to the first of June, and departed this evening. Yesterday, June 16th, was our regular meeting day. Just before last prayer, while the congregation was engaged in singing, a young man of her husband's name, came forward making application to be received into the church. After the Gospel rules were read before her, we repaired to a place where baptism was administered. Hope that all these lambs may be nourished in the church in a proper manner, and that they may be able to stand a hill, that others, seeing their good works might glorify their Father which is in heaven and be constrained to do His will. S. HERRICK.

In Memoriam.

DIED—the residence of Bro. E. P. Fishman, Monroe Co., W. Va., our beloved brother and father, Peter Crumpecker, aged 74 years, 5 months and 4 days.

The subject of this notice was born in Bedford Co., Va. in the year 1803. His father's name was Abraham, and he died at the advanced age of ninety-one. His ancestry, as far back as he can be traced, were members of our fraternity. His grandfather died at the age of 40, while on the fourth preaching.

He was educated at home, with his parents Isaac Rebeck in Rebeck at the age of twelve years, and came to this country seventeen years hence. He married Rebecca, the daughter of Eld. Jacob Peters, in the year 1831, and was inspired by Eld. John Bowman of Frankfort, Indiana, in 1832. Soon after his baptism he was elected to the office of deacon, and through his dedication to the work of the church, he rose quickly through the intermediate and official grades to the office of the eldership.

He was richly endowed with intellectual gifts, and therefore wielded a large influence over the church of the district. He reared to maturity a family of eight children, four sons and four daughters, all of whom are members of the church. Two of his sons, Abraham, of our congregation in the west, and many a wanderer and refugee from the ranks of Jeff Davis had a friend in him, who has now passed beyond the reach of malice and hatred, to that blessed land where the wicked cease from troubling and the weary are at rest.

He bore his great sufferings with the heroism of a Christian philosopher, and died as only a Christian can die. He interceded six days before his death that the issue of his departure would be to the benefit of the church, and his own deliberation that can only proceed from the soul that has made its peace with its Maker, he proceeded to set his temporal house in order, (his spiritual house was prepared by the administration of the sacrament of the Lord's Supper) by communicating his few last wishes to his son Abraham, who attended him devotedly throughout his sickness.

Then, with a calm serenity of soul, he plumed the strong pinions of truth for the light to the bright world of his native spirits. He remained now resting peace in the humble burial ground near the home of Bro. E. P. Fishman.

It will be a consolation to his many friends and relatives to know that every thing that he had accomplished in his life, and his friendly assistance could afford, was lavishly bestowed to assist the work of death, but God's providence had decreed that his battles were over, and we can do more than meekly bow to

the chastening rod of an unrighteous and just God.
Several reviews were conducted on the day of his interment, at the house of Mrs. Fishburne...

Reading Clerk, E. H. Miller; Deacon, Samuel R. Clark.

The fair West has a good representation at the mass who know, speak of the meeting as the largest of its kind ever convened.

Three thousand, six hundred persons took breakfast on the grounds yesterday morning, and about five thousand attended themselves of a free dinner.

THURSDAY, JUNE 17TH.—The meeting of the M. Church last night was conducted by Elder Stephen Fisher. The house was filled to overflowing with earnest workers in the cause of Christ, and all went away feeling that it was good to be there.

At the Lutheran Church last evening Mrs. S. G. Miller of Ohio filled the pulpit. She is quite a fluent talker, and a deep, logical thinker. The analogy to her hair was so great, that but a small number of the vast crowd that went could get into the church. She was followed by Elder George Heller in a short address, after which the meeting was brought to a close.

Between 4,500 and 5,000 people took dinner in the dining room of the telegraph on the grounds, yesterday.

Fifteen hundred leaves is the estimate placed upon the number of the grounds adjacent to the city of Columbus, Ohio.

There are the largest roads on the grounds of Columbus, Ohio, in the world.

Several more held yesterday afternoon at the grounds in the woods just west of the chapel building.

GLEANNINGS.

From Millersville, Ill.—The church in a very interesting session on last Sabbath, with a precious soul having willing to put on Christ through baptism.

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his eye became clear again. We have had no preaching here since last December.
Mrs. Solomon Stoney was here, and my grand son, that the Lord will be with those who may be able to harvest it here and the laborers here.

E. P. ARMSTRONG.

From C. Hope.—Brother Ekkiliden is learning to read English, and we improve the time thus whenever we can get together.
I want to be in good luck every day to this meeting as my strength is fast falling and may be unable ere long to do much. I can no longer be up late, nor walk more than eight or ten miles before I am tired out.

The government has notified me that if I would print the post-notice here to read the letters containing money, and certify that my position is correct, the money conferred will be returned to me.

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INTERESTING ITEMS.

Bible Union Translation.

The American Bible Union translation of the Bible is now in the hands of the printer.

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agers and Baptist workers. Those who buy tobacco, should buy them on their own merits, and not from any representations of the brutal scoundrel.

Curiosities of Earth.

At the city of Mervina, in Italy, and about four miles around it, the water, which is hot, when the workmen strike at a distance of sixty-three feet, they come to a bed of chalk, which they bore with an auger five feet deep.

At the depth of Sarnesca fort in Greece, the ruins of an ancient city, paved streets, houses, fountains and pieces of mosaic wall. Under this is found a soil, very moist, made up of vegetables, and many sorts of large trees, such as walnut trees, with the bark of which is found in the forest, and the leaves and branches in a perfect state of preservation.

The Hottest Spot on Earth.

One of the hottest regions of the earth is along the Equator. In some places the heat is so great, that the soil is so hot, that it will burn the feet of a man.

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Reports from various parts of the country show that the wheat crop will be a good yield.

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From Swedenia, Kansas.

D. L. Beck says that the Southern Church is doing well at this time.

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THE OFFICERS ARE AS FOLLOWS:

President, Esau Ely; Clerk, James Quinten;

Secretary, Esau Ely; Clerk, James Quinten;

Secretary, Esau Ely; Clerk, James Quinten;

W. U. R. K. Time Table.

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which shall be unto All People."—LUKE 2: 10.

Vol. III.

Lanark, Ill., July 4, 1878.

No. 27.

The Brethren at Work.

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J. H. MOORE & M. M. ESHELMAN.

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THE ONE THAT LOVES JESUS.

BY J. F. STEWART.

THE one that loves Jesus,
Will do as He says,
Will walk in His footsteps
And follow His way.

He will walk by his acts,
And converse sincere,
To the world by faith,
His Savior he's seen.

The one that loves Jesus,
Will do as He says,
The best of His teachings,
The Scriptures abide.

Does not say he loves Him,
And then leave unaided,
The things He's commanded,
Which are all in Jesus.

The one that loves Jesus,
Need not to tell,
To those oft around him,
They know it full well.

His love to poor mortals,
Will plainly bespeak
That he loves the Spirit
In the lowly and the meek.

The one that loves Jesus,
Thought cannot express,
The joy that he feels,
The calm and sweet rest.

For he knows when he dies,
Why sorrow comes to life,
The loved One will meet him,
At the beautiful gate.

THE NEW AND THE OLD.

BY C. H. BALDRAUGH.

To Brother E. L. Fisher, of Le Roy, Missouri.

"In the beginning was the Word." This sounds old. But He¹ is the one yesterday, today, and forever. There is no article on the brow of old age upon the one. A child soon will call a person old at four score because the marks of decay and decrepitude are everywhere visible. A sense being at eighty would have all the freshness of childhood. We perhaps too much overlook how carefully so we depend on the infusion of the ever-youth of God into human nature in the incarnation for the retention of old age from the one. A child soon in a sheltered, abstruse, tutelage, Orogenianism, the gift of Christianity. The God-Son ever-grow old. The Holy Germ of Eternal Life covers the essential elements of human nature for the ever-glowing bloom and beauty of everlasting naturalhood. A Divine generation commencing as a Divine life sustained by Divine air. All that needs are self-aided. In all that. All that needs are self-aided. No one ever goes with some to the trough of last-sustaining, soul-furnishing, soul, but by choice. There are no skulls in God's garden, no bitter, splashy natures in His meadows, no one-but bread on His table. He will walk to lie down in green pastures. He feeds us beside the still waters. All the nourishment of the new creature is Christ. Jesus is drawn

out of the very heart of the God-man, and grows us into the purity and beauty and glory and bliss of the Holy Trinity.

The Lord is my Shepherd: I shall not want." What a gracious privilege; what a glorious confidence. Such sleep will be granted in the meadows of grace, and see themselves on the slopes of the Tabernacle and Calvary and Olivets of holy experience. "I know my sheep, and am known of them." Transposing respectably. O to have the witness in ourselves that we are the children of God! Words are too poor to guarantee this blessing, or compensate it. Is it what an unobtainable nature to stand before the mirror of heavenly Truth, and be able to say, "My Beloved is mine, and I am His." One saying of recognition from the faint Shepherd, one smile of His green pastures, one sip of His still waters, one hour's repose in the bosom of His affection, one whisper of encouragement from His heavy-dropping lips. O how these inauspicious thrills radiate and sweeten a life. Nothing can keep him from yielding its tale into the present best. Those who have retained their first love and those who have not, will accord a ready amen. Although you live in Gallies, remote from the more central part of the Brotherhood, Christ's picture may grow and languish, and His springs as crystal and fresh on any spot on earth.

The quantity of the Holy Ghost is unmeasured. While on earth, the good Shepherd is never in two places at once. But His Vicegerent can be in all places at the same time. Christ through the Spirit is ever fulfilling the precious promise, "Let us in with you always." What a savory mouthful this is from the green pastures of salvation: what a refreshing draught from the still waters of Divine peace. He, ye lambs of the Eternal Shepherd, who are scattered abroad "through the ends of the earth, sighing in your exile and loneliness, take down your burp from the willow, and play the songs of Zion in your raptures, for Jehovah-shammah is the name engraven in your hearts and imprinted on your foreheads. Hark! Hark! the world and sea and self, and life faith hold her ear to the confessions of the Spirit, and these words will bring green pastures and still waters to your soul." The Lord is my Shepherd, I shall not want." "I WILL NEVER LEAVE THEE, NOR FORSAKE THEE." "My sheep hear my voice, and I know them." "THY SMALL SHEEP DIRECTORY" There is not a page in the Divine Directory that is not warning and rippling with pastures and rills of Shepherd-love.

Every stall has its root in the heart of Jesus, and every drop wells out at the fountains Fountain-head of Incarnated Bounty. There is no Salento, nor Fragil Zeur, nor pached Tongue, where the God-Son, God-loving soul will not find a salt of pasture, fresh and sweet with the verdure of the Everlasting Gardens. How many rousing numbers are bleating for the flock, and sighing to lie down amid green pastures in fellowship with the elect. Red sound, ye deep-wandering waters of Euphrates, ye lowly exiles of Patmos, ye genuine sheep-wardens will never be without tokens of Shepherd-care, many glimpses of the Shepherd's face, many an evidence of the Shepherd's guiding voice, many a marvel of Heaven-provoked nutriment, and many an overflying cup in the desert. Words will find to do for you and with you, if you supply the necessary conditions—HOLINESS, FAITH, LOVE.

RAINY SABBATHS.

BY SAMUEL BURDETT.

RAINY Sabbaths were very gloomy to some people, but I think we need them sometimes. I think they are very good to rest us as we grow Christians. When we have a beautiful sunny Sabbath, we are so desirous to go to church or at least we generally go, and

we spend the Sabbath very well. But sometimes we have a rainy Sabbath, that the weather and roads are almost bad but for us to go to church, so we must of course stay at home, and how do we spend the day? Here is the test. On pleasant Sabbaths, we go to church and give the time to the service of God. But now what will we do? We do not vote some of the time to personal communion with God? Do we gather the members of the family together and devote some time to the study of the Scriptures? Do we spend some time in singing praises to the Jehovah? Do we spend any time in reading a solemn religious book? All this we can do, and will of course be acceptable with God. Do we spend the day in noisy games or gossiping conversation? Or do we spend the day in reading the newspaper, examining the markets, or reading some kind of novel? Do we not sometimes see persons spending their time in this way? If we give the Sabbath to the Lord, let us give it to Him, whether it is rainy or not, whether we are at church or at home. If you want to feel a real Christian, examine him at least on a rainy Sabbath.

THE DECLINE OF PURE RELIGION.

BY J. J. ROSENBERGER.

It is evident to all observing minds, that the present religious age is becoming much diluted, especially in our churches and in our parishes. There is a general decline in discipline; and there are practices and enterprises being introduced which tend to seriously alter their affections, and lower the grade of moral standing.

Such, for instance, are the enterprise of the stores, libraries, and even balls, and card-playing in the midst of what is called, sacred religion society. These enterprises would have been shocking to our early Christian fathers. To us, they should prove revolting. The tidal wave of decline against the progress of pure religion, prevailed very early in the Christian era. Brother Paul warns his son Timothy that the time will come when "men will not endure sound doctrine;" he also tells the Thessalonians that "the mystery of iniquity hath already worked." The epistle of the son upon Patmos to the seven churches of Asia, constitutes a doleful message of warning to those churches relative to their decline.

It is melancholy to know that the vast fruitful field of the Savior and His apostles, is wrapped in dark heathenism. The places which were the flourishing chariters of Ephesus, Corinth, Philadelphia and Smyrna, with many others are now the scenes of ruin; residences of sinners. The gods of Mahomet and pagans reign supreme. Oh! how sad to reflect on the history of the past.

This wave of decline having done its work in the land where the standard banners of pure religious doctrines once flourished, it has crossed the great ocean, and years since, commenced its unhappy ravages here in our own favored land. And with what alarming speed is it making conquests! "That there is no future hell," is now being shown broadcast from the most prominent pulpits of the land; while in heretics to this corrupt doctrine unethically obnoxious to their standard; where Matthew with seeking and writers, is very explicit in stating that "all saints will be gathered before Him," "all saints will be gathered before Him," and "He shall divide them as a shepherd divideth the sheep from the goats."

The Savior also warned certain people, who were unfaithful, that the cities of Sodom and Gomorrah would stand more favorable in the day of judgment, than they; thus showing that there is a great future day of judgment, at which we must all appear.

A lady, who was used in Massachusetts, re-

cently expressed to me her mortification, at the decline of religion in New England; especially in the vicinity where she was raised. On visiting the home of her childhood, where the most religion of the Puritan fathers once flourished as a green tree, infidelity in its various forms had taken possession of the place.

A most faithful advocate, from Europe, on landing recently at one of their ports, was met by the city officials, and borne by them out the city land through the principal streets of their city, thus showing the great regard that many of the public officers entertain for these teachers of corrupt doctrine. Not only in New England, and the entire East, is this decline religious going on; but through our entire religious circle, its rough effects are being made manifest. Churches whose discipline provides for plainness, fast-keeping, non-conformity, which the Bible so plainly teaches, are totally by many disregarded. Prejudices which were once allied with the plain and most element of possessing Christianity, have sunk beneath this tidal wave of decline, and in their stead has arisen a king "that knows not Joseph," but in turn they persecute and even vilify the meek, lowly, good and the obedient pupils of their own Christian fathers before them.

The above is a melancholy truth! Sad to know that this wave of decline, is leaving her footprints in our own dear Motherland as it rolls along. We however are not left without repeated warnings of the above progress of evil. Brother Paul tells Timothy, "that in the last days, perilous times shall come; men shall be lovers of their own senses, covetous, boasters, proud, arrogant; also that the time will come when men will not endure sound doctrine." And even "from among your own selves shall men arise, speaking perverse things, which shall draw men after them." While Christ in Luke 21, says up this train of thought by enjoining, "When the Son of man comes shall he find faith on earth."

Dear reader, let us examine ourselves, whether we be in the faith, let us prove our ourselves. "Dig deep and build upon the rock Christ Jesus." Then the wave that has swept cities, kingdoms and empires with their mighty rulers from the land, will to us be harmless; for if we are not faithful, the Scriptures give us the assurance that nothing "shall separate us from the love of God in Christ Jesus.

TO-MORROW.

TO-MORROW is a world of prophecies: the place where human fancy most delights to dwell. Silent and mute it lies before us gleaming with hope and happy anticipations. It has been said that the two great pleasures of living are in having something to hope, and something to hope for, and the last of these is ever before us in the promise of "to-morrow."

To-morrow we may not know, and it is well that it is thus ordained to be, for beyond the invisible veil that conceals alike its coming joys and sorrows, our hearts may revel only in what is beautiful and fair, nor rest its gloom on the shadows of coming trials, and afflictions, and that, could we anticipate its real realities that were certain to come, would mar all our peace and enjoyment of the present.

Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, since it man's invention upon the rack and needs a great many more to make it good.

"Whom is good with an inheritance; and by it is there is profit to them that see the sun." "Behold, I send you forth as sheep in the midst of wolves; ye must therefore be as serpents, and as harmless as doves."

OUR ERVILLA.

THE solemn hour of midnight,
 'Twas slowly passing by,
 The frost-strewn path with hushed breath,
 For Ervilla soon must die.

The breathing came in labored gasps,
 The pulse beat faint and slow;
 The mother sat in silent grief,
 For Ervilla soon must go.

The father sat in dread suspense,
 Upon his chair in pain;
 For ne'er would he behold in health
 His daughter's face again.

Disease had left its fevered hand—
 Upon the sister dear;
 Brothers and sisters could not stay—
 The sky had no near.

But of Ervilla late as speak,
 Her short, bright life is done;
 Her morning sun rose bright and clear,
 But set ere it was noon.

Her husband's heart beat high with hope,
 Life seemed a careless day;
 But ah! too soon the angel death,
 Called her from him away.

Farewell, dear wife, my heart is sad,
 That thou wast called so young;
 But in submission may we say—
 God's will be done.

Compiled by MARY STEUBAER.

MAN'S DEPRAVITY

BY F. F. WHEATLER.

"MARVEL not that I said unto thee,
 Ye must be born again" (John
 3: 7). We purpose noticing in this
 connection, man's depravity. We shall
 consider the subject under the following
 heads: 1. Its cause; 2. Its totality; 3. Its
 generality; and 4. Its peculiarities.

1. Our first parents, when they came
 from the plastic hand of God, their crea-
 tor, were good, upright and holy (Gen.
 1: 31).

Many ideas have been advanced in
 reference to man's original condition.
 Some have claimed that Adam had no
 moral character, from the fact, that he
 was destitute of knowledge, that his
 mind was not susceptible of develop-
 ment until after his transgression. Others,
 again, have claimed that Adam was
 an immortal being, and in this particular
 like God. To branch off on topics of
 this kind would be greatly deviating
 from our purpose. But it does not seem
 reasonable that God would have given
 so important commands to a mind not
 sufficiently developed to carry into suc-
 cessful execution. His purposes and de-
 signs: as for instance, the naming of all
 the animal creation, (Gen. 2: 20) and to
 have dominion over all God's works (Ps.
 8: 6), much less an injunction upon the
 obedience or violation of which de-
 pended the weal or woe of all the hu-
 man race. From these inferences, we
 readily conclude that Adam, previous
 to his transgression, possessed sufficient
 intelligence to do all that God comman-
 ded him to do; to conclude otherwise,
 would be accusing God of executing of
 man impossibilities.

That man was created upright and
 holy, none will question. That he was
 placed, by God, in a garden Eastward
 in Eden, with a simple command to
 dress it, is also a fact. That he was cre-
 ated in the image and likeness of God,
 possessed faculties susceptible of de-
 velopment and improvement; that he
 was capable of glorifying God his Cre-
 ator, of violating His holy command-
 ments, which he did voluntarily, and
 of being driven out of that beautiful
 garden in which God had placed him,
 and of dying the death which God
 declared he should die in case he
 violated His command, are Bible facts

for which we need not give the "thus say-
 eth the Lord."

Our first parents, though placed in
 a garden of God's own planting, and
 teeming with all that Divine wisdom
 designed should be for their happiness
 and well-being, were not beyond the
 reach of temptation. Man having been
 created a free moral agent, must neces-
 sarily come in contact with temptations.
 It pleased God in His infinite wisdom
 to try man's faithfulness, ere his moral
 state should be eternally secured. In
 that away from God his Creator, he pre-
 sents only a state of terrible, moral desola-
 tion. And were it not for the plan of human
 redemption, he would be like a star cut
 loose from its center of attraction, wan-
 dering to and fro, without one ray of
 divine Light, to foster a hope of escape
 from infinite wrath, and death, death,
 eternal death.

Man in consequence of this transgression
 was plunged into a state of depravi-
 ty from which self-redemption was abso-
 lutely impossible. But God had mer-
 cy, when none other could save. He de-
 termined to help. While justice from
 one side of the battlements of heaven
 cried aloud, "cut him down; why com-
 bereth he the ground?" mercy steps forth
 from the other, crying, "justice justice,
 sheath thy sword. I will meet the de-
 mands of the law." Thus in the courts
 of heaven a wonderful plan had been
 conceived from the beginning whereby
 the lost might be recovered. Jesus
 Christ the second person in the holy
 Trinity offers Himself a sacrifice for
 sin. The Father accepts, and consents
 to receive one more into His favor as
 many as should be made willing to ac-
 cept the atonement thus unmeritoriously
 provided for them.

TOTALITY OF MAN'S DEPRAVITY

2. "They are all gone aside, they are
 altogether become filthy, there is none
 that doeth good, no not one" (Ps. 14:
 3).

From this Scripture, we learn that
 man was once good and holy, or he never
 could have gone astray and become
 filthy, doing only that which was dis-
 pleasing in the sight of God. Man in
 consequence of his apostasy, is represented
 in Eph. 2: 1 as being "dead in trans-
 gresses and sins." Man, having volun-
 tarily violated God's Law, become spir-
 itually dead, "for the wages of sin is
 death" (Rom. 6: 23). Man's heart is
 so completely saturated with sin, that
 of himself he is incapable of doing good.
 And were it not for the constraining in-
 fluence of the Holy Spirit and Word
 which God in His infinite mercy and
 wisdom sent into the world to "repro-
 ve man of sin and of righteousness and
 of judgment to come," there would none
 be constrained to come unto Christ and
 obtain remission of sins. For the na-
 ture of man's depravity is such, that not
 one of all the human race would natu-
 rally be willing to embrace the offer of
 mercy. Man's depravity is so great that
 he is dead; hence not capable within
 himself of originating one good thought,
 deed or action. "For the imagination
 of man's heart is evil from his youth
 up" (Gen. 8: 21). "And God saw that
 the wickedness of man was great in the
 earth, and of his evil imagination of the
 thoughts of his heart was only evil con-
 tinually" (Gen. 6: 5). "Because the car-
 nal mind is enmity against God, for it
 is not subject to the Law of God,
 neither indeed can be" (Rom. 8: 7)

GENERALITY OF MAN'S DEPRAVITY.

3. "By one man sin entered into the
 world, and death by sin, and so death
 passed upon all men, for all have sinned." From this Scripture the univer-
 sality of man's depravity is apparent.
 In consequence of Adam's apostasy, all
 his posterity became polluted with sin,

and doomed to care, sorrow, sickness and
 the train of moral and physical evils
 which have followed. O how man is to
 be pitied in this apostate and ruined
 condition! O what a dark picture com-
 pared with that while he yet delighted
 in the Law of God! Obeying it in all
 its length and breadth, and in conse-
 quence of the purity of his heart and
 conduct, entitled to the favor of God,
 the enjoyment of His counsel and asso-
 ciations. But how changed his condi-
 tion now in consequence of sin. Thurst
 that away from God his Creator, he pre-
 sents only a state of terrible, moral desola-
 tion. And were it not for the plan of human
 redemption, he would be like a star cut
 loose from its center of attraction, wan-
 dering to and fro, without one ray of
 divine Light, to foster a hope of escape
 from infinite wrath, and death, death,
 eternal death.

PERVERSITY OF MAN'S DEPRAVITY.

4. Man is not only spiritually asleep
 as we have seen, but he is also blind, so
 that he cannot see afar off (Peter 1: 9).
 There is an innate perversity in man
 which seemingly blinds his eyes, and con-
 strains him to grasp at a shadow and miss the sub-
 stance—a principle which subjects his
 better nature and judgment, and carries
 him forward with the velocity of time,
 until he stands upon the very brink of
 the mysteries of a boundless eternity,
 disregarding all that pertains to his peace,
 comfort and well-being in life and end-
 less felicity in the life to come. Man is
 not only spiritually asleep and blind, but
 also deaf—deaf to the Gospel call and
 offers of mercy. Although living in a
 land of Bibles, Sunday-schools, and
 teeming with all the religious liberties
 requisite to worship God acceptably "in
 spirit and in truth," he may be seen
 sitting from Lord's day to Lord's day
 beneath the Gospel sound without ex-
 citing the slightest signs of convic-
 tions. O how true the language of Isaiah
 42: 20. "Seeing they shall not see, and
 hearing they shall not hear!"

Man, being carnal, hates God; this
 is evident from Rom. 8: 7. Yet the sinner
 would have us believe that he loves God.
 But on investigation, we find that the
 God which he loves, is not the God
 which is revealed in the Bible. For we
 read in John 14: 21. "He that hath my
 commandments and keepeth them, he it
 is that loveth me." And 1st John 2: 1.

"He that saith I know Him, and keepeth
 not His commandments, he is a liar and
 the truth is not in him." And so the
 sinner is not of His Father, unregenerated,
 and hence alienated from God, we can
 but conclude that his god is the manna
 of this sin-cursed earth and the God of
 the Bible he knoweth not.

The Universalist, too, he loves God,
 but it is evident that his is not the God
 of Abraham, Isaac and of Jacob, for
 their God had declared that the wicked
 shall be turned into hell with all the na-
 tions that forget God (Ps.). We also
 read in Matthew 25: 46. "And these
 shall go away into everlasting punish-
 ment, but the righteous into life eternal."
 But our Universalist friends tell us that
 their "God is all love, and that he will
 not cast into hell, neither will he doom
 any to everlasting punishment." But
 while such teaching does not harmonize
 with God's sacred Word, we must again
 conclude that their God is not our God,
 for our God has declared in 2nd Thess.
 1: 9. "Who shall be punished with
 everlasting destruction from the presence
 of the Lord and from the glory of His
 power." This is what God says.

There is one more feature of man's
 depravity and alienation from God and

His teachings which we shall notice, and
 that is, man's honesty or in other words,
 no matter what a person believes, just so
 he is honest and sincere in it. It runs
 something like this: If a man believes
 he can be saved without baptism, and
 is honest and sincere in his belief, then
 baptism is not necessary, because in that
 case he can be saved without it. Or if
 he believes with all his heart that sprin-
 kling is *Christian baptism*, and is sprin-
 kling, then sprinkling becomes valid bap-
 tism.

If he believes sincerely that he can
 be just as humble without engaging in
 the humiliating ordinance of foot-wash-
 ing, as he possibly could be, he should
 participate in what the apostle Paul
 in 1st Timothy 5: 10, mentions, as one
 among the good works in which Chris-
 tians in his day, did not consider too humil-
 iating to engage in, the injunction of
 our blessed Savior, "So ought ye also to
 wash one another's feet," becomes not
 obligatory upon him, but on some one,
 who thinks different from what he does.
 Again, if a man believes with all his
 might that he can salute his brother in
 Christ at a stone's cast, or if necessary,
 across the mighty deep by means of a
 telegram, or if he can flatter himself in-
 to the belief that he can enjoy his spir-
 itual blessings without its literal obser-
 vance, or without engaging in that, up-
 on the proper performance of which the
 spiritual is promised, then the literal
 salutation of the Holy Kiss, becomes a
 non-essential, and he is entitled to the
 smiles and approbation of his heavenly
 Father equally with those who enjoy the
 spiritual by observing the literal; not-
 withstanding the Savior said, "If ye
 know these happy are ye if ye do them"
 (John 13: 17).

Of all the peculiarities and evil fea-
 tures of man's depravity, the last noticed
 is the most dangerous, and calculated to
 lead more souls down into the vortex of
 endless ruin, than all the manifold oth-
 er evils that can possibly environ the
 Christian's pathway. This is true, 1.
 because it has become a popular doctrine,
 and in this the nineteenth century, any
 doctrine that is popular, is accepted with
 the masses whether it be Bible or not.

2. It is true because it is congenial
 with man's depraved and carnal nature,
 that he is warded down the declivity of
 time, dead in "the gall of bitterness
 and bond of iniquity," trusting to a faith
 founded on human inference as to not on
 God's word, "which shall judge him in
 the last day." 3. It is true because man's
 opinion, is one of the leading evil fea-
 tures in man's depravity, seemingly has
 more weight with the masses, than God's
 eternal Word. This fact must be potent
 to every observing mind; this is not only
 true in this our day, but has ever been
 the case. Look at the religions world
 to-day. While all agree in their faith
 in God's Word, how widely they differ
 in opinion! While some practice accord-
 ing to their faith in God's Word, en-
 deavoring to live up to all the command-
 ments, doing the things that are set forth
 by the precept and example of their Sa-
 vior, we see others practicing according to
 their opinions.

To illustrate, more fully, this feature
 of man's depravity, we will take the
 case of Naman in 2 Kings 5: 10. When
 the man of God told him to go and wash
 seven times in Jordan, and he should be
 healed he was *wroth* and said, are not
 Abana and Parphar, rivers of Damascus
 better than all the waters of Israel? May
 I not wash in them and be clean? Here
 was faith in God's word, pointing him
 down to the river Jordan, while his

opinion would point him to the rivers of Damascus. His faith could lead him to no other river than Jordan, while his opinion might lead him to any river his fancy or imagination might dictate. Again, we might take the case of Saul in 1 Samuel 13th chapter, to illustrate the difference in faith in God's Word and man's opinion. In reading this we see that faith would lead Saul to do just what God commanded him to do, but his opinion led him to do something else, and because Saul followed his opinion, instead of the command of God, he could not be king over Israel.

And now, dear readers, let us think and read more for our selves, and let us allow a few verses to do all of our reading and thinking. For if we do, we shall "walk as blind men" (Zep. 1: 17). If the blind lead the blind, they shall both fall into the ditch" (Luke 6: 39). Let us avoid the ditch by taking God's Word as the man of our counsel. It is better than sacrifice, for it might lead us wrong, like it did Saul. For we read in Prov. 16: 25, "There is a way that seemeth right to a man; but the end thereof are the ways of death." Faith, in God's Word, cannot lead us wrong. It would not lead Naaman wrong; neither Saul, neither will it us. The only danger is in following the dictates of our depraved nature, or clinging to our opinions, instead of what God hath commanded, that will cause us to be rejected, like Saul was, as king of Israel.

MORE PREACHERS.

BY DANIEL F. MEIER.

HAVING been reading brother Laudon West's article about new preachers being wanted, and how to get them, I thought to present a few thoughts. The cry is for more preachers, and I think it would be a great blessing all through to the church, and also for the calling of many from darkness to light, if we would have a better order and make a greater effort in this direction, for life is the time to serve the Lord.

If we keep the preaching of the Gospel in one or two hands here and there, what a great hindrance it will be to the spreading of the truth as it ought to be. Some will say, we have enough preachers for the present. But we should look ahead, for however good a preacher may be, a change at times will be found advisable, and then these will one day wear out and there should be others to take their places. And then we want more help in the spreading of the everlasting Gospel to a dying people. The Master has said, "the harvest is great and the laborers are few." Hence more help is wanted in the great and good work.

Say for instance, that in some locality in the West or elsewhere, there are a few members calling for help and preaching. Why not, in order to supply that want, send some elders there and have one or more of them elected to the ministry (if the qualifications are possessed) and in that way they will be ready for the work, and may grow up into great usefulness, and become a strong body in the church.

Now I will speak of what I know to be true, of a circumstance that occurred in the Welsh Run district, Pa. Some twelve years ago it so happened that they had more preachers than it was thought they had use for, as some of them had been elected at home and others moved in from elsewhere. However some of them have since died, and gone

to their long home. They made a great change in the appointments. Twelve weeks appointment into six; six into three, and so on down, and had many meetings and much good done. They also had one in their number who they thought did not work as much as he should, but he was busy in bearing messages from place to place, hence the message-bearer, and in the course of time the message went over to Fulton county, the Western part of the district, where there were no members at all. The preachers being, as it is often the case, few in number, never went out into those waters to fish, however the message came back from Fulton county, to the brethren, and they quickly sent the word over the high mountain, and there it fell into good ground and hath brought forth much fruit, till at this time they have their own preachers, deacons and not far from our hundred members.

Our Savior had but few preachers at first; but he sent out twelve at one time, next seventy, and from that to the ordaining of elders in every city, and we believe they had plenty of help in every way, and it would certainly be wise in us if we would follow their example, and see that ministers of firm principles were established in every corner where they are needed. We have plenty of material, let us make good use of it to God's glory and honor.

FRUITS MEET FOR REPENTANCE.

BY H. BULLMAN.

"BRING forth these fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our Father; for I say unto you, That God is able of these stones to raise up children unto Abraham" (Luke 3: 8).

The language above quoted, was spoken by John the Baptist, and was addressed to those who came to be baptized of him. They no doubt understood the meaning of his language, when they said, "What shall we do then?" That is, they knew that to bring forth fruits meet for repentance, they would have to manifest by their actions that they had repented. But to what extent they would have to change their course of life, they did not know. So their question was, "what shall we do then?" His answers were adapted to suit each case presented, as will be noticed by referring to the 11, 12, 15, and 14 verses of Luke chapter 3, where he addressed those having two coats, and those having none.

The publicans which came to be baptized, and the soldiers likewise demanded of him saying, "And what shall we do?" His evident that they were interested and anxious to know what to do to bring forth fruits meet for repentance. In the seventh verse, John answered saying unto them all, "I will indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire." Here John's language was addressed to all, that is to all that he baptized. John answered saying unto them all, "I indeed baptize you, so that he must have baptized them all, that is all who demanded it (not those who rejected it). "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John, but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 6: 29, 30). So it appears evident from what we can gather from the Word, that John

the Baptist, baptized all who demanded to be baptized of him, even those whom he addressed saying, "O generation of vipers! who hath warned you to flee from the wrath to come," were baptized, he himself said, "I indeed baptize you with water unto repentance" (Matt. 3: 11), addressing those same persons. He did not tell them to go and wait while, then come and demand baptism. No; but he wanted them to bring forth fruits meet for repentance. He saw they were fleeing from the wrath to come; for he said, "who hath warned you to flee?" They wanted to make their escape. "And now the axe is laid at the root of the tree" (the Gospel axe).

You have commenced a good work; continue to the end. "Therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire." He did not advocate the doctrine of probationism in the least; not any more so than did Jesus and His disciples, and "there were many that desired the church the same day," and he took about the same hour of the night and washed their stripes and was baptized, he and all his straightway." The important matter is, that when we have repented, have faith and are baptized, that we bring forth fruits meet for repentance, "that we do not think to say within ourselves, that we have Abraham to our father;" that is, that we are under the promise, no matter what we do; that as we are now members of the church, we can walk in our former lusts, without hazarding our salvation. The injunction of John the Baptist, will apply to us to-day, that we "bring forth therefore fruits meet for repentance;" which we can only do by obeying the Gospel of Christ, by walking in the light as He is in the light.

LOOKING UNTO JESUS.

BY LEVI GARDNER.

"WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12: 1, 2). As there has been a great deal said through the columns of the BETHRETH AT WORK, in regard to coming to Jesus, I have thought it would not be out of place to suggest a few thoughts on the propriety, and importance, of looking unto Jesus as the Author and Finisher of our Faith. Now we all believe that no one can come to Jesus, but by faith. "Faith cometh by hearing, and hearing by the word of God." Having then read, or heard of the Word of God, this, accepted in the heart as truth, produces what we call faith, but as there are different kinds of faith, it will be well to notice them a little.

We are informed by the apostle James, that there is a dead faith. *Dead*, means inactive, unbelief no life; then if we profess to believe any thing whatever, and do not reduce that faith to practice, it is dead, or inactive, and consequently will do us no good. Again, there is a theoretical, a speculative faith. We may theorize, or speculate a great deal through faith, and yet accomplish but little. But when we get in possession of the faith of Christ, this is then made to us a living, practical, evangelical and saving faith. This faith produces effect, it awakens the emotions of the heart, it kindles a flame of love, and causes our thoughts and aspirations to rise higher

than earth-born heavers, and worldly honors of men.

We now begin to look to Jesus for salvation, we look to the efficacy and virtue of His blood, for the pardon of our sins, and the hope of our salvation. We now turn from our sins, we begin to follow His example, we follow Him down to the water, are baptized according to His command (Matt. 28: 19), coming forth a new creature, being born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 13). Having made Jesus the Author of our faith, will we now let Him become the Completer or Finisher of our faith? Laying aside every weight every encumbrance, every filthy deed and internal nature, which would be calculated to keep our minds exercised on things which are not compatible with the Word of God; thus freeing ourselves from the slavish and hell-bound chains of Satan. Christ says, "if any words shall make you free, you shall be free indeed." This freedom can only be obtained by coming to Jesus, not only as the Author, but as the Finisher of our faith.

"The sin which doth so easily beset us." This sin, I understand to be the sin of unbelief, or a non-evidence in God's Word. This was the sin which caused the Israelites to fall in the wilderness, and this same sin will cause us to fall in like manner, if we begin to count flesh and blood, and look back as did Israel. Israel, you know listed after the brethren of Egypt, after they crossed the Red Sea, and it went ill with them. So if we, after having come out from Satan's bondage, begin to look back after the things that belong to Satan's kingdom—lusting after them, desiring to walk in the ways and customs of his subjects, partaking of their offerings and festivals, such as Gospel tableaux, and a host of other abominations, which in this fast age are introduced and consecrated as sacred and holy things. Child of God beware, "be not deceived for God will not be mocked." Remember Lot's wife. You know when she was told to leave the city of Sodom, she was not to look back, but she violated that command, and death was the result. Again, Jesus says, "no man having put his hands to the plough, and looking back is fit for the kingdom of God" (Luke 9: 62). And in connection with this, the apostle Peter, in speaking of the works of the false prophets (that shall arise in the last days, says, "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it happened unto them according to the true proverb, The dog is turned to his own vomit; and, The sow that was washed to her wallowing in the mire."

Mt. Sidney, Va.

"The fear of the Lord maketh wise."

The Brethren at Work.

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J. H. MOORE, Editor.
M. M. ESHELMAN, Jr., Proprietor.

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WOMEN'S ADORING

IN answer to a sister, who wishes to know whether it is according to the Gospel for sisters to adorn themselves with the fineries of the world in the wearing of gold, costly array and ornaments generally, we remark, that the Scriptures are not only plain, but positive regarding the adorning to be used by both brethren and sisters, and there is not much danger of those who have been properly taught, and who are an eye single to God's glory, departing from the simplicity of the truth in this respect. We never could understand why a woman, or anybody else, should want to wear gold as an ornament. Why should a woman think to use, for an ornament of her person, that which is of less value than herself? If she thinks as much of herself as a true woman ought, she will continually value herself above anything of a perishable nature.

If women would spend as much time cultivating their minds and improving their health, as many do adorning their bodies it would be far better for themselves and the raising general.

Paul, who wrote by inspiration, when speaking of the department of Christian's wives, "In the same manner as the church is adorned in needed apparel, with ornaments of gold and silver; and with kindled hair, or gold, or pearls, or costly array" (1 Tim. 2:9). The following is the Bible Latin translation. We give the connection: "I desire, therefore, that the men pray in every place, lifting up holy hands, without wrath and disputing; as like manner also that women, in becoming apparel, adorn themselves with modesty and sobriety, not as in shaven hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, by means of good works."

Who, in his Emphatic Diaglott, gives the same passage the following rendering: "I appoint, therefore, the men to pray in every place, lifting up holy hands without wrath and disputing. In like manner, the women, also, in becoming attire, with modesty and sobriety, not adorning themselves with wreaths, gold, or pearls, or costly array."

The apostle gives some particular directions regarding the duties of men (verse 5) in public worship, and then proceeds to state the duties of women (verse 9), showing how she should adorn herself in the house of the Lord. He shows that they should appear as suitable apparel for the occasion, and not attempt to introduce the vain customs of the world in public worship among the saints. The apostle well knew that if he could prevail upon the females to dress properly in meeting, he would have no trouble with them at their homes. The principles laid down regarding dress were able to apply to them in other situations of life. People who dress plainly at home are not bothered with pride at church.

The sisters' clothing is to be used and tidy, such as becometh her. God never intended that women should be adorned as in shaven hair, or gold, or pearls, or costly array. A female who dresses neat and graceful without resorting to either gold or costly ornament. Such things will make them not better, nor will it make good-naming people think any the more of them. It is encouraging to go into a congregation where all the brethren and sisters dress neatly, yet plainly, depending upon the native and

trappings that belong to the world. Leave fine dressing where it belongs, it will be of no benefit in either the church or heaven.

J. H. MOORE

THE HOLY SCRIPTURES

Their Integrity.

THESE are five reasons of Biblical criticism.

1. The most ancient versions.
 2. Manuscripts of Sacred Text.
 3. Parallel passages.
 4. Quotations from Sacred Texts.
 5. The evidence that arises from the context.
- The second ancient version known is the Greek translation of the Old Testament, known as the Septuagint. This word is from the Latin *Septuaginta* which means seventy. It is supposed that the Jewish Sanhedrin, which consisted of seventy members besides the High Priest, approved of the translation. It was translated by Aquila of Pontus about A. D. 150, by Theodotion A. D. 160, by Symmachus A. D. 250. Origen gathered these three translations and the Septuagint and printed them in parallel columns, which work was called Tropaia. To these he then added the original in both Greek and Hebrew, which combination is named Hexapla.

Next ancient of translations is the Targums or Chaldean Versions. Of these there are eleven sorts in evidence. The first two are "Targum of Onkelos on the Law" and "Jonathan Ben Uzziel on the Prophets" are the most valuable for the purposes of Biblical criticism.

3. The Samaritan Version of the Pentateuch, whose author is unknown, is supposed to have been written about twenty years before Christ. Samaritan's this was prepared by Nathaniel, a priest of that people.

4. The Syriac Versions. The most valuable of these is the Peshito, or old Syriac. It contains all the canonical books of the Old Testament, and all of the New except Second Epistle of Peter, Second and Third John, Epistle of Jude, and Revelation. The Syrians believe that the Old was translated by Symeon, or by Asa, the priest who was sent from Syria to Samaria, about 700 B. C. Some of these believe that both the Old and New were translated by the apostle Thaddeus. This is first mentioned by Epiphanius, who died A. D. 376. But it was then already an ancient version, for many of its words had gone out of use and need to be explained. Besides this, Ephraem wrote a new version, which proved that it was received by the Syrians at the earliest date.

5. Arabic Versions. There is no evidence that any part of the Scriptures were translated into the Arabic language before the beginning of the Mohammed era, A. D. 627. After this date a number of versions were made, the most celebrated being that of Rabbi Saadia Gava, or Hagaga, the *Illustrator*, who was a learned Jew of Babylon. This was about A. D. 930. Another valuable translation of the New Testament, which is of the fragments of this version were collected and published in some form by Pape Stevan. In 1826 Jerome commenced a revision of the old Latin version, and finally completed the work. But most of his Old Testament manuscripts were destroyed; hence only the book of Psalms, Job, and his revised New Testament are now in existence.

But Jerome thought this version not satisfactory, hence he wrote the Vulgate, which began a new one. For quite awhile the new version was very unpopular, but it gradually rose in favor so that by the close of the seventh century, it was generally accepted by the Latin churches. From that time on it was known as the Vulgate or Common Version. In A. D. 1546 it was revised by Alcinus, and having passed through a number of editions and critical revisions it was finally committed to A. D. 1740 by the council of Trent.

According to Davidson the New Testament was also translated into the Coptic, Sahidic, and Bezanic dialects of Egypt, in the third century; into the Ethiopic and Gothic in the fourth century; into the Syriac and Armenian in the

fifth; into the Georgian, or Beric in the sixth; and into the Anglo-Saxon in the eighth. Thus we have the various versions of the Old and New Testaments as handed down to us; and the reader may wonder why in many revisions, this is necessary because language is constantly changing, and must be changed to suit the times to express the idea to people of all ages. The idea is never lost; but different words in different ages are used to express the same idea. However this is not true of all original words. It is true of only a certain class of words, which seem to be of a transient character.

Greek manuscripts are divided into *Uncial* and *Cursive*. The former are written in capital and the latter in small letters. Most of the originals are written in large, round or square capitals, and had no accents or divisions of words. In the eighth and ninth centuries the letters were made longer and narrower, and were more or less inclined either to the right or to the left. About the close of the ninth century the cursive letters came into general use. The number of manuscripts now extant are great, being found in many public and private libraries, and are written on both paper and parchment. Critics have found a resemblance between manuscripts written within certain geographical limits, have classified them under certain *Families or Branches*; such as the Latin, Asiatic, Byzantine, Alexandrian, and Trovader. The *Uncial* manuscripts are commonly represented by English and Greek capitals, and the *Cursive* by Arabic numerals. M. M. E.

THE FOURTH OF JULY.

IN the course of events it so happens that our day of publication this week falls on the Fourth of July; the great anniversary of the Declaration of the American Independence—a day that has long been celebrated as the birthday of the nation, and as such will be handed to posterity for generations to come.

387 years ago this continent was unknown to the civilized world, save by traditional fragments of knowledge among Indians, and it was not reached a few days in Norway, and perhaps may have been heard of by Columbus, for at a village that the North-eastern part of this continent was discovered at least 500 years before it was publicly well known in Europe. Columbus, however, is entitled to the honor of making known the first important discovery, though he was not the first one to see any part of country now embraced in the United States.

When first explored, this country was inhabited by the Red man, who signed allegiance to the New World. To all students of Antiquity it is clear that at least the South and Western portion of North America was at one time peopled with a race of some intelligence and culture in the arts. The now existing remains found in New Mexico and Central America of what were once magnificent cities and colossal buildings, temples and monuments indicate that at one time there was considerable advancement in civilization among the inhabitants of the West. In the State of Ohio there are indications of a distinct race of Moon-builders whose secret history a hill in the ruins of the past. But where are these people now? Of this country we may be almost fruitfully said: "We know not, and we know not how to find out."

Upon this land have been
Where buildings did stand and not,
Or people lived to see.

The oft repeated words of time have swept them into oblivion, and might returns to tell the history of the past save here and there a monument from the hands of industry.

The land has now been re-peopled by a race that, in the point of intelligence and industry, stands in the front ranks of the world. Our land is now the seat of the world, where we can live and worship God according to the dictates of our conscience, and none dare harm or molest us. If there is anything in this life for which we ought to thank God, it is the land of the free where persecution is unknown, and yet how few there are who fully realize and appreciate the liberties we enjoy.

The day of independence was long and hard, resulting in the shedding of much warm heart blood that might have been spared if there had been taught to learn war no more. The Great Rebellion, too, has sent rivers of blood to eternity as a crimson witness of those who take the sword. Thousands of soldier-

hearted fathers, husbands, brothers have fallen on the battle-field and by the sword, leaving a long train of broken-hearted mothers, wives and sisters to struggle along life's uneven pathway. Oh, work of carnage that cruel war has done! May the great Millennial period roll on, and hasten in the era of peace when war shall be known.

The surface of society is at peace, though there is some remaining beneath, and to-day thousands, all over the land, will meet to celebrate the great day of the American Independence, and after it is all over, perhaps none will be the better off. Millions of dollars will be worse than wasted, thousands will reel and fall in the midst of making figures, thousands of dollars will be paid out in vain, some lives lost, and much property destroyed.

The time was when the Fourth of July was honored by an abundance of religious services. People met in religious assemblies to

"Praise God from whom all blessings flow
For the liberties they enjoyed, but now is anything else but religion in the genuineness of celebration. Thus is the means the Brethren, as a body, have so strongly opposed our people attending such gatherings; not because there is anything wrong in celebrating the day, provided it is done as becometh a nation of people professing godliness, but because it has been so disgracefully and shamefully abused. This should be noted for the simplicity and solemnity of whatever might be thought appropriate by the persons. Let us not display our pride in having these celebrations, the way they are now held, and taking part in some of the unbecoming performances, they would better have religious services and devote the day to praising God for the liberties we enjoy. J. H. M.

THE TRINITY IN BAPTISM.

THE following query and answer is clipped from the *Trinity*, a Campbellite paper published at St. Louis, Mo. It will be some assistance to those who frequently meet the Campbellites in debate, for some of them, when hard pushed on the meaning of the commission, will refer the necessity of using the three names in connection with baptism. The answer is from the pen of one of the editors of that paper.

"I want you to prove that people should be baptized in the name of the Father, and of the Son, and of the Holy Spirit, if it can be proven by the records. Let us first dispense with the name of the Father, and of the Son, and of the Holy Spirit, as I would like for you to do. There is some doctrine in it."

Your Bro. in Christ,
D. M. CORROD.

The confusion on this subject arises from a lack of discrimination, in the Common Version, on the rendering of Greek metaphors. In his commission to the Apostles, Jesus said: "Go teach all nations, baptizing them *into* the name of the Father, and of the Son, and of the Holy Spirit." This preposition expresses translocation, and denotes relationship to Father, Son, and Holy Spirit.

Peter commanded the Penteostes to "Repent and be baptized *into* the name of Jesus Christ." This preposition indicates the ground and source of these commands, which are given in the commission, in Jesus Christ. It is not a baptism *into* the name of the Father, and of the Son, and of the Holy Spirit, but *into* the name of the Father, and of the Son, and of the Holy Spirit.

In the name of Peter's visit in the household of Cornelius, it is said he commanded them to be baptized *in* the name of the Lord Jesus Christ, and not *into* the name of the Father, and of the Son, and of the Holy Spirit. They were, however, not baptized *into* the name of the Father, and of the Son, and of the Holy Spirit.

Again, persons are said to be baptized *into* the name of the Father, and of the Son, and of the Holy Spirit, and yielding obedience to him by their entrance into his government, and into the benefits of his death.

It is proper, then, to be baptized by the Father and of the Son, and of the Holy Spirit, and being the person thus baptized *into* Christ.

The objection indicated in an accompanying note, that this Commission was given before the establishment of the Kingdom, is entirely without force, as it is not the time of the establishment of the church, and is the only authority we have for preaching and baptizing.

THE Pseudo-Baptist idea of an "invisible church" composed of visible men and women, is visible ecclesiastical structure.—D. H. WOOD.

QUERIES DEPARTMENT.

Queries touching the meaning of *Belgium*, relating to history and practical aspects of religious instruction therein to place. The queries' cause most respectful acknowledgments. We shall endeavor to answer your queries as far as possible and establish our usual regular system.

(1.) Did John use a form of words when he baptized Jesus? In what name was Christ baptized? Answer: When the devil tempted him up on the mountain, and showed him all the kingdoms of the world and the glory of them, had he the power to give those things to John?

H. TALLENT.

I. We think he did. The Bible is silent respecting the formula used by John, but it is impossible to conclude that he used the same formula that we now afterwards give to our disciples. John baptized real numbers who were recognized as full members of the church without baptism, and certainly there would be no use of two formulas for the one body. We know what the form of words was as recommended by Christ, and can certainly infer from it, that John used the same, since both received baptism from the same source. Some of our people are puzzled to believe that Christ could have consistently been baptized into His own name. We find that God sends by His own name when those greater could be found, and why not Christ have been baptized in His own name? The method of baptizing we conclude to have been the same, and the forms of words identical.

2. We are in Satan's power to give the Savior that which he promised—the kingdom of the world and the glory of them. The "exceeding high heavens" may have been near the mouth of the river Jordan, from the top of which could be seen the mountains of Arabia, the country of Gilead, the country of the Amorites, the plains of Moab, the plains of Jericho, the river Jordan, the whole extent of the Dead Sea, and also much of the land of Palestine, which at that time was divided into three parts, and ranged over by three kings. As the term *world* is sometimes used in a limited sense, referring to Canaan (Rom. 4: 13), or Judea (Luke 2: 1), only, Barnes has been led to suppose that Satan knew that Jesus was the king of the Jews, and being poor and without friends or sons, would readily accept help in reaching the position for which he had promised, because he made Him the object of it. He would tell of him and worship him. He should receive for His services, the land of Palestine, the surroundings and the glory of them. Others think the *whole world* should be taken in its extended sense, and that Satan, in an instant, portrayed to Christ the glory of them and then made the offer he did. Both are reasonable, though the former is more easily comprehended.

DANISH MISSION FUNDS.

REPORT OF COMMITTEE.

WE, the undersigned, having been appointed by a committee to forward contributions for Danish Missions, present the following showing account of receipts and expenditures, and condition of the Mission so far as relates to our work or care:

Received for May 22d, 1878, \$835.60
Expenditures " " " 324.10
Balance on hand " 511.50

Of the receipts, Northern Illinois contributed \$129. Of the amount expended, the brethren sent to organize a church in Denmark, eccl. \$160, and brother Hoop \$775.30. The amount used by brother Hoop includes propagatory expenses—before leaving America, and the fare from Aarhus, Ill., to his former home in Denmark, and the cost of household furniture for some part of the expense. Seeing all these things, as well as the expense of going from place to place to fill the calls for preaching, we find that the amount expended for the actual necessities of life is not very large. Brother Hoop has sent us an itemized account of expenditures which is open for examination to any who may be interested.

The amount estimated for this year's work is \$800. Some of this will be required to pay for some in Norway in which to hold meetings.

Brother Eley and Fry informed us that so far as they were able to ascertain, the money sent for missionary work in Denmark had been judiciously applied, and that any one seeing the love, zeal, and piety of the Danish brethren and

sisters, could not fail to conclude that the Lord had blessed the labors of the brethren, both in America and in Denmark.

J. H. MOORE,
C. P. ROBERTS,
M. M. ERIKMAN.

TRINE VS. SINGLE IMMERSION.

BY E. TRAUPE.

Review of a Reply to an Epistle to the Members of the Christian Church, Dordrecht, Feb. 1878.

THIS reply, to my article in the BRETHREN AT WORK, of Nov. 16th, 1877, was delivered at Ed. River Church, on Sunday, June 16th, 1878. The speaker made an entire failure—failed to point out any date for backward baptism. He did not attempt to deny the fact that backward baptism originated with the early part of the sixteenth century. There were two other speakers present, both of whom spoke at the same place on the evening of the same day.

The discourse of one of these speakers was a reply to a sermon delivered by brother S. Z. Sharp at the Brethren's church, which is only a short distance from Ed. River church. The only argument brought forward in favor of backward baptism, is that the Christ could not be backward on account of the cross. I suppose the speaker thought Paul made a mistake! What a pity he did not live in that early age, for then he could have told Paul not to teach that baptism is the blessedness of Christ's death!

To be truly to historical Spirit, the speaker said that they wanted no biblical evidence in favor of trine immersion. They did not object to history while using it themselves for the purpose of condemning sprinkling and pouring; but they want nothing like the Bible in regard to *trine immersion*. Well, the Bible will go for it; it is the only work in existence in which the last but of the origin of trine immersion is recorded. Sprinkling, pouring and backward baptism have their origin recorded in history, but history fails to point out a date for trine immersion; hence we can find no trace there that point to the New Testament, for the origin of trine immersion. History has recorded the origin of all the modes of baptism except trine immersion, hence if it is not recorded in the Bible, it has no origin. Can it be without origin? Will our friends accept the Bible evidence, and abandon every mode of baptism which has originated with men? They refuse to accept that mode of baptism which is without human origin, and depend upon that which has been invented by man? Would this be giving God the glory?

The speaker who replied to brother Sharp's sermon said, "If I dip a candidate in the name of the Father, is that not baptism? If I dip him again, in the name of the Son, is not that baptism? If I dip him again, in the name of the Holy Ghost, is not that a third baptism?" No, these three actions constitute one baptism. When we arise in the morning, can it be said that we have washed ourselves as many times as we have dipped our hands in the water? No. These repeated actions constitute one washing. Our friends say, the commission says to baptize in the name of the Father, Son, and Holy Ghost. Here is a sentence similar to that of the commission: "Go ye, therefore, and teach all nations, instructing them in the branch of Arithmetic, and of Grammar, and of Geography." Will our friends undertake to instruct in these three branches by one action? If they do, it will be just as improperly done as the work of baptizing in three names by one action.

THINE HOUSE

BY MARY C. SMILER.

"Did he ever see in a like house?"
WHEN Heavik was asked by the prophet, what the men from Babylon had seen in his house, he said, "All that is in my house, I have shown them all my treasures, which I have in my house." God was displeased with what the king had done, and sent the prophet to say to him, that all his treasures, with his sons, should be carried to Babylon.

Christian, what do the men from Babylon say concerning us? Do they say, "Gull, silver, jewels, and costly garments? Gull, silver, jewels, and costly garments? No, they say, for Christ says, "Where your treasure is, there will your heart be also." Do these be your most precious treasures, and do not wonder if

your children are carried far away into Babylon, and your selves "behave unfaithful in the knowledge of your Lord Jesus Christ."

But what have they seen in your house? Carefulness about many things, and the one thing needful unmentioned and forgotten? Do you show them that you are concerned about the things of this life, that they are first and foremost in your minds? Then you dishonor your holy religion. You dishonor Christ. Your light is surely hid. Beware, lest you be carried far away into Babylon. But what do they see in your house? Do they see conformity to the world, or to Christ? Do they see you striving to clothe the minds of your little ones, bringing them up in the nurture and admonition of the Lord? Or do they see you putting much time and thought in their outward adornment? Which treasure is the precious one? Do they see the most careful, the most thought? Do they see you building them onward and upward, or do they see you teaching them the ways of pride and folly? Do they see you, today, after-day, in the "putting on of apparel" while the Bible lies on the shelf unthought of, and unused for, gathering dust for a testimony against you? Do they see these things? If so, beware! Do they see you spending your money for things that are more than useless, money well extravagantly, while you see the missionary cause, and many other good causes neglected?

But what do they see in your house? Do they see love and peace reigning there? Do they see you engaged in prayer and thanksgiving? Do your prayers ascend like smoke from a well-kind fire? Can it be that clothing and feeding would be more thought of in the house of a Christian than prayer and praise? No, it ought to be. Let us, *trine*, two masters. "Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on; for after all these things do the Gentiles seek: For heavenly Father knoweth that ye have need of all these things. But seek first the kingdom of God and his righteousness, and all these things shall be added unto you." (Matt. 6: 25, 32, 33.)

But what have they seen in your house? Have they seen you trying to escape the corruption that is in this world? Have they seen you diligently adding "to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity?" If they have seen all this, if you are diligent in these things, far, far, do you have the promise that you shall never fail.

MARSHALL LUCE,

IN UNION THERE IS STRENGTH.

BY LEONIE LEMLE.

"BROTHER, how good, and how pleasant it is for us brethren to dwell together in unity!" While many of us were so richly enjoying the closing portion of our last Annual Conference, my mind was very forcibly impressed with the above beautiful passage. How good, how very, and how profitable was our common family—"the children of God by faith," could associate together, all maintaining the same principles, all sharing the same enjoyment, and all influenced, we trust, by the same motive, the promotion of the cause of Christ. As many anticipated the reverse, we feel very grateful to our Heavenly Parent, that though "we cannot all see alike as men, we can all love alike as Christians," and that this principle was so commendably carried out by our careful brethren, in nearly all their deliberations, I think we feel assured that if there is enjoyment on earth, it is among "brethren who dwell together in unity." This "union of spirits" not only tends to augment the happiness of its possessors, but to give strength and stability to the Christian cause, and to recommend the divine truth to all around, and will advance the cause of our dear Redeemer.

Jesus, when about to leave His disciples, prayed to His Father, that they may all be one;—to His Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 17: 21.) For who He has so dearly paid, He fervently prays; nor did He pray in vain; for the primitive Christians seemed to realize that peace,

love, and unity for which He prayed. (Acts 4: 32.) And if the professed followers of Christ, in our day, would but attend to the same truth, and the same example that they did, they would possess the same spirit. As Christ is one in and with His Father, so He prays that all His members may be joined in one body, to Himself, as their head (Eph. 1: 22, 23). Being animated by the same spirit, all who are joined to the Lord become one spirit. (1 Cor. 6: 17.)

When all of God's children can thus be united, and become one spirit in Christ, then can be accomplished that for which the Saviour prayed, "that the world may believe that thou hast sent me." When we see the world to believe that Christianity is the only way to heaven, we must live like Christians; we must let all our brethren in faith be first in all our dealings with us; for "He that hath his abiding in us, sought himself also so to walk, even so he has walked" (1 John 2: 6).

Since our meetings, I have thought that if we can so highly appreciate our associations together, that when we cannot expect to realize a full course of the enjoyment of our brethren, we should for His children, O, what a happy, what a glorious meeting that will be, when we can meet without any fears of uncharitable words and thoughts, of debate and contention; but where we can realize in its inmost sense, "how good and how pleasant it is for brethren to dwell together in unity." When this happy period will arrive, all will now will be united in peace and love, we cannot tell; but the word of inspiration assures us that it will come. "Watch therefore and be ready."

"O, what a lovely path were ours,
Could we, O Father, see
No home of rest beyond it all,
No guide or help in Thee!"
North Manchester, Ind.

BRITISHES.

"ONE more who has been baptized into the little church in Denmark." By this our readers can see that the work is progressing.

"Two weeks ago the Brethren organized a Sunday-school at Dalskott, ten miles South of Jernark. Prospects good.

"Mr. Piaget, of Wilcox Co., Ga., is said to have received the same work of three coats which he donned, and converted in his own house with his family and then permanently expired.

"In Bro. John Forney's account of the District meeting, the name of George Whitmer as Moderator of the meeting was unintentionally omitted. How it came, we cannot now tell. It was not done on purpose.

"Bro. Allen Boyer reports a good feast at the Washburn Grove church. Four were baptized. Attendance large.

"Will H. B. Foster please send us his post office address? We cannot forward Children at Work until we have address in full.

"Two were baptized during the Love-feast at Manor, Indiana Co., Pa., and three others expected soon.

"Price of the BRETHREN AT WORK to the end of the year, 75 cents. Do not send silver in letters, but we can make use of all the postage stamps you may wish to send us, though do not send more than 10 cents in one letter. We would just as soon have three cents worth of three-cent stamps as the money to pay for the paper from now to the end of the year.

"Bro. Emanuel Newcomer, who has returned from a trip in the Wisconsin mission field, reports a meeting with the Brethren and people in that locality.

"Persons who receive the BRETHREN AT WORK yet never subscribed for it, may rest assured that their paper has been paid for by some friend of theirs who will look at the right of their name either on the paper or on the case may be, they will observe when the subscription expires. We aim to do a strictly honest business, hence never send the paper to any one against his will with the expectation of selling it for him. If you wish to have the paper sent, somebody else did and paid for it.

"Some parties, with the best of motives no doubt, were led to show friends and send them a copy for publication. We suggest that they always send their letters to the parties for whom they are intended and not to us. We do not publish matter of that kind unless it is of good interest.

"The letters, from Bro. Hoop addressed to Anna Lund is for *The Inquirer*, of which Anna Lund is editor. He is restless in defending Gospel peace principles, and his paper should have a wide circulation among all advocates of peace. The paper is published at Elgin, Ill.

mission while there in Denmark, and their journey back again. Had the good pleasure of conversing with them at the depot on Thursday noon, as they were about to depart. Their hearts were so full of love for the brethren of their dear people of Denmark, especially the dear brethren and sisters there. May God protect them from all evil. Brother, sister, to the blessed-ness of King Emmanuel waves over them. May God bless every one of them. May he mightily to build the fortifications stronger, that they may be able to endure the wiles of Satan, and yet bearing all to stand. Plant your money and your efforts, so they may abundantly grow and yield a hundred fold in this life, and a glorious harvest in the next "Well and bye".

Your loving Sister,
ERLEY R. STELLER.

From Dayton, Kansas.

Had closure for two decades, the bill fitting on my dear beloved brethren Jacob Gust and Joa. Kjerney. May the Lord help them to be faithful and obedient to their dear Father, in which you say that the grain is waiting to be taken care of. At present waiting no prospect for clear weather. Early Winter whilst very good, late winter whilst very bad. The weather is very good, but the grain is well and strengthened by it. However I have not been getting it very regularly, but will not complain, since I do not know whose fault it is. Hope you are prospering; the Lord bless your labors of love. Yours in Christ,
M. W. LARSEN.

[We do all in our power to have the paper reach all the subscribers, and if any fail to get a certain number, and will inform us of it, we will gladly send them another.—Ed.]

From Lewistown, Minnesota.

Dear Brothers—

WE, the Brethren of Winona Co., hold our annual meeting on the 1st day of June, last, as thus announced. We had a very fair attendance of members of our branch, and also quite a number from adjoining church districts. By reason of the inclemency of the weather, the attendance of outsiders was not very large.

The ministering brethren present with us from other parts, were as follows: Paul Wetzel of Grandy Center, Iowa; Joseph Ogg and William Jones of Le Sueur Co., Minn.; Bro. Wetzel came also with two weeks in advance of the time of our love-feast, in order to have some meetings among the Germans, as there is quite a large number of that nationality in our vicinity of country. The first held a few meetings in an orchard of the Jacobs Harsens, an old Bre. about twenty miles west of Lewistown. The meetings were held in the church owned by the Evangelical Association, or German Methodists.

Bro. Wetzel next came among the Brethren in the vicinity of Le Sueur, a village of about four hundred inhabitants, largely Germans. The Brethren, previous to have Bro. Wetzel preach in there, there being no meeting-house or church in the place in which to hold meetings, we finally contrived to try and get the hall in the Lewistown Hotel, and so forth. The services were arranged for the purpose of preaching the Gospel instead of dancing. Temporary seats were provided by common benches being placed on benches of which twenty-two were used on the occasion. We had five meetings in this place, and think be to God, that some good was accomplished.

I will say to many readers of your worthy paper, that the brethren and sisters of the Winona church are trying, by the help of God, to give a new lease of life to the members of the Lord with the ability that He gives to us. Our late conference has strengthened us, and we hope to make considerable advancement in the divine life. May our eyes be opened and enlarged, so that at least we may have some of our eternal reward. Within the last year, ending on the first day of June, we received into the church by baptism, six; by letter, three; in all twelve.

C. P. WITZ.

Religious Literature in Denmark.

To Mr. Anous Lovd.—

I WROTE a letter lately to my brother-in-law, who learns war in Alsborg and enclosed it in one of my paper envelopes, and sent it to him. He wrote me as follows:

"I have received it, and I thank you for it. I would read it with joy; yet it has caused me some trouble, and I do not know how to give it to my brother-in-law. I will not judge for myself by the following. Your letter has been and is being severely criticised a great deal by the officers in the army, because of what is printed on the envelope. Your letter is dated April 29th and was received May 21st. Now you know all letters sent to us through the hand of an officer. When letters were knoled out May 6th, I was called forward to three of our higher officers who commensated to speak very roughly to me, and demanded information about you and your occupation. Of course I could not tell them you were sent here as a missionary of the Brethren in America. At last they demanded I should give them the envelope. Here I was in a strait and hardly knew what to do. I have had a right to be angry, but I will say you were it would cause me much trouble afterwards. And I did had it to him, but probably I had better not do so. But I think if they would call you before the tribunal, they would do so anyhow, and what harm can they do you, for

what the envelope contained? I trust you can answer for everything you wrote. I do not know what they will do, but hope all will come right. Now I have written you a short paper, by which if you avoid them, you can save much trouble. What the officers wanted me to write to you, is this.—That you should, in the future, use no more such envelopes when you write to me here. They do not want to see such things any more. You must do however as you deem proper.

To that translation from Samuel J. May, I have nothing to say, except that it is true, yet, every word of it. I know well enough that such translations are not to be made. The world progresses to be imagined. I will do every respect to be obedient to kill and destroy our fellow-men. And the soldier is in no way respects not treated as a human being, but often treated worse than a brute. A man in Denmark can be punished for insulting his animals, but the officers can treat a soldier as badly as they please, without punishment. Still the soldier is treated in the image of the Lord as well as the officer. We may safely say, a soldier is outside the law, though subject to the law as treatment by the officers, he has no rights himself. Now, the officer will tell him "I will punish you to forget God, but never me."

So I never have one happy hour while in this profession, and yet I leave as easy as all the rest, but it is in the love for his glory, that he will go down. A soldier, that smokes every honest man from his teeth. I do not know of any similitude to exactly express my idea, but might liken it to hell. I do not conceive of any more suitable name. I could not see, to dress up in battle array, you would have a great deal of swearing and blaspheming, and of such a nature to make any honest man tremble. All of our officers are in reality quite satanic, though they are reported as some of the best.

Now I think that it is not with joy that I stay here, but as a Dane I am compelled to hold his law, yet I know you will say: "Decline and fall back on the law of the Most High." Well, but what will be the result? To do it to have a good desire, and I will do it to defend it, I look courage and wisdom.

REMARKS.

So it is with hundreds of honest young men.—May God pity our country. We do all we can to enlighten them. Over 100,000 octavo papers, printed in tract form are spread here. Five thousand copies of our game envelopes have been distributed, and many thousands printed on the soldiers of war. A small church is organized, adhering to the peace cause and we have many friends in the land, yet most all are poor, undesirable to help the cause long.

After two years of hard work, we have got hopes for our Denmark. It is hard to get people to work in union here, very hard, if we cannot all see alike. People will withdraw and pull down, rather than build up, and all disarms from the State church, even those who claim to be Christians of peace, fight or rather fight. Now it is obvious, that we must do more than we should not only put the sword in its place, but baffle our tongue and not use it as a poisoned dart. But so it is. Christendom is rent and split, and all that, because carnality is in the souls as well as in the hands.

I receive your paper regularly, and feel to encourage you in your work. You speak in plain unadorned language, and you do well, for the promise is all in your own side. All you work for will be done for you, abundantly.

You accept of good wishes and hearty thanks for your kindness towards me.

I received a letter from France some time ago, from the friends of peace, and answered, but have not heard from them since they said, they needed to see plans got up, and I thought I might as well write them, but that was a good idea to be lost, but since we have heard nothing about it.

Our country has changed considerably in the last eight years. There were hardly thirty years of peace, without immediate preparation for war. Now it is common to hear among the young men people, but they have a weakness, like that soldier, so that they are not set out their principles.

Yours in Christ,
C. HORN.

DANISH MISSION FUND

Silver Creek church, Ill.,	\$ 50.00
Shaver church, Ill.,	20.00
Ashlar, Kansas,	20.00
Lehigh, Kansas,	25.00
Time Creek church, Ill.,	20.00
Tenacouras church, O.,	21.00
I. Steel,	25.00
J. D. Lihmann,	50.00
R. E. Miller,	75.00

Dry Valley church, Pa.,	10.00
K Leonard,	1.00
R. F. Shuler,	.70
J. M. Shuler,	2.00
Ella M. Stearns,	2.00
I. Horner, Ind.,	.20
David Crut, Ind.,	.50
A brother, Ind.,	.15
J. K. Miller, Ind.,	.25
J. Bus, Ind.,	.25
M. Forney, Ill.,	.25
Oakland church, Ohio,	7.43
West Conowingo, Pa.,	15.12
Chicago Brethren Ch.,	48.45
John Harstad, O.,	3.00
S. Beck, Ind.,	.25
D. C. Rigley,	.25

C. P. HOWLAND, TREASURER,
Lewistown, Ill., June 24th, 1878.
(P. C. please copy)

INTERESTING ITEMS.

The symptoms of a general Indian war on the frontier are unmistakable. Army officers are apprehensive, and all the tribes seem to be in a state of ferment. Serious difficulties in some localities have already made their appearance.

Perhaps the most significant event of the past week, in this country, is the election in California, where the Committee, under the lead of our Kearney, have earned the city of San Francisco, and have gone far towards carrying the State.

The winner Elisha called June 19th, in store of relief of Sir John Franklin. It will be absent probably two years or more.

The Congress at Berlin has arranged terms of peace, which, no doubt, will be accepted by Russia and Turkey.

A sugar beet factory is to be started in Health-Burg, Cal. It is proposed to erect works with a capacity of about 40 tons of sugar per day, which will require the planting of over 500 acres in beets.

No farmer can afford to sell wool notes for any price that the sheep-breeders pay. Where cows lodge, as they are apt to do upon heavily manured land, an application of soda would save them.

A little green bug is destroying the blue grass in Kentucky. Great fields are said to be ravaged by it, the grass looking as if it had suffered a protracted drought.

Two trunks attacked a woman in Tawell Co., Va. With an ax she killed one and cut off the arm of the other, though not until after she was fatally slain. She died in two hours.

The Baptist World has compiled the following table of statistics showing the individual work of several of the great missionary organizations of the country so far as reported:

American Baptist Missionary Union,	\$ 25,000
Presbyterian Board of Foreign Missions,	60,000
Reformed Foreign Missions,	29,000
Chicago Missionary Society,	17,000

The Methodist include both their home and foreign work in one organization. Probably the other denominations also show a large indebtedness to our foreign war.

W. Mark Williams, a native of Butler Co., a graduate of Miami University and Lane Seminary, for twelve years a missionary at Kalpin, Northern China, writes under date of January 17th, 1878, after giving interesting details of missionary work, its difficulties and success in China, that there is a vast population here, but very little employment. For two years there has been a famine and millions have perished. Food is very scarce and suffers very low. The government of China has given a million dollars. I saw the work of leaves, but I could not get any for the poor. These suffering people, in their extreme do not exult in it, as was the case in the United States last summer, but we are. If famine would turn them from idleness and opium to Christianity, it would be well.

W. U. R. R. TIME TABLE.

Day passenger train going west leaves Lewistown at 10:00 P. M. and arrives at 5:30 P. M. P. M.

Day passenger train going east leaves west and west leaves Lewistown at 2:15 P. M. arriving in Lehigh at 9:00 A. M.

Freight and Accommodation Train will west at 12:15 P. M., 8:00 A. M., and east at 12:15 P. M., 8:00 A. M.

Tickets are sold for three days only. Passenger trains make close connection at Winona, Victoria, etc.

G. A. SARR, Agent.

As we are often times unable to realize when we are our brethren and sisters walking in the appointed ways of our heavenly Father, and thereby win precious souls to love, and obey our Creator, I think it expedient to write a few lines in regard to the Truth. The church in Anderson Co., Kansas, held a love-feast on the 13th, 14th, 15th, and 16th, and there seemed to be a very general interest manifested by all; and very good order prevailed; no doubt many are looking for a safe landing in eternity. Five souls came into the fold of our Redeemer, in the way which has been before ordained or appointed for us to walk in.

Brothers and sisters, let us watch and pray, looking daily into the perfect law of liberty; and walk as Jesus walked. If we hold out faithful the events of life shall be ours. The church are the need of more laborers in the house of God, as there were four brethren chosen, two to the deacons office and two for ministers. Bro. E. Miller was advanced into the second grade. May the spirit of our Lord be upon these brethren, and may the Lord be worthy of their calling, and may he be the means of many precious souls being brought into the fold of Jesus, is the desire of your brother and well-wisher.

W. STOCKINGER.

From Denmark.

Dear Brothers—

It has often been in my mind to write you some lines, but my spare moments are so few, and I am generally so much over and tired, that the body is not able to render satisfaction to the soul. O how would I enjoy to be among and see the dear brethren and sisters over yonder and take part in the seasons of worship; yet while this hardly ever will be to me, I feel to rejoice by what I know of you. To tell you the way the Lord has led me, I lack time. I have had a letter satisfaction on the same date, though I can say, that I have learned the goodness of God, for which I give glory to His holy name.

We thank you out of a full heart, ever break with our sisters, for all you do for us. It is your counsel and the voice of thanksgiving says us daily to a throne of grace for your work of love.—Truce, we are but a little band and much despised by the many, but the Lord is our Shepherd, and we shall not want. We will try, by the grace of God, to do the complete variety of the vocation whereto we have been called.

The last two Sundays I have had the joy of burying two dear souls with Christ; the one an 81-year-old man. He could have no peace, nor stand the idea of dying, before he had obeyed Christ in all things. When he arose from the water, and all the way home, he thanked and praised God. We had a good meeting previous to his baptism; but only one sister went along to the water; yet other friends, standing near us, were of good service, and constituted a willing help to be called. The old brother was so weak that he was carried to the water in a wagon and led to himself from it. May God's blessings rest on him in his remaining days.

We have good hope for the spread of the Gospel, several more stand near the fold. We send you our warmest love, especially to those whom we have seen face to face.

Yours in Christ,
C. ESTABLISH.

Dear Brothers—

OUR Love-feast was held at Brethren in this Co., on Saturday, June 8th. Pottsville Allen Irew and Hiram Puley from Burr Oak, Jewell Co., were with us. Had much rain during the time, which made things very unpleasant.—

ANIMADVERSION.

O YE young, ye say, ye proud,
Flourish in the gaudy dress,
Loud around you, see the crowd
Mocking on in wickedness.
Drink with the lusts of sin,
See them reel and give who-
pianes without as pride within—
Down the stream to endless woe.

Down along the stream of time,
One by one they pass away,
Disarmed, in youth and prime,
Some are summoned every day,
Summoned are the young and proud,
At the judgment to appear—
Sinner, you must wear the shroud,
Haply yet this present year.

O, ye young, rebuke and parve;
Think before you further go;
Better far to take the cross,
To escape eternal woe;
Than to be trifled in the dark,
For knowledge on the wicket side,
For you know not when your work
Will engulf you in your pride.
Thousands living, young and leane,
Discovered and their souls,
Soon will sink into the grave,
While the silent night control,
Sinner, listen to repeat,
Christ is knocking at your door,
Your destruction to prevent,
Lest you turn forevermore.

FEET-WASHING.

PERHAPS for reasons sweetly their
own, many professors of religion
refuse to acknowledge the authority of
Christ in this ordinance. We have over-
as yet heard an argument in favor of
this skepticism, that was heavier than a
feather in a tornado. Every effort to
wriggle away from a plain duty only re-
veals it more clearly. The little finger
of the Almighty Christ, is heavier than
all the theological pinnacles that ever
sounded the warning of truth. He declar-
ed the act of washing the disciples' feet
to be an example which was to be literally
performed by His followers, even as
He had set the example. How a man
can follow the example of Christ with-
out literally washing the saints' feet re-
quires the agility of a theological acrobat—
such as true candor does not desire to
attain—much less practice. Christ
explicitly declares that we ought to
wash one another's feet; but skepticism,
enforced by the dogmatic dicta of so-
called orthodox doctors of divinity, rises
from its glibly laid of doubt, and de-
clares we ought not to wash one another's
feet. Here is a mastery conflict of
authorities. The King of heaven against
the parchment of the college professor!
The Maker of worlds against the maker
of human creeds! The sun in his radiant
splendor against the glow-worm at your
feet! The Architect of all creation against
a crumbling shaft of His handiwork!
Theomying wisdom of glory against the
silly prattle of a mortal babbler. To dis-
regard this emphatic command of the
Ruler, is to inculpating the authority
of His future life. It certainly requires
an acute intellect to discover how any
one claiming consistency as a jewel worth
preserving, can see infant baptism in the
Bible, a thing which they all admit to
be an outgrowth of inferential fancy,
and yet deny the necessity of yielding
obedience to the unequivocal declaration
of Jesus Christ on the subject of Feet-
washing. Such a course betrays the de-
gree of moral obligation anything but in-
spiring, in our estimate of human char-
acter. It is a touch of the Spanish dog-
ma, which places the authority of a cer-
pue church above its Divine Founder.
The lance consciousness, supplied with
the drifting seam of human tradition, is

elevated above the oracles of God. A
loyal ordinance founded by Christ Him-
self, is made the theme of sneering deri-
sion, by heartless lips, which at other
times, seem eager to breathe the holy
name in prayer.—Church Advocate.

WATCHING.

WATCH therefore; for ye know
not what hour your Lord doth
come" (Matt. 24:42). Did our blessed
Savior mean we should watch others,
see the faults of others and pick at them
and make them greater still? Or did he
want us to stand out of our homes and
watch for Him as children do when their
parents are gone from home? I think the
44th verse of the same chapter tells it.
"Therefore be ye ready, for in such an
hour as ye think not, the Son of man
cometh."

I do think dear reader, it will not be
long till Jesus comes in the clouds of
heaven, for the signs are warning us to
be ready. We must be at peace with
God and with one another, and with all
as far as lieth in us. Where must we stand
when the Lord doth come? Stand where
duty calls us, and if we do this, we will
not be on the forbidden ground; not go into
a saloon, for that is unholly ground.
Where then shall we stand? Be ready,
stand by the Word of God, which forbids
us to stand or sit with the acrobal.

When the Lord doth come we must
have on the wedding garment, which
must not contain so many founces and
other false trimming but it should be
all white and clean, and modest. 'O let
it be white and clean, and modest.' Be
ready when the Lord doth come. The
wedding garment must have no spots, the
white garment must have no spots, the
white garment must have no spots, the
white garment must have no spots, and
will not approve of them. Does not every
parent want to try to have their children
neat and ready when they are about to
be joined in marriage? And do not all
wish their children well? Certainly they
do, and this is right. Suppose our chil-
dren could marry the richest and the
best husband, or the wisest in the world,
and if they would live together, three
more years, and live in peace, having
much riches, they will say, "sixty years,
but they were short ones." Now that
husband who said, "be ye also ready,"
wants us all to have on a wedding gar-
ment when He comes, and it must be
white and clean. He does not require
us to have unnecessary ruffles or fringes
on the garment; He don't want us to get
it made after the style of the world, and
I think God we don't need to get the
milliner to make it after the latest style.
The poor can have it, and each one can
obtain it for himself.

Be ye also ready when I come, and
have the wedding garment on, and then
I will receive you unto myself; but you
must have no spot or wrinkle. After
the marriage we can be together forever.
It will not be like here—a few short
years and then separate, no more to meet
on earth. We weep and shed tears when
we must separate, and O! how lonely is
it if our companions are taken away, or
our dear children; but if we watch, and
are ready when the Master comes, we all
can meet again. What a happy meet-
ing that will be!

A GREAT WONDER IN HEAVEN.

AND there appeared a great won-
der in heaven; a woman clothed
with the sun, and the moon under her

feet, and upon her head a crown of
twelve stars" (Rev. 12:1). God has
never left Himself without a witness to
the human family, in all ages of the
world. God has always had a people
on earth; and some system of worship
was introduced in the early history of
the world whereby the human family
could draw nigh to God and worship
Him; hence we notice that Abel's offer-
ing was acceptable to God (Gen. 4:4).
"Enoch walked with God" (Gen. 4:26);
i. e., he walked blameless in the Law of
God, and system of worship then reveal-
ed. Noah, after the flood offered accept-
able worship to God (Gen. 9:21). Again,
we read of the sons of God taking the
daughters of men to wife. By the
phrase "sons of God," we understand
those that obeyed God, were obedient
to the mode of worship then instituted;
and the phrase "daughters of men" we
understand to mean women who were
not obedient to God, but were corrupt.
By this intermarriage the sons of God
compromised their religion, and became
corrupt through the influence doubtless
of their wives, hence the great corrup-
tion preceding the flood. The mode of
worship before the introduction of the
Law, may be termed the

TWILIGHT OF REVEALED RELIGION.

When the Law was introduced, more
light was introduced, many things were
commanded, that previously were not
commanded, many things were forbidden
that previously were not forbidden. The
Sabbath day was fully set apart, and
sanctified. The Jewish law discriminat-
ed between beasts that were clean and
unclean; between fowls that were clean,
and unclean; between fishes that were
clean, and unclean, and none were al-
lowed to be eaten with their blood. Their
social intercourse, with surrounding na-
tions, and with themselves, was clearly
defined. Their marriage relation was
fully described. Their worship, and
offerings were most strictly enjoined, and
clearly stated. Their moral duties were
sacredly, and sternly imposed. The re-
quirements of the law were such as to
elevate the Jews in point of morals, and
religion above the surrounding nations.
The law made them moral; and of reli-
gious inclination. The moral precepts
of the law are so excellent as to be in
force, under the Christian dispensation.
Hence the Jews in the days of David,
Solomon, and other obedient kings of
Israel, were far in advance of heathen
nations in point of morals, and religion.
The law, when fully observed, under
the Jewish dispensation, may be termed,

THE MIDDAY OF RELIGION.

The law in itself was not perfect, it
pointed to a better state in the future.
It consisted largely of types, and figures,
showing that the reality had not come.
It was a school-master. "The blood
that daily flowed from Jewish altars point-
ed to the Lamb of God that taketh away
the sin of the world." When Christ
came, the new was so excellent, that an-
gels left their holy habitations so high,
and came down on rapid wings to bear
us the welcome news: "and you this day
is born in the city of David a Savior
which is Christ the Lord; and suddenly
there was with the angels a multitude of
the heavenly host, praising God and say-
ing, glory to God in the highest, and
peace on earth, good will toward men."
(Luke 9:11, 13, 14). Again, says the
Scriptures speaking of the superiority of
the Gospel, over the law, and the intro-
duction of the Gospel by John the Bap-
tist, "And thou child, shalt be called
the Prophet of the highest; for thou
shalt go before the face of the Lord to

prepare his ways: to give knowledge of
salvation unto his people by the remis-
sion of their sins, through the tender
mercy of our God; whereby the day-
spring from on high hath visited us, to
give light to them that sit in darkness
and in the shadow of death, to guide
our feet into the way of peace" (Luke
1:17, 77, 78, 79). Again, "The people
which sat in darkness saw great light;
and to them which sat in the region and
shadow of death, light is sprung up"
(Matt. 4:16). The Gospel exceeds moonlight.

In the introduction of the Gospel, the
human family was raised up a step high-
er, and revealed religion, made brighter
than under the law, hence the church
represented by a woman, has the moon
under her feet; has got above it, enjoys
greater light. "This man, was brought
into the world" (John 1:9). "He
brought life and immortality to light
through the Gospel" (2 Tim. 1:10). Our
relation to God, and the heavenly
inhabitants, are higher and nearer than
under the law. The character produc-
ed by the Gospel is superior to the char-
acter produced by the law. The law
tolerated war. The law tolerated poly-
amy. The law tolerated retaliation.
The law was eye for eye, and tooth for
tooth." But Christ reversed this; hence
says Christ, "It was said of old, thou
shalt love thy neighbor and hate thine
enemy; but I say love your enemies; do
good them that hate you, and pray for
them that despitefully use you and per-
secute you." Again, "Therefore all things
whatsoever ye would that men should
do unto you, do ye even so to them"
(Matt. 7:12). Again, "Thou shalt
love thy neighbor as thyself." Paul
in speaking of the excellency of
Christian character, refers to some of its
fruits and evidences as follows: "But
the fruit of the Spirit is love, peace,
long-suffering, gentleness, goodness, faith,
meekness, temperance; against such there
is no law." Again, says the same ap-
ostle, "Finally brethren, whatsoever things
are pure, whatsoever things are honest,
whatsoever things are just, whatsoever
things are true, whatsoever things are
lovely, whatsoever things are of good
report, if there be any virtue, and if there
be any praise, think on these things"
(Phil. 4:8). In these and other Scrip-
tures, we see the superior excellency of
Christian character.

There is not a grace, or virtue attain-
able, but the apostle wants us to attain
to it. The phrase "think on these things,"
means that we make our life, and char-
acter a constant study, that we may de-
velop within us all that is ennobling;
that our lives be so pure and bright,
that we, like the Coventry of old, be
called living epistles written with the
Spirit of the living God, known and
read of all men. Every professor ought
to be a living advertisement for the Lord,
bearing about with him, the marks of
the Lord Jesus; that men could see cog-
nition of them that they may be born with
Jesus and learned of Him. Such Chris-
tianship, looked up by a plain, direct, hon-
est, energetic ministry, will go further
towards converting the world to Christ;
than all the fine-spun theological dog-
mas that our learned institutions ever
hatched out.

The Revelator has well illustrated,
the purity of the church; by the sun
clothing the woman. The sun is the
great source of all natural light. All
other light is only borrowed from it. By
its light we discover all objects whether
great or small. If a few rays are con-

verged through an aperture in the wall, the finest particles of dust floating in the air become visible. It is thus with the Sun of righteousness when it rises in our hearts, revealing unto us more and more the exceeding sinfulness, it shines brighter and brighter unto the perfect day, and we become purer and holier in our lives.

The figure used by the Revelator is an apt one. God's plans for our redemption have been gradually unfolding since the creation. First the *Vollight* of religion. Secondly the moonlight, and lastly religion in its full splendor; which is the greatest of all. Upon us depends of the world have come. No other light will be given. It is the last time. We God enable us all to walk in the light as He is in the light; that we may have fellowship with another, and the blood of Christ shall cleanse us from all unrighteousness.

And upon us depend a crown of twelve stars. This doctrine has reference to the twelve apostles of Christ who were to be witnesses of Christ to the ends of the world; were pillars in the church, who carried the glad tidings of great joy to every nation; kindred, tongue and people. *On the head* is a crown of twelve stars. The position of the twelve apostles in the church, and is a very prominent one, and is fully illustrated by a group of twelve stars on the head of the woman, who stands as a representative of the church of Jesus Christ. Clothed with the sun denotes her intense purity and light. For this purpose the Gospel was given, that it people might be saved. In connection with the blood of Christ, he made free friends; he finished in obeying the truth, becoming vessels of honor, made meet for the Masters use; that they might glorify God and enjoy Him forever.

LOVE, THE CHRISTIAN'S ENSIGN.

There is no Christianity without love; all converted men and women have experienced this. Jesus says, "By this all men shall know that ye are my disciples, if ye have love one to another." So where love cannot be seen by every one, believer or unbeliever, there is no claim to discipleship. Some good-meaning persons have adopted other outward signs, in order to be known by their fellow members. But such are the Christian profession, are often misrepresented, as by good Christians, in other words, as having their religion in dress. While this may be the case, that there are persons who only take an empty sign, and not the real power within; yet to conclude as general thing, those who believe and advocate the dress doctrine, are of this class, is certainly very wrong.

No intelligent man or woman should be so dress will take any one to heaven, neither do they claim that dress is a sign of sincere Christianity. But it is claimed to be a sign to the world around us, to show where we belong. The Brethren as a church have adopted a custom for their members, in order that one may know the other, and the world may know all, and if we are truly converted to God, Christ and the church, it is very doubtful whether we will discard those things which the church holds as her peculiarities.

If we claim to be the church of Christ we will show our love toward the church in all things. The church first, then we, not our ideas and conclusions always best. But we said, dress is only a sign

of membership of a certain organization, and shows that we are or are not admitted of the principles as advocated by that body of which we claim to be members. But we are told that the church has no right to ask the members to do anything for which there is no plain "Thus saith the Lord, and as the custom of God and pattern are not prescribed by men inspired, they should be left altogether optional to the taste of every person. We would ask one question, Where do all the foolish fashions of the world come from? Trace them up to their starting points; view in Gospel light the character of those who get up these foolish things, and then look to the people who tell us, we shall not enjoy all these vanities, and from your own conclusions, as to who are the people of God, who are working for our salvation, and who is working for the condemnation of poor souls—one or the other we follow, one or the other we choose for our company here in this world, one or the other will be our society in heaven or hell, which of it we may think in our ears continually, which one of this class will we have for our eternal company? We will leave those who are the real and the foolish fashions in the city of Paris, and other places of the nature? Or will it be the brother and sister, whose whole heart is given to Jesus? If the people of the Lord are truly in heaven, and Satan and his followers in hell, no one of us will choose the latter for our company here, and much less for eternity.

Jesus is the founder of humility, Satan of pride. Jesus has promised to exalt the humble, to be with him here and in eternity. These are truths, as we learn them from the Bible. The Christian's care and delight is to please God; the proud man or woman's is to follow the fashions. The Christian God is the one true, eternal Father of all the good; the proud man and woman's god is the goddess of fashion. The difference is, the Christian's God can make his subjects happy here and in eternity; the goddess of fashion makes her subjects unhappy here and in eternity.

But we know, that not even all, who dress in conformity to the order of the church are Christians. Dress will only at best show to the world, that we are members of the church. It takes more than merely dress to show to the world that we are Christians. Love will show us, since all by this can still show it. Love is said by certain writers, to be only a passion, while it is understood from the teaching of God's Word to be our innate principle. While carnal love may only be a passion, that love required of us as God's people, is a principle. It is said by Paul, that it is greater than faith or hope; for faith and hope will come to an end, but not so with love. God loves us and we love God. He will do us good, and we, if His children, will do good for our fellow men. Love will cast out fear, it will compel us to do good to all, even to our enemies. What a blessed religion is our Christianity. Loving the Creator and the creature, we will love no one, God's love, and His children are love. We might add, love is the bond which keeps the people of God together. With our love as organization will ever endure, while the Christian religion has endured, and still endures, all men shall see it.

The question arises, how shall we show our love? A certain brother at a love-feast said, when treating of the holy kiss, that this was the best proof we could give. The kiss of charity may

be a sign of love, but we know it is no proof, for Judas, even made use of it, in betraying his Lord and Master! Some one may say, that was no holy kiss! Yes—we know that not all the holy in our day which should be so. Love is a principle among Christians; that will show itself by works. I may claim to love my brother, and slander him at the same time, and the world will see, that I am acting the Jesudas. But when I defend my brother against all that is wrongly said, then I can claim I love him. All brethren are in want, and the rich can and do help them, they earnestly they love their poor brethren. In short, "we can only show our love to each other, so that the world can see when we do each other good; when we work for each other's happiness, when we encourage each other on our Christian pilgrimage. Satan is the destroyer of happiness and peace. What a heaven where all love, peace and happiness. What a hell, where there is no rest, peace or happiness! God knew best what was necessary, in order that his children might be a spirit-people from the world. But it has been said, that God through Jesus asks too much, that he asks us even to love our enemies—yes this is a very hard task for the carnal mind. Of course in the first place, if all would be Christians, who profess to do such, we would have no enemies among God's people, but we know that this is not so, consequently if we meet with opposition, persecution even from false brethren, as Paul did, this Christian principle, love will help us to overcome and forgive all. Although our trials are bitter and severe, as we are Christians, must forgive all, but not only forgive, but love our enemies. As often as this would be an impossibility, as Christians, we can say, with Paul, "with Christ we can do all things." We ought to love our enemies. This is one of the best trials of our faith; but we are glad that we are also commanded to love our friends. Jesus loved His friends. He gave His life for them, and we poor mortals may be His friends, if we do what He has commanded us.

To love Jesus implies that we must love His church, His people. His law in short all that is good, pure and holy; and this under all circumstances. Of course He has said, without me, I can do nothing. The result will be, if we love Jesus, and His people here, we enjoy their society here, we are happy in heaven, where none but God's people will be; no disturbance, no persecutions, no troubles, no judgments, no fallings, no backbiting, no slandering, no evil and false reports spread to figure the character of those there; no division, no fighting. No, no, all peace and love in God. Looking at heaven in this way, who would not try to get there, as to *Megret's*, *Pa*.

PRIDE. PRIDE is a subject often talked about, but I fear many who talk much about it, but imperfectly understand what it is. In this day in many other things, the effect is taken for the cause. Pride is inordinate self-esteem, and its seat is in the heart or affections. The fruit of it manifests itself externally. It can't be kept locked up in the heart, it will crop out in some way. With some it will crop out in gay and fashionable arguments.

With some it becomes developed by haughtiness, because of wealth and po-

verty; often the first growth, both in church and State; with others, because of superior talent. This fact is often demonstrated in the *poison*. Where public rules these *coercion*, and a whole nation blowing their own trumpets, either by word or action, and that causes hypocrisy; "thou art wiser than I, or more or better, and because of our superiority over those over whom it can exercise power or authority, or over the weak and helpless," and thus make those in whom it dwells, proud. Only covetous (either physical or moral) are afraid of, and opposed to, equality and fair play. Pride is an abomination in the sight of God, and of everything that is good, and is terribly denounced in Scripture.

God resists those who are proud, while His grace favors the humble. The only way to conquer pride, is to be fully satisfied, entirely to the will of God. Those who depend upon their superior morality, and become that elated, they are good, or generally better than others, are proud, as only proud persons are good in their own estimation. Humble men, but little goodness in themselves. Their motto is, "I will serve the Lord; let others do as they may," and thus act from principle.

In view of the above facts, and many others not stated, in this short and imperfect article, let all who profess to be the followers of the meek and lowly Nazarene, fight against this noxious pride; drive it (by conversation to God) out of their own hearts, and then labor with others. It is useless to preach to others when we don't practice ourselves. Let those who have wealth and position regard those who have not their equals practically, and in their endeavors to convert others, let them be careful and not show a harsh, boisterous and conceited disposition. "But let their moderation be known to all men." Let those who are in possession of superior talent, esteem others above themselves, and let those who are in authority exercise their power by example, not by deed instead of living.

Let all who name the name of Christ, labor for each other's good, and in selflessness serve each other, and be subject one to another. "By so doing God's factors will come. Amid the temptations, storms and oppositions of carnality, they will be able from actual experience to say, "Thy grace is sufficient for me." And the advantages of this life, they will be able to look beyond the shores of time, and by anticipation bathe themselves in the odour of eternal felicity, and when they get over there, they will be free from all annoyances, no pride in heaven, no sorrow there, no sickness, no death. May God help us all to finally be extremely happy as to be rid of all that enjoys and troubles.

Watch against all fretful and discontented thoughts, which do but enfeeble and corrode the mind to no purpose. To harbor these is to do yourself more injury than it is in the power of your greatest enemy to do you. It is equally a Christian's interest and duty to learn in whatsoever state he is, therein to be content.

A bird upon the wing may carry a seed that shall all to new species to the vegetable family of a continent, and just so a word, a thought, may have results immeasurable, eternal.

The Brethren at Work

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J. H. MOORE, EDITOR.
M. M. EISELMAN, EDITOR.

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MOORE & EISELMAN,
Lansack, Cornell Co., Ill.

LANSACK, ILL., JULY 11, 1878.

As orders for the *Perfect Plan of Salvation* have now been filled, and should any, who have ordered the pamphlet, fail to get it, they will please inform us at once, and the requests will receive our prompt and immediate attention.

A warm heart is a good thing and should not be undervalued, but it is a cold heart and cold eye that give grief to life, keep a cool head. Remember that it takes a cold heart to lead hot iron. A cool head and a warm heart may accomplish wonders.

It was our intention to have sent a copy of No. 2 of the *Children at Work* to each of our subscribers last week, but the amount printed did not hold out, hence there were about 1500 who failed to get the paper. Those wishing a sample copy can get it free by dropping us a card.

Brother John Shepherd, a minister, residing near Elroy, Stephenson Co., Ill., desires to move West into a community of brethren and sisters, to labor with them in the advancement of truth and the ingathering of precious souls. Those wishing to correspond with him will address him at the above named place.

To people would measure their prayers by their faith, we would have but few long prayers. There is no more praying for more effect. People pray because it does not look like it. They feel it others pray because it is expected of them, but we fear there are few who pray because they feel the need of prayer.

Never undertake anything without a fixed purpose. Make up your mind fully; be sure that the step you are about to take is the right one. Lay hold on the right thing and then stick to it. The want of stability in the general pursuits of life will ruin any man. Men who cannot give their right do not want to finish just because there is a little opposition. Perseverance in the right will surely conquer.

In some people in this world, who as anxious to amend their own lives and convert sinners, as they are to talk about the faults of others, and stir up strife, we might look to a speedy conversion of the world. When it comes to talking about the faults of others, men who are not filled with the love of God, but led on to speak away for Jesus their plan is, "Is heaven's the gift of language." Surely there are some strange things in this world.

BROTHER J. W. STEIN, who since the Annual Meeting, has been preaching for the Brethren in Indiana, gave us a call on his return here last week. He remained but one day, preached to an attentive congregation on Friday evening, and left for his home that night. Bro. Stein is enjoying reasonable health, though much weaker by his trip. He will not be prepared to do much traveling for something over one year, as the writer discusses in which he will soon engage, will last about six weeks, then keeping him pretty closely confined, however our readers can have the full benefit of it.

It should be borne in mind, by the different members of the Brotherhood, that a committee will visit California the coming Fall, and that the money to defray the necessary expenses should be raised by the first of September. To do this, it will require one dollar from each congregation, which will be sent in to either the *Primitive Christian, Visitor*, or *BRETHREN AT WORK* office. Wealthy churches should contribute more than one dollar. Each housekeeper will see to it that this is attended to at once.

HE SHALL SO COME.

THIS MAN JESUS shall come, not only once, but a second time. We look for Him to come from the "clouds" into heaven, and then we are able to understand the "so-coming." Precious promise! Behold the loving hearts, who have stood gazing "a half year with Jesus, now stand gazing "a half year into heaven." "Why should you stand gazing at the earth, and gaze there. He came from the Father and went to the Father." "A cloud received him out of their sight." This is the manner of His going; and now we turn to the words of Jesus in Matt. 24: 30, and there learn that "when He comes again" shall all the tribes of earth mourn, and they shall see the Son of man coming with clouds of heaven, with power and glory, and He shall send the angels, and He shall gather together His elect of all nations.

There is a Mark still concerning Christ's second or glory coming. He says: "And thus shall they see the Son of man coming in the clouds with great power and glory" (Matt. 13: 26). And lest some might avail and say, "He will not come in clouds, John records," Paul also gives testimony that Jesus will come again, but glorified in heaven, and He will be identified in the "clouds" (2 Thess. 1: 7; 1 Thess. 1: 10 and 4: 16).

Now it is this. Before Jesus went up into heaven in clouds, He comforted His disciples with the thought, "I go to prepare a place for you. I will come again, and receive you unto myself, that where I am ye may be also" (John 14: 3). And so important is the coming, that He speaks of it as the "second coming." He says: "I will come again, and receive you unto myself, that where I am ye may be also" (John 14: 3). And so important is the coming, that He speaks of it as the "second coming." He says: "I will come again, and receive you unto myself, that where I am ye may be also" (John 14: 3).

First, He comes in humility. So must we come to Him. First, He came despised and lowly; but when He comes again it shall be with power and glory; not only with glory, but with great glory. Coming in great glory, but glorified in heaven, and He will be identified in the "clouds" that He is to be identified in that which He believes, and "to execute judgment upon all, and to convince all, that he is ungodly among them, of all their ungodly deeds, which they have ungodly committed."

The testimony regarding Christ's coming in great glory, is so abundant that no man can hide behind the want of it. (Matt. 21: 31-46). The precise time of His coming, shall be hidden in the clouds that He believes, and "to execute judgment upon all, and to convince all, that he is ungodly among them, of all their ungodly deeds, which they have ungodly committed."

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with "great glory?" Have you started to meet Him, are you faithful? Have you been diligent in the commandment, but look to Jesus. He is coming and soon we shall all see Him. Be well prepared. He is not all without witnesses. "He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus."

NOVEL READING.

THREE boys, each about twelve years of age, have been sent to prison from New York for robbery. They were up to it by reading a dime novel that told of the dashing exploits of a twelve-year-old girl who, with whom a young girl was in love, and who became a terror to thousands. The dime novel is a key that opens the doors to many a prison, but never to a decent place.

This is about what might be expected from the reading of such trashy literature as is found in the generalty of novels of the day, and it is therefore, not surprising that they are present to keep a careful watch over the reading matter that comes into the family, and see to it that nothing is introduced, calculated to ruin their children, and thus bring them into disgrace, and finally ruin to the family.

For years we have maintained, that the reading of trashy novels, had much to do with the crimes and miseries of our land. Novel reading lays at the bottom of about four-fifths of the divorce cases, saying nothing about the excessive morality that might have been an extensive reader for years, yet have read but few novels, and even these were examined just to learn of the evil tendency such reading will produce. In short, I ventured to take a little of the poison to see what effect it would produce, for there is nothing like experimental knowledge in some things, though this is not to be commended. But after examining a few of these reading novels, and finding that they are, in fact, as I have said, and if persisted in, it would be impossible to live right. It is difficult enough as it is, and what will become of people who are constantly pouring into their souls such injurious mental food the Lord only knows.

In early life I was fortunate enough to never see a novel. The first book I ever owned was a little Bible, and I read it with much interest. I could get white working in the woods. The next book that fell into my hands was an old Cyclopaedia of History; and so on in my step, I came to the general variety of literary works, but never saw a novel until nearly twenty years of age. But now as soon as children begin to read, they are found devouring contents of every novel, and then in many instances, they find the way for unhappiness of crime, and may be finally ruin.

The tendency of novel reading is disconcerted, and creates a love for light, trashy literature. Some people claim that the contents of a novel are not in their minds only while reading. This cannot be true, for these very persons can generally tell about all there is in any novel, after they have read it. If this is the case, then there, that makes the practice still equal, but it is not more injurious than remembering the contents, for that which runs through the mind, without being digested, has a tendency to weaken, and in a measure, destroy the functions of the mind. It is just like running food through the body without digesting, which all know would paralyze any system. If the reading is calculated to lead the mind against reading. As proof of this, novel readers will seldom read a religious paper, or book, when a novel is to be had. I know of a preacher, who spends his time reading political papers and the *New York Ledger*, and you cannot prevail on him to read a religious paper, or book. Why? Just because he does not admit the kind of reading. Supporting were to turn the *BRETHREN AT WORK* into a novel paper, and fill it with such matter as is generally found in the Ten Cent novels of the day, and our people would read it a few years, what would become of the church? It is less than three years we would find them abandoning the theocratic doctrines, and fashioning a new religion, and finally, the assembling of themselves together at the house of worship. The Bible would be shoved into some corner of the way place, and the center table covered with

novels. Some may think the church too pure to be injured by a few trashy novel readings. Well, it may seem so, but I care not how healthy a man is, poison will kill him if he takes enough of it.

Some people read novels, as they say, for the moral there is in them. That is about the digressing in a sandbank for stone-coal. Of course, coal is useful, but finding it there is where the treasure lies. Some people read novels, and read a book of some three or four hundred pages, just for the sake of finding a little moral paper, the author charged to drop in near the close. It is about as logical as drinking a quart of whiskey just to get a little lump of sugar that lays in the bottom of the cup. It is not the moral they are after, it is something else of less importance. If all the morals, found in novels, were collected and published, the book would likely have a very small sale.

Another class read novels for the sake of learning to read. That is about like feeding a baby indigestible food in order to teach it to eat. If learning to read is what they are after, there are good books adapted to that purpose. But, why do these people quit reading novels after they have learned to read well? Ah! here is where the trouble comes in; they have not been reading and cannot stop. They are like the man who took a glass of whiskey to quench his thirst, but it so happens that he gets thirsty every day, and the pure element, water will no more satisfy the wants of abused nature. That is the tendency of light, trashy literature.

The high-toned novels, as they are sometimes called, are no better than others, in the end. It is simply high-toned immorality in high-toned dress. It is error with a polish, on it, or sugar-coated pills with poison inside. It is the upper grade of error, or that class of story telling highly esteemed among men, and hence an abomination in the sight of God. It is about like the high-toned intoxicating drinks used by the aristocracy, it is in beautifully decorated bottles, and delightful to the taste, but no less injurious to the system.

We would insist that that parents should watch this matter closely, and not allow trashy novels to come into their houses. They should supply their children with good reading matter, but not under any circumstances allow a novel in the house to ruin the minds of their children, and lead them down the road of sin and final destruction.

J. H. M.

PHILIP AND THE ZUNUCH.

PHILIP was a faithful Gospel preacher, and embraced every opportunity of telling the story of Jesus. He had just closed a successful meeting at Samaria, where both men and women believed and were baptized, when he, by the angel of the Lord is sent on another mission down towards Gaza. He meets a eunuch of Ethiopia, takes seat with him in the chariot and preached unto him Jesus.

"And as they went on their way, they came to a certain outlet, and the eunuch said, 'See, here is water; what dost thou desire to be baptized?' From this we infer that Philip must have said something about baptism, and yet the preceding part of the narrative only mentions that he preached unto him Jesus.

"And Philip said, 'If thou believest with all thine heart, how mayest thou be baptized?' And he believed that Jesus Christ is the Son of God; and he commanded the chariot to stand still; and they went down both into the river, both Philip and the eunuch; and he baptized him" (Acts 8: 26-38).

The eunuch, after hearing Philip, demanded baptism, which was granted him on condition that he believed with all his heart. His confession made, "they went down both into the river." What did they both go down into the water for? Why did the eunuch believe in Jesus? He said, "I believe that Jesus Christ is the Son of God." We will see about that pretty soon. In the next verse we read, "And when they were come up out of the water." Here we have them coming up out of the water. Why this coming up out of it into simply means out? But, says the critic, up out of means from. Well, he is wrong. It is into means in, then from means up out of. With this rule of interpretation, we give the passages the following rendering: "And they went down both at the water." "And when they were come from the water." "Now, if at means into, and from means up out

of, then this reading will have them going down into and coming up out of the water after all. I guess we would better cling to the old reading.

But the first question: What did they both go down into the water for? The church went down into the water so baptized, and Philip to baptize him. But, why go into the water? Here comes the text. One party says, to be sprinkled. What, take a man into the water to sprinkle a little water on him! What is the use of all this? Why get wet just for the sake of sprinkling a little water on him? Why submerge him on the bank of the stream?

That they both went into the water is no less clear than that they came up out of the water. Why do both the applicant and the administrator go into the water? Why do those performing the rite of baptism go into the water? We answer, to immerse. Those who immerse always go into the water. It is not that they always precede immersion, then when we read of people going into the water, we may know that the object is immersion and not sprinkling. Again, we repeat, Why this going down into the water, of both the candidate and administrator, if immersion is not intended?

Mark, we do not maintain that the simple act of going into the water is immersion, as some indiscreet ones try to make it appear. The plain facts are so set that must necessarily go before the act of immersion, but is not the immersion itself, while it does not necessarily go before either sprinkling or pouring.

The simple fact of going into the water is the next thing to positive proof in support of immersion. All the evidence in the case is wholly on the side of immersion. Some people say, that there was no water there to immerse in. Well, that was enough for them to go down into. And we know that the chariot stood in the water, for both men went from the chariot down into the water. They did not first get onto the bank of the stream and then walk down into the water.

But if the act was sprinkling instead of immersion, why could not Philip have taken a vessel of some kind and dipped up enough water to sprinkle some on the head of the candidate, and then have him go down into the water? The text says, it is likely that the church had nothing of the kind in his chariot. Yet in the whole country; they cannot even suppose why the church should have a vessel or cup with him, yet they cannot see how he could travel all the way from Jerusalem to Ethiopia, through a dry country, and not have anything out of the way of a drink, or of which to carry water. Some people have a peculiar facility for seeing things not in the Book.

It is a fact, that all the Apostles and disciples practiced sprinkling during the first century, then I would like to know who introduced immersion? If all the members in the first churches were sprinkled, then who got the others in the notion of being immersed? But, if sprinkling was the Apostolic mode, where do the Peshopists get their authority for immersion?

We have seen that Philip was sent on his way by the angel of the Lord. Not one word was said about what was to be done, or anything of the kind. Philip was a Gospel preacher, is presumed to have known his business. Some people say, that the place to which the preacher was directed was a desert, where there was not much water. This did not concern Philip, he knew that the Lord would provide. He who made the earth and all things therein, He who made man and condescended in His infinite mind the great plan of salvation, also made water enough to enable His servants to execute His commands. This thing of finding water enough in which to baptize, demands a good deal upon the will.

But where do those people live, who complain so much about a scarcity of water? Do they live in deserts when no water is to be found? Not one bit of it. We do not hear the inhabitants of Palestine complaining about a scarcity of water when anyone is to be baptized, nor do anyone complain, living near there. The complaining is done far this side of there, by those who live in countries where there is plenty of water and so sure. They have water enough at hand to immerse every man and woman in the nation, yet they set up the cry about the scarcity of water when, in fact, there is

more than they can use any way they can fix it. We read not one word about any one complaining about water in the time of John the Baptist, or even in the time of the Apostles. Of course there are those who cannot conceive the idea of there having been much water in the Jordan, when, in fact, the stream was continually rolling a vast volume of water the distance of over two hundred miles into the Dead Sea. They can see how a million of people could live in Jerusalem from year to year, without much water, but for their lives they cannot find enough water in the vicinity in which to take the three thousand. They cannot find any pools or reservoirs around Jerusalem, but can find most anything else. Of course, all other large cities must have some kind of good facilities, but when it comes to Jerusalem that must be an exception to all other cities in the world, and what is yet more mysterious is that, though who may be the most foolish about the absence of water in Palestine, do not live in that country, and more than that, they are not knowing, on this question, to trust one who knows all about it. We allude to Moses, the inspired writer. In Deuteronomy 5:7 he says, "For the Lord thy God brought thee into a good land, a land of brooks of water, of fountains and depths that spring out of the valleys and hills." Yes, it is a land of brooks of water, and many springs in the valleys and on the hills, yet it is a dry country where no living water is to be found. In this connection the following lines only express the absurdity of the Peshopists' position:

"If John, as many lately say,
Though Luke may mean another way,
Baptized the Jewish state,
Our friends would please us to relate,
What station in the Jewish book,
Requir'd the work he undertook.

But leaving things of other moment,
To those whose business 'tis to comment,
We can but bid a wish to know
Why John should keep the water so.
You might as well inquire the mode,
Why should he take so long a road?
Or, if he designed to pour,
Why then to Amazon take a tour?
The answer comes as quick as wind,
The man looking out for drink,
And kindly seeking out the cause,
'For horses, camels, mules and asses!'
The reason seems so clear as day,
As Peshopists wisely say,
Why John chose out a watery station,
And to the work he was engaged in,
To plain that multitudes come out
From all the region round about
T'is likely too, we lately hear,
T'is encompassed lately more'n a year,
And who but Baptists could think
That man and beast would want no drink?

This question answered with such ease,
We'll say no other words, we please.
Admission John a public center,
Providing man and beast with water,
And that his mind was more intent
On drink, than on the sacrament,
And having now obtained our end,
And need no further make a stand,
We humbly ask, if 'tis no sin,
Why he should need to enter in?
To this full many have reply'd,
And here's the answer cut and dry:
That since the country was so poor,
There was not found in all their shore,
A basin, pitcher, or a cup,
With which to lodge the water up,
T'is likely John, as others do,
Took water from the Jordan's flow.
In Jordan's stream, to take a stand,
To that would might be done to stand.
But ere we give the subject o'er,
We beg to ask one question more.

Since John was so intent on thinking,
To find conveniences for drinking,
'Tis wonderful strange he had not thought
To bring or use one cup or trough.
Some read Jesus' name to lead in,
Which might have sav'd him tedious toiling.
You'd think it best, to help the water-brothers,
He'd brought a load of pails and pitchers.
Though old divines could turn the Greek,
And learned what it design'd to speak;
Yet moderns find it hard to see,
They climb'd it hard through flood and field,
To strive with industry and pain
And overtake it, bet in vain.
O Luther, Calvin, Pook, and Wall,
And Lexingtoners, and all,
What pity ere ye drew the quill,

Our moderns of superior skill
Were not at hand to show you how
Baptism may be rendered soon.

Though you as old have made assertion,
Its meaning primarily is immersion!
Yet such improvements have been made,
To give the cause of sprinkling aid,
Our critics in this learned day,
Have the great modesty to say,
His meaning can't be ascertained,
And sprinkling, pouring, washing, closing,
May be its true and native meaning,
The most specific sense they get;
The term imports somehow to us,
His meaning can't be ascertained,
That will suffice, and can't be denied.
Each one may apply his manner now,
If each is pleased, no matter how.
No matter how? Thus why 's't where?
And why the crown of gold prefer?
Why should the region of the nose
Be deem'd more fit than of the toes.
Why should we not baptize the hands,
To execute divine commands?
The feet, to run the Christian road?
The shoulders, to sustain the load?
The necks, the Chanaan nose to bear,
And serve the Lord with holy fear?
Why not the sacred rite impart
About the region of the heart?
What, is the nature of the case,
Should make you always choose the face?

'Tis something strange, we freely own,
That those who preach immersion down,
Somebody else, as they say,
Consent to tread this frantic way,
And from the pulpit straight repair
To practice what they cease'd there." 2. H. H.

TRUTH

BY GEORGE WORST.

"Soberly think through thy truth, thy word is truth."—John 17:17.

TRUTH is a principle that should be largely developed in every man and woman, and especially in those who are called of faith. Truth is a principle that should govern us in all our sayings, and in all our doings. It is the opposite of error. Truth and error cannot possibly dwell together. Truth and error ruined our race. If truth had been presented to our first parents, they would not have transgressed the Lord's commands in the garden of Eden. If error alone had been presented, they probably would have seen the origin of the tempter, and would not have yielded to his entreaties. But truth and error, mingled together, deceived them, and thereby the deceiver accomplished his object, and the fall of man was the result; O, what misery and suffering followed because they did not strictly obey the Lord's commandments. They could no longer stay in that glorious paradise which God made them see, and when he placed them, but must go out and till the ground, from which they were made, and in sorrow eat of the fruit of their labor all the days of their life, until they would again return to dust.

Sickness, sorrow and death were entailed upon the whole human race, because of the transgression, and by our first parents' yielding to the tempter's entreaties, there was a principle begotten in the soul that had its seat and felt in our business transactions in everyday life. We may look in what direction we will, and see the spirit of deception practiced, or at least attempted. We see truth and error mixed together to accomplish objects of advantage by the party who desires to gain a given point, and we are sorry to say, that it is not always by those that we had presumed to be of the religion of Jesus Christ. God is true, in His word, as He is all.

The Savior's high-priestly prayer for His disciples was, "Sanctify them through thy truth, thy word is truth." Now according to the Savior's prayer, His disciples are set apart, by the truth of God's Word, from all deception and error, not only those of the twelve, but those of His disciples in all ages of the world, so that they do not practice what has not manifest itself in those who denounce themselves, the disciples of Christ, it is a self-evident fact, that they do not bring to God, but stand in opposition to Him, and have been poisoned by him who goeth about seeking whom he may devour. Our world is full of religious loaves and meats, so-called, with truth and error mixed. Peshopists are supplied with preachers who deal in truth and error and push it off for godliness.

Now, dear reader, since God is truth, and His Word is truth, be not deceived by that religion which is prevailing in our corruptible world for it is worthy to devour, and it will devour and devour together, or lie outright. The Bible says, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 115). God has sent it, in His own judgment, to punish the wicked—the evil doer, the liar, and deceiver, and without the threatened judgment of God shown forth in His revealed Word. It is horrible, it is remarkable, and it is wonderful in that the sayings and doings of mankind, showing forth one idea, at least, that the devil has great power, and influence among the children of men, and no doubt because of that begotten principle which originated in the days of Adam. But thanks be to God, that power is not all-powerful. The Bible says, "The seed of the woman shall bruise the serpent's head," which was done in the person of Jesus Christ; and through His suffering and death, has made it possible for us to overcome that principle of deception, by being willing to receive that Word of truth, which will make us free, "and if the truth, makes us free, then are we free indeed." We need not fear to take God at His word, for it is written that it is impossible for God to lie. It is contrary to His prerogative. The Savior said to His disciples, "If I go away, I will send the comforter, which is the Holy Ghost, which will comfort you in all truth," not part truth and part error, but the whole truth, and nothing but the truth.

Brethren and sisters, let this God-given principle be the rule of practice in everyday life. Speak the truth with our neighbor, set out the truth in our dealings, and in every act of our lives. Let us be above suspicion, that even the world may see we have come to my sight against our intention that principle of deception, by being willing to receive that Word of truth, which will make us free, "and if the truth, makes us free, then are we free indeed." We need not fear to take God at His word, for it is written that it is impossible for God to lie. It is contrary to His prerogative. The Savior said to His disciples, "If I go away, I will send the comforter, which is the Holy Ghost, which will comfort you in all truth," not part truth and part error, but the whole truth, and nothing but the truth.

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No man, however holy, may conclude himself exempt from temptation of some kind, for God manifest in the flesh was most sorely tempted. We need not conclude it sin to be severely tempted, for Christ was tempted to worship the devil. If faithful, we have the consolation thought that we shall not be tempted above that which we are able to bear. A consistent effort resisting temptation leads to make one stronger in the faith, and more zealous in the Master's work, and if sanctified to our good is not without its beneficial effects.

The Perfect Plans of Salvation, or Bible Concord is now ready for filling orders. The pamphlet, since its first appearance, has had an extensive circulation, having been printed into the fourth edition. It is a neatly printed and well bound pamphlet of 37 pages, showing that the position occupied by the Brethren is infallibly safe. Price 10 cents, or 12 copies \$1.00.

PARADES. "The time will come when they (the people) will not endure sound doctrine" (2 Tim. 4: 3), and from the stir the pointed truth sometimes makes in the camp of professing Christians, it is reasonable to presume that time is fully at hand. There is an increasing demand for this smooth, harmless (F) preaching that will suit everybody and hit none. Bold and fearless preachers, who are full of wisdom and prudence are becoming a scarce article.

By referring to the Gleaming department, it will be seen that a number of Brethren in Iowa think of finding homes in the West. Hope they all may be successful enough to find homes in one locality, and thus render their former homes more pleasant.

Some one from Millersburg, Ind., sends pay for fifty copies of the Children of Worth, but fails to give its name. Hope this notice will assist his eye.

HYMN OF NATURE

THE harp of nature's advent strains
 Whenever called to play;
 The song the stars of morning sing
 Has never died away.

And prayer is made, and praise is given,
 By all things near and far;
 The ocean looks up to heaven,
 And mirrors every star.

Its waves are knowing on the strand,
 As kneels the human race,
 Their white locks looking to the sand,
 The priesthood of the sea.

They pour their glittering treasures forth,
 Their gifts of pearl they bring,
 And all the listening hills of earth
 Take up the song they sing.

The green earth sends her incense up
 From every a mountain shrine;
 From fabled but and dewy cop
 She pours her sacred wine.

The mist above the morning hills
 Rises white as wings of prayer;
 The altar curtains of the hills
 Are smelt's perfume air.

The wind with hymns of praise is loud,
 Or low with sob's of pain,
 The thunder-organ of the cloud,
 The dropping tears of rain.

With drooping head and branches crossed
 The twilight forest grieves,
 Or speaks with tongues of Pentecost,
 From all its dimmit leaves.

The blue sky is the temple's arch,
 Its transparent earth an altar;
 The music of its starry music
 The chorus of a prayer.

No man knows the moment frame
 With which her year begins,
 And all her signs and voices blame
 The pryless heart of man.

Selected by D. B. M.

SHOULD CHRISTIANS USE TOBACCO?

BY J. F. BRYANT.

"HAVING THEREFORE these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1).

This subject is one which is being considered by a great many of the brethren, and is one which should be taken into consideration by the entire brotherhood. I am glad to see that some of our able writers have taken up their pens to cry against this great evil, which has been in the church so long; yet owing to the nature of this subject, many more who see that it is an evil, are reluctant to cry against it. Brethren, let us unite in crying against this, for it has not even "the form of godliness." We may examine the New Testament, and we cannot find a single passage that will justify any one in using tobacco. Not one can say that "herein is my Father glorified," or "that this is done to the honor and glory of God." The time has fully come, when every brother and every sister, who has the cause of Christ at heart as they should have, should use every lawful means within their power to extend the borders of Zion. Thousands are starving for the Bread of Life, almost at our doors we might say, yet the church cannot send out missionaries for the want of means.

Not long since I heard a minister (poor in this world's goods) say, if the congregation in which he lived would give him the amount of money that they spent for tobacco, (and it is not a large congregation) he would devote his whole time to the ministry; "for," said he "that would support my family, and that is all I want." Who such as this is staring at us, is it not strange that some will persist in using it? I fear that it will be an awful witness against us at that great day.

I have heard it said by some, "I can't quit it." Oh if we only had that implicit confidence that the apostle had, when he said, "I can do all things through Christ which strengtheneth me," what a blessing it would be to us! There are many who have become so attached to it that they cannot wait till they have their outer garments on, but must have their quid or pipe the first thing, thus showing that their first thoughts are given to the seed, which it should have been given to our Father, who has so kindly guarded us through the shadows of the night. Brethren, "there is utterly a fault among you; " *"Thus shall have no other gods before ME."*

"For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is out of the Father, but of the world." As tobacco is not food for either soul or body, we conclude that it is for "the lust of the flesh;" if so, hear the words of inspiration.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin" (Rom. 6: 6). Now if our old man have been crucified and buried, has the words "No resurrection" stamped upon his back, then have we not risen to walk in "newness of life?"

The apostle says, "if any man be in Christ he is a new creature." "Behold all things have become new." Again, "Know ye not, to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. 6: 16). If we yield ourselves servants to obey the lust of the flesh, have we not made ourselves servants of the same? (see Matt. 6: 24). Again, "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof" (Rom. 13: 14). Again, "This I say unto you, Walk in the Spirit and ye shall not fulfil the lusts of the flesh" (Gal. 5: 16).

"And they that are Christ's have crucified the affections and lusts" (Gal. 5: 24). And yet there are many other quotations bearing upon the same subject; let this suffice for the present.

Another argument against the use of tobacco, is (this) it is offensive to many who are in the church, while it is barrier to some who are not in the church. Not long since a very talented young man was reluctant to enter the church, because "of this very thing." (Read Rom. 14: 21, and 1 Cor. 8: 13). We are not prepared to say that tobacco is useless, for God created it for a purpose; but in the way it is generally used, it is a nuisance, yes more than a nuisance, for the money which is used for tobacco might be used to a far greater advantage. I have known money used in this way, when it was equivalent to taking the food from the children's mouths, or the clothes from their backs. Says one, "spare the older." Should our fathers and mothers follow the vain and foolish fashions of the world? Should they habitually drink of the intoxicating cup? It is so natural almost as can be, that the young follow. From the old we expect examples for the young to follow, for the young expect the old to be examples of that which is good.—We have nothing to do with the "sparring;" God alone does that, whether towards the old or young. What we most need are good examples, since the Gospel demands that all repeat who know good from evil.

So long as the old lead, the young will be apt to follow; and who could blame them? We would be glad if there would be a cry raised against this evil, from every pulpit in the land, from

all who dare cry against it (Rom. 2: 1). I would rather see the church pure, to see it strengthened numerically, for when the church becomes pure spiritually, then either will be sure to follow.

If we would extinguish a flame we should not add fuel; so if we would crucify the lust of the flesh, we should not allow it any food.

Let us cleanse ourselves from all filthiness of the flesh and spirit, and then, and not till then, will the church become pure.

THE KINGDOM OF HEAVEN.

BY SEAS DELBERT.

MATT. 13: 31, 32.

THE kingdom of heaven referred to, I understand to be the church; and the seed from which it came was Christ, and the one that planted it was God. Christ took a natural mustard seed, which was the smallest seed, to represent the present and future magnitude of His church. It was so small that they would not receive it as the kingdom of God, but accused the seed of being the chief of devils. The mustard seed that was planted in the field grew and became a great tree, and had branches so that the fowls of the air came and found a lodging place in them.

The lesson which Christ wanted to teach, was this, though He was rejected, despised and counted the smallest, His kingdom would become great and furnish refuge for the sinner that was sporting and roving on the barren mountains of sin and folly.

Some tell us that the branches of the mustard stalk represent the orthodox churches now. This does not seem very reasonable, from the fact that God has said, that He gives to every seed a body after its own kind. Now for an example; suppose one branch would represent a church that did not believe in loving their enemies, but believe in taking the sword and layonet and bringing their enemies into subjection. Is not this the case with many of the so-called Christian churches? An other branch represents a church that does not believe in humility, but allows her members to dress in all the vain customs of the world, decorate their churches in all the pomp of the day, and say that many of the commandments are not essential; saying that baptism has nothing to do with the pardon of our sins; no efficacy in Foot-washing or the Lord's Supper, or salutation of the Holy Kiss, but left option to each one. Another branch represents a church that follows the Lamb whithersoever He goeth, obeys all the commandments, no difference how small in the sight of the world, as all are great in the sight of God and His church. Now to the question comes upon a fountain send forth both bitter water and sweet at the same time? The Word says so, all nature echoes no. Then the idea that all the different sects are represented by the branches, is found to be incorrect.

Suppose a man were to cultivate a mustard stalk, and at the time of gathering, would go out and find on one branch a good yield of mustard seed, would be not be congratulated with the prospect? But on other branches find anything but the genuine, would his hopes not be blasted? What meaneth all this? Has this got to be a world of chance, or has the Law which says, "God will give to every seed its own body," been changed? No, even the very gates of hell shall not prevail

against the seed, for it overcomes death, hell and the grave; and has all power given to it, so there is no chance for any other seed or plant to prevail, and "every plant which my heavenly Father has not planted, shall be rooted up." Now God has planted this seed, and has a time appointed when He is going to send His angels or respers to gather the products of this seed, and since the seed, Christ, bore humility He is not going to accept of pride and fashion, and as it were obdience even to the death of the cross; He won't be willing to take disobedience and disrespect to His holy commandments. It here love to its enemies, and good to them that hated it, He won't accept of killing and destroying, but love your enemies, do good to them which hate you and persecute you.

When you see a clure or branch that does not imitate the little stalk that had started while Christ was here, you may readily decide that some impostor has been trying his hand at grafting. Examine the bark and all the little twigs, for they are very good signs of the state and condition of the branch. If you see a branch that the bark imitates those who are in king's houses, turn to the testimony of Jesus and see what He says about them.

SPREADING THE TRUTH.

BY FRANK ALLEN.

"GO ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 19, 20). This commandment was given to chosen teachers. It is impossible for all the followers of Christ to observe this commandment personally; but all can live to this commandment by supporting those who are set apart for this business. Some think, it is not necessary to live to this command in this day, because all have such easy access to the Scriptures (Rom. 10: 14, 15). "And how shall they hear without a preacher? And how shall they preach except they be sent?" "So then faith cometh by hearing, and hearing by the Word of God."

The council of Ethiopia had the Scriptures; but he failed to comprehend their import, until he was guided by Philip. From this we see the necessity of sending out, and cordially supporting teachers. The religion of some seems to be of a very selfish nature. They appear very much concerned about their conversion, they love to be edified and instructed; but can look with considerable indifference on a world lying in sin and darkness; such are seldom slow to encourage any plan to support missionaries; and it is with great difficulty that you can bring them to give a small portion of their means to instruct the world, in what may be called the first principles of the crucifix of God. May we not wish propriety apply to such characters, the language of our Lord, on a certain occasion, "These ought ye to have done, and not to leave the other undone." We show ourselves destitute of the true apostolic spirit, if we can look with indifference on those that are in darkness, and neglect to improve such opportunities, as our situation affords us, of directing them to the only means of salvation.

Paul says, in Rom. 10: 1, 2, 3, "Brethren, my heart's desire and prayer for God for Israel is, that they might be saved. For I bear them record, that they have

a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have submitted themselves unto the righteousness of the law. But such are false apostles, deceitful workers, transforming themselves into the apostles of Christ (2 Cor. 11: 13). This language can be applied to modern Israel. It is our bounden duty to put forth every lawful means to direct them to a saving knowledge of God. Every period of Paul's history from the day he was arrested on the road to Damascus, bears emphatically on the unevangelical order with which he labored for the salvation of men. For this he prayed. For this he entreated to stripes (2 Cor. 11: 26). For this he besought to perils of water, of robbers, of his own countrymen, of hostiles of the city, of the wilderness, of the sea, and of perils among false brethren (2 Cor. 12: 15), to spend and be spent; and in it at last we have reason to believe, he died and died.

Mark the use, which, under the impulse of inspiration, he calls us to make of his history. "Be ye followers of me, even as I am also of Christ." We are under the same obligations to Him that Paul was. We rest our hopes on the same foundation, and look for the same glorious inheritance. And there must be something wrong, if we are not animated by the same spirit. Remember, therefore, my brethren, that it is our indispensable duty to labor and pray, spend and be spent; yes, and it necessary to lay down our lives for the conversion of a sinful world, to the true principles of the oracles of God.

CHRIST'S CRUCIFIXION AND DEATH.

BY S. W. WATKINS.

"AND he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha; where they crucified him" (John 19: 17, 18). The evangelists are very particular and minute in detailing every circumstance connected with Christ's death. At present, we design to contemplate more especially three things: place, manner, phenomena with which it was attended.

The place. Golgotha the place of skulls, where lay scattered about the remains of malefactors, who had suffered on the spot; in this place, we behold a striking emblem of the world Christ came to save. Here were the trophies of death; the ruins of human nature; here were sufficient evidence of man's depravity, ruin and helplessness. And such was the condition of the world, Christ came to save or redeem—one region of death, one dreary burial ground, one vast Golgotha, sunk in depravity, exposed to peril, the most alarming to human contemplation. In Golgotha, the place of Christ's death, we see a Jewish nation and unbelief overruling for the welfare of the world. Jesus came expressly to His own—to His own people, the lost sheep of Israel, but they received Him not, but hated and persecuted Him, and at last put Him to death, and thrust Him without the gates of their city. Jesus did not then offer Himself upon a Jewish altar, and thus restrict the merit of His blood to one people; but on the elevated Mount of Calvary, on the notorious summit Golgotha, He expired as the propitiation for the sins of the whole world; we see in it not only the extent, but the efficacy of Christ's death.

Christ came not to call the righteous, but sinners to repentance through His death, there is a hope that the chief of transgressors may be saved by following after Him in all His footsteps and commandments. His death at Golgotha, through the New Testament speaks the language of hope to harlots, publicans and thieves, if penitent. We know that afterwards the virtue of His blood was savingly experienced by three thousand Jerusalem sinners. He died for them, and not again. Yes every event in Christ's history was for the benefit of this fallen world.

It was for us, for the angels said, "Into you is born this day" in the city of David a Saviour, which is Christ the Lord." He lived for us and He obeyed the Law, and thus set an example; that we should follow His steps; but his life and work were only preparatory steps to that great end for which God sent him into the world, and for which he gave himself to be the Savior of our race. He came into this world especially to die, to die for us, to die for all; his love was seen in that he died. His death emphatically an event always kept in view in divine redemption, the sacrifice all showed him forth as dying; the prophets foretold his dying; he himself told his disciples that he must die, he evidently had his own mind even fixed up on this event. When he was transgressed and conversed with Moses and Elias, it was respecting his decease. Now his death was peculiar, it was voluntarily. No one could have taken his life from him. When they came to take him and approached him, he spoke and the soldiers fell as dead men to the ground. He who could still the storms of the sea and raise the dead, could certainly retain his own life; but when his time was come, he yielded up the Ghost. It was ignominiously; he died not in the ordinary way, either of age or disease, but a death to which the vilest of malefactors were appointed,—the accursed death of the cross. It was extraordinary. At the Roman tribunal he had been pronounced innocent. Pilate had washed his hands as a sign that he had no share in his death, and it was his own nation, the people to whom he came with grace and salvation that clamored for his blood and said, "Crucify him, crucify him." Heaven and earth were affected with it; the sky was hung as in sackcloth, the earth quaked, rocks rent, the veil was torn in twain; and the Centurion, who had the charge of the execution, exclaimed, "This must have been the Son of God." But more about the veil of the temple. It was rent from the top to the bottom. An account of it is to be found in Exodus 26: 31. The veil was designed to separate between the holy and most holy places, and was never parted; neither did human eye glance upon it, except once a year; when the great high priests entered with the blood of expiation (Heb. 9: 7).

The veil was rent, and the rent was supernatural; no human hand would have done it. Earthquakes might have thrown it down; but could not have divided it in twain; it was the work of God. Connected with this were two very important events. The one was that it occurred when the high priest was standing before the mercy-seat; the other, was that now Christ was offering himself to God, a sacrifice for the sin of the world. The true sacrifice was now being offered, who came expressly to die, the just for the unjust to bring us to God. Now what did the veil represent? This is a question. But from what account

we have, it exhibited the human nature of Christ which was now suffering for sin. As the veil concealed the holiest place, so Christ's humanity embosomed the "Duty of Christ,—the golden table, crucified in the man Jesus (Heb. 10: 2). It represents the veil of sin which separated God and man. Sin had broken off our fellowship with Jehovah, separated us. Christ died to break it down, and make us one with the Father between God and man. It was by his death which was now taking place that this was effected (Heb. 10: 10).

This was the grand signal for the abolition of Jewish ordinances; they were never designed to continue; they were merely shadowed types of Christ and the blessing of the Gospel. Now therefore the holiest in the temple ceased to possess its sacredness. Now the offering came to be accepted, and now the priesthood was superseded by the great High priest after the order of Melchizedek; it denoted the removal of all distinction between the Jewish and Gentile nations.

God had chosen the seed of Abraham. To them he committed his oracles and ordinances, and of them Christ came. But the Christian economy, the foundation of which was laid in Christ's death, swept away all distinction, and Christ's religion was designed and suited alike to all the nations that dwell on the face of the earth.

Now if the veil was considered so sacred, how much more so, our holy and blessed Redeemer! What elevated views we should have of his person and mediatorial works or undertakings? Yes, God has testified to the greatness and preciousness of Christ's sacrifice, by all the phenomena connected with his death upon the cross. We may now build with the strongest assurance upon what he hath effected for us. Through this all people can see how their services must be presented to God, by a new and living way, opened by Christ, through the Bible; that is to say, his flesh. "No man cometh to the Father, but by him."

There is a great necessity of the veil of sin being removed from our hearts. The veil of ignorance, unbelief and disobedience must be removed; Christ's salvation must have an opening passage into our hearts, and nature's depraved veil must be torn from the top to the bottom. Now we have written to something; but will yet notice some of the circumstances of his death, that have been brought to our attention as well as a few more events. Now, all the circumstances connected with it, were of a striking and wonderful description. The place and mode of his death's phenomena, which attended it,—earthquakes, opening graves, veil rent, sun darkened (Matt. 28: 45-54). Now God purposed to send his Son, hence in due time he fulfilled that purpose; did not spare his Son, but delivered him. The Father gave him the cup to drink, the Father caused the sword to awake (Zech. 13: 7; Acts 31: 25). "God so loved the world that he gave his only begotten Son" (John 3: 14, 17). With wicked hands they crucified him and put him to death (Acts 2: 23). They crucified him, hated him and sought for false witnesses to appear against him, paid his betrayer, charged him with blasphemy, refused his release, cried, "Crucify him, crucify him," took his blood upon themselves (Matt. 27: 25). Though given by the Father, yet he also freely gave himself. He was not a reluctant, but willing sacrifice, who gave himself for us, who loved us and gave himself for us

(Gal. 2: 20). Took 9: 56). "He left heaven for this purpose. He ever kept this event before his eyes; he ever longed for its arrival. "I have been baptized to be baptized with" (Luke 12: 50). He cried with a loud voice and then gave up the Ghost (John 19: 30; Rev. 1: 5). He was the best-gifted sacrifice, of which all others were but types and shadows. All referred to him and all terminated with him (Heb. 9: 19-28).

From Moses to Malachi, the prophets testified of the sufferings and the glory of Christ; his sufferings and death had been prominently exhibited by David, by Isaiah, by Daniel, by Zechariah. The time had long predicted, the tribulation, the mode etc., had been minutely detailed (1 Pet. 1: 10, 11). Our next notice of Christ's lamentation on the cross, the saddest part of this article—*Beh, Beh, Beh! Nihil Solvitur!*

It was about the ninth hour or three in the afternoon, Jesus had now been suspended upon the cross six hours; he had been enduring an exceedingly painful, yet lingering death; darkness as we have stated, covered the whole land for three hours, and it is supposed, I do not give it as an established fact, that during these three hours, Jesus had not uttered one single sentence, but at length the long silence is broken. Then he exclaims, "*Beh, Beh, Beh! Lamen!*" He cried with a loud voice, indicating that he was still possessed of full power, that nature was not, as in ordinary cases, exhausted, and that his life could not be forced from him, but that he had power to lay it down and power to take it up again. As a sacrifice for sin, it was indispensably necessary that it was his free will. His exclamation was that of Scripture prophecy (P. 22); This was the case also when he commenced his ministry, when he was tempted, when reasoning with the Jews, when referring to his sufferings and death (Luke 24: 46-48). He always claimed to be the Son, sent of the Father, the Savior of the world. He had been condemned for the world, was now dying for this, and he still claims Jehovah as his God with his expiring breath, "*Beh, Beh, Beh! Lamen!*" This is the only complaint he uttered on the cross. He did not complain of the apostasy of his friends, of the treachery of Judas, of Peter's denial, of Pilate's sentence, of the scourging, of the rudeness of the Rabble; he complained not when nailed to the cross, but when he felt the mental and spiritual darkness, he was overwhelmed and in utter amazement and awful agony cried, "*Beh, Beh, Beh! Lamen!*"

Reader, do not suppose that the Divine was now separated from the human nature of Christ. Nor yet that God did not delight in him and love him as witnessed by us ever. Christ was never more dear and precious to the Father than at this time. It was now offering up his as a sacrifice for sin. He therefore beheld him as to experience the dreadful penalty of sin as it consisted in excluding the soul from the power of God. As man's surety and mediator, it was necessary that he should experience the judicial hidings of his Father's face, he was now fulfilled all his engagements, and therefore obtained the approval of his Father.

It is supposed or thought that Christ's soul had been judicially forsaken for three hours; now we therefore apprehend as he had said, "Father, the cup is now exhausted, the whole demand has been met; therefore now let thy cherishing Jesus return; now let me have the token of thy accepting love."

is sin." James 4: 17. We now speak of those who have the Gospel, who know it, if we think that they should obey it, 2 Thess. I: 8, and ask it not, will it not be sin? It is not Jesus, the Author of all salvation, to call a thing which is not His will, His sin? It is not the Gospel more than good news of pardon of sins through Jesus Christ? Does it not interpret itself as "the power of God into salvation to every one that believeth" Rom. 1: 16; Eph. 1: 13. It is not only the source from which we learn of pardon from the sin of our first parents, but it is the good news of salvation from our own sin. It is the power of God into salvation—a means which God uses for our salvation.

(b) You ask, "Where is the contract?" Can you not see this? Are not the sacrifices and offerings under the Law and now under the Gospel a difference? Being different, are they not susceptible of contrast? If there is no difference, why do you not practice precisely what the Law teaches? If there be a difference, then it is a contract to obey the law, which superiority we shall show farther on.

(c) Who says the moral Law did not exist before man became a sinner? No doubt it existed in the soul of God, but not existing in the mind of God, and being revealed to man before man existed, are two things. We go no further than revelation. What God did not reveal to man, we know nothing about. When God said to Adam and Eve what they should and what they should not do, we know precisely the mind of God. If that law was not the regulating of their morals, it was moral Law, and by what was revealed we stand. We cannot stand by what Elder C. seems to say revealed, but are willing to stand by what God has revealed. If you mean that the Gospel has existed with God since the plan of saving sinners was laid, and well good. The Gospel of Jesus Christ, so limited and good. From the time that the plan of saving sinners was laid, there is no difference between the time of its origin, and the time of its revelation.

(d) What is Law? "A rule directing and obliging a rational creature in moral and religious actions." Was not the Law God's constitution, given for the worship of the Jews? Turn to Heb. 10: 1-4 for the answer. Was not the Law one plan of worship, prescribed for one class, one peculiar people, the Jews? "The Law hath chosen Israel by law peculiar thereof." 1 Peter 2: 7. "The Law was the law which Moses set before Israel," Deut. 4: 44. Did not the "First Covenant" contain the rule of faith and practice for the Jews? Does Elder C. believe and obey the First Covenant? Is he sacrificing, going and heifers' offering their flesh and blood as sacrifice to the Lord? No, he is not doing this. Why? Because those sacrifices have been abolished? Do we really know that he is abolished? The New Testament declares they are. Very well, does it not also declare that Christ "took away the first that he might establish the second?" Does he believe that, if the first covenant had been faultless, then should he place have sought for the second? Heb. 8: 8. What was the Gospel that was preached unto Abraham? It was the same as that which we preach to-day. This was "good news" to Abraham. He believed it, hence his faith was "imputed to him for righteousness." Rom. 4: 22. The Gospel preached to him in *provisio*, not in *fact*.

As yet, the Gospel of Jesus Christ, in its power, had not been revealed. It was yet in the future; the nations, all nations were to be hallowed, while to us the Gospel of Jesus Christ has come, it is established, profitable, and actions here blessed. No one denies that Abraham kept God's commandments, His statutes, His laws. When God said, "Sojourn in this land," Gen. 26: 3, Abraham obeyed. When God commanded him to offer Isaac, he obeyed. If Abraham believed and obeyed God by faith in Jesus who was to come, he was more faithful than many in this day who profess to obey the Christian Law. Can you not see that Abraham kept God's commandments upon better promises, Heb. 8: 6. The idea of a *letter* Covenant does not mean the same Covenant. If the Elder were to give his neighbor apples today, then promise him better apples to-morrow, he would not give him the same kind of apples for better apples, would he?

(e) Gen 10 says not one word about the Sabbath being broken, and kept before written down. God's people may have not kept a thing until it is revealed to them; for those

who worship God, worship precisely as He tells them. We are willing to accept the counsels, the precepts and commands of God's Book—every word that relates to our salvation, but when we are told that a thing which is not revealed, known and promised by God's people before God revealed it to them, we must protest.

(f) On page five of Sabatians, we reason that By whom was the "New Covenant" written? By men chosen by the Lord, viz: Matthew, Mark, Luke, John, Paul, James, Peter, and Jude. Were they inspired? They were for "all Scripture is given by inspiration," and since they wrote the New Covenant, which is Scripture, it follows that they were inspired. But under the immediate influence of the Holy Spirit, they did not write anything that the Lord did not want written, nor did they fail to write something that the Lord wanted them to write. They wrote precisely what the Lord wanted written,—no more, no less. Does the Elder maintain that the writers of the New Covenant were not inspired? A Covenant is the promises of God revealed in the Scriptures, conditioned on our part of man, so obedience, repentance, faith, &c. We now call up Jeremiah, who says: "But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." The covenant that I will make, certainly does not refer to the one which had been made, but did not exist by the mouth of the prophet. "I will put my law, my covenant, which I made, in their inward parts," but He emphatically declares this of the covenant that He will make. "I will make," does not refer to things already made. "I beheld, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with your fathers, on the day that I took them by the hand to bring them out of the land of Egypt; my covenant they brake, although I was a husband unto them, saith the Lord." Can prophesy be plain?

(g) The Law, as a shewer of good things to come, was perfect, but as making the covenants therewith of a "divine nature," it was not perfect. God Himself declares it. "I have given a shewer of good things to come." "I am now with this service," said the Law, "because the covenants perfect." Heb. 10: 1. As typical, it was perfect; but as being a true representative of what Christ has done, it was imperfect. There is a difference between the thing itself, and its shadow. What James and Abner quote from the Old Covenant, is by Divine Authority, and by no means proves that he wants us to observe something that He has not put into the Gospel. The question is, whether it be better to obey what God requires us to believe and obey what it is written there is not a matter of dispute, but does He require us to believe and obey what He has not revealed? This is the point. In all the New Testament He says nothing about, "Remember the Sabbath day to keep it holy," but Elder C. insists we must keep it as we were told. It is better to have been told—"Acts 4: 13."

(h) On page one of Sabatians I maintain that the First Covenant consisted of the ten commandments with the ceremonial law, or ordinances, added. We now bring up Exodus 23, 21, 22, and 23, and find that Moses had not only delivered to Israel the ten commandments, as you term them, but also many other commandments concerning man-cervants, theft, adultery, false-witness, justice, charity, food and sacrifices, all which He said: "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24: 8. Do "all these words" refer to the ten commandments only? Here we have Moses giving instructions concerning many things—all done in words—and then sprinkling the people with blood. What authority has any man to say that the words which were given by His word? The God that gave the ten commandments also gave all the other commandments that were to be obeyed by the children of Israel, and now we behold men at this late day, choosing some of those commands, and leaving others, in order to set up some new religion. If Elder C. accepts one command in the Law, which is not in the Gospel, and urges men to obey it, why does he not accept the others of

the Law that are not in the Gospel? Why be so partial?

(i) Man liveth not by the actions of men, but by every word that proceedeth out of the mouth of God. We fail to see a difference between your "distinction and difference" of the course, Christ came not to destroy the Law or the prophets. He came to fulfill the Law and the prophets. If He failed, of what use is it?

(k) We establish, as witnesses of the Law, that it was just, that it was the shadow of good things to come,—things, not things—and that it had no claims in making the covenants therewith perfect. Paul would have us know that in preaching Christ, the truthfulness of the Law was established. It pointed to Christ, and Christ being here, proves that the Law was right. Can you not see this, Elder? "We were delivered from the law, that bring bad death whereto we were held; that we should serve in weakness of spirit, and not in chains of letter." Rom. 7: 6. (l) Now, from the Law—derived from it, and of it, yet under one of it, according to Elder C. We prefer to serve in weakness of the spirit, and let those who will, serve in chains of the letter.

(m) This has already been answered under the argument concerning Abraham.

(n) We will try your style of reasoning here. The Father which has made us meet to be partakers of the inheritance of the saints in light," Col. 1: 12. I. The "we" are men. 2. Sinners are men. 3. Therefore sinners are partakers of the inheritance of the saints in light. Or take this: "Take heed therefore unto yourselves, and to the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." 1. The "we" are men. 2. Sinners are men. 3. Therefore the Holy Ghost hath made sinners overseers of the flock of Christ. The logic is your own, not ours.

(o) The evidence against "the Law's day," amounts to nothing, and it takes God to make something out of nothing; hence the effort to prove that the Jewish Sabbath should be observed by Christians has failed as often as attempted.

(p) God does not call the ten commandments also His Covenant. The one made with Abraham, more than four hundred years before the ten commandments were given, was also a Covenant. This was simply extended, extended under Moses. The second is shown in Heb. 8: 6. These are the two covenants: the one from Mount Sinai, which proleth to bondage." "But does the Elder mean us living under the Covenant that God never to bondage? We are content to be the children of the free woman. Gal. 4: 31. Paul says, "Christ taketh away the first that he may establish the second." Heb. 10: 9. If Christ hath taken away the first Covenant, what authority has Elder C. to try to bring it back? "Is it not by a new covenant, he hath made the first old. Now, in which decays and vanishes away, why try to re-assert it?" For if the first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7. So the first was not faultless, and for this reason a place was sought for the second Covenant.

If some of the first Covenant was written on stones, that is no proof that the words were got into the hearts of the children of Israel. "The words which the Lord spake unto you, which ye shall command your children to observe to do, all the words of this book." Deut. 32: 46. Were not the ten commandments in "this law?" Deut. 11: 18. "Thou shalt love the Lord thy God with all thy heart." Deut. 6: 5. Though some of the words were written on stones, they were in the hearts of the people. "Therefore we inspire our hearts of the New Covenant," put them into the parchment, God requires that we put them into our hearts, where He waters them with divine grace, making them His power unto salvation.

(q) In one place you urge the perfection of the Law, and here you maintain that now were saved by it. You fail to recognize the fact that the writers of the Gospel, also give the history of Christ's labor, as well as the object, and result of His coming.

(r) No one denies that; but let us look at a few facts. Christ gave words, spoken words, to

His disciples, did He not? Before He ascended up into heaven, He said that the Comforter which the Father would send in His name, would "bring all things" to their remembrance whatsoever. He had said unto them, John 14: 26. "The Comforter brought the truth that Jesus spoke unto His disciples, to their remembrance, and then some of them wrote them, then into four Gospels, which words we have under the name of the New Testament. The words are God's power unto salvation. Rom. 1: 16. A man believes them, they are life unto him. John 6: 63. By writing, they have been immortalized by us, as we may know the mind of Christ, the will of God.

In conclusion we repeat our position in Sabatians that no one has yet proven by the Bible, that the Gospel is not the New Covenant. 2. Prove that the "first covenant" (given on Sinai) is now in force. 3. Prove that there is any other rule of faith and practice for the disciples of Christ, besides the Gospel. 4. Prove that there is something in the New Testament that the Lord did not want there. 5. Prove that the inspired writers left something out that the Lord wanted in. 6. Prove, by the Bible, that Christ was not the "end of the Law," and that the "first covenant" did not "vanish away." The position taken in Sabatians stands unrefuted, though it has been passed into the hands of some of the leading Sabatarians in the land, and having been translated into Danish language and distributed in Denmark by the thousands, it has provoked the criticisms of its opposers there. We write this not boastfully, but as an evidence that the truth will succeed in all nations. The writers of the New Testament nowhere say, "Remember the Sabbath day to keep it holy," and if God had desired it kept holy, kept as given to Moses or otherwise, He would have caused it to be written in the Bible. We see Sabatarians in friends once show that when they had written, we shall prepare to accept their theory, but amidst it is done, we must accept what God says, not what He does not say. When He says we have been "delivered from the law," we believe Him rather than those who say, that from some of the law we have not been delivered. When God says, "He taketh away the first, that he may establish the second," Heb. 10: 9, we go that way rather than after him who says that nothing was taken out of the way to establish the second, but that the same thing was re-established. The question is not whether God made a New Covenant, but did He take the Old away, put it back and call it a New Covenant? Inspiration says the first "was old," "vanished away." This we all admit, but when it vanished away, it was not the second. Heb. 10: 9. It was brought back. This is the point at issue. Elder C. maintains that the second is the same as the first, but the Book of God says otherwise. We stand by the Book. Will Elder C. do the same? N. M. Z.

BREVITIES

—There is a French prophecy which says, the end of the world will come when Easter Sunday falls on St. Mark's day. This will be the case in 1886.

—It will take three years to finish the revision of the Bible which is now being made by the American and British committees.

We are in receipt of a copy of the *Testaments and Prophecy*, a 16 page quarto, devoted to the copy of that State. Get a sample copy by addressing Texas Progress, Dallas, Tex.

—At the present time the whole number of Jews in Jerusalem amounts to 15,000 souls; as much as was the population of the city and population and is almost double the Christian portion.

—One was baptized in the West Branch church, Ill. last week.

—Our correspondents will please write with ink when possible, as pencil marks are difficult to read, and often so illegible that the articles thus written cannot be used.

—Every subscriber can know just when his time expires by noting the date printed upon the right of his name. To avoid misgiving any member he would better renew about three weeks before the time expires.

—The Ashland College brethren report good success in their canvassing work.

—The weather here last week was extremely warm. On Friday the thermometer stood 102 degrees in the shade.

JESUS.

BY M. H. FOWLER.

The name of Jesus is always associated with all that is virtuous, pure, holy and good; and it is always cherished in the heart of the Christian, and sometimes among those without. It is strange that in our age, and in our country, there has been an object of hate or derision—this that is declared to be "chief among ten thousand and the one altogether lovely."—He who went about doing good, healing the sick, cleansing the lepers, opening the eyes of the blind, causing the lame to walk, the deaf to hear, and tending up the broken-hearted, one who was full of grace and truth; "made himself of no reputation, and bowed to the yoke of suffering that he might appease the wrath of God which was kindled against the human race."

In his humiliation his judgment was taken away, he was despised and rejected of men, a man of sorrow and acquainted with grief; he bore the contradiction of sinners against himself, and in all this that is a word of comfort ever ceases his holy lips. When we look into the history of the past and search the record of this holy being on his three years and a half stay on earth, it is indeed refreshing to contemplate the character of his life.

It seems impossible for us to know fully, or comprehend with certainty what he endured in perfecting his mission on earth—the redemption of the human family, although he was Lord of all, yet he learned obedience by the things which he suffered.

We may by the Bible telescope and our mental vision illuminated by divine grace see enough to fill our soul with admiration. What man save the man Christ Jesus could have successfully endured all the powers of darkness? To the children of man there was sorrow by the glimmer of a single star to be seen preceding the murky cloud that warranted the hopes of the children of men, but Jesus despised the darkness by the triumph of all the powers of darkness, gaining the victory over death, hell and the grave. The legions of darkness were arrayed against the Lord, and against his Christ, even those that came to save Israel. "He came to his own and his own received him not; but the Jews who had believed on him conspired against Jesus, yet amidst all the slander and torments he felt not, but faithfully completed his work that the Father had given him to do; that he was betrayed, apprehended, and taken to the judgment hall from Pontius Pilate and nailed to the cross. Listen, gentle reader, hear the sound of the hammer as it strikes the rough nails embedding through his holy hands and feet, agonizing groans of the dying Lord; hear him say "Father forgive them, they know not what they do," he cried, "It is finished." His part was complete, he gave up the ghost and went home to glory.

His vicariousness in one of the best documents ever recorded, in which there is no word of complaint or bitterness, taught but how to friend and love. His presence with us Jesus, or did he gather his mantle about him and bid us away forever to the world of bliss? No, "I will never leave you nor forsake you." "Lo I am with you always even unto the end of the world." "I will be with you." But this is given on conditions, if we do what he commands us, and love him as he loves us; but where is that love that should characterize God's people? I fear the little flock have ceased to possess; and in so doing they have forfeited the love of the Father. But this is well rooted in our very souls, and grow with all power of beauty, sending forth a sweet fragrance that yields an irresistible influence over all that comes within its reach, and yield to its power, its fragrance, and its love.

It sometimes fairs the plant of love is drooping its beauty, is fading from the church. It is not this true my dear brethren! It needs the gentle showers of God's divine grace to revive the true flower. Why wilt thou die? If we are awake to a true sense of our obligation to God, and send forth our prayers in love to that God that has measured the waters in his hand, and has meted out the heavens with a span, and comprehend the dust of the earth in a measure, we will be ready to receive the dew of the hills in balsams, yea, let us pray to him for a gracious shower of divine grace from heaven, that love may grow within us in all its original power and beauty and sweetness. May God be true to us, and we will be true to him, every day and trial and love us to the end that we may all obtain the crown of glory which Jesus will give to all the faithful.

Ypsilon Creek, Ill.

Let us not be weary in well-doing!

GLEANNINGS.

From Sister Stone. — We are but few in number here, and do not have preaching by the Brethren very often. We have a school for the Lord to send laborers in the field in the season. The members are all of love and fellowship, as far as I know: We are always glad to get the Brethren at Work, for it is full of comfort. We have several pleasant weather now, are harvesting and threshing. The wheat crop is somewhat damaged with rust. I send you the earliest and best authority for Foot-washing, in the churches (in a church conference), from history.

Good-bay, Love, Co. Cal.

From S. S. Yalp. — I finished my work in elder David Barr's district a week ago. Had excellent success in taking subscriptions for Ahabland College. Not a dollar refused to do something when asked. C. Holy is our local agent in this congregation. Next went to the district of brethren Tully and Peter Long. Spent one week, had six meetings—preached at two fairs. Received an exceeding warm reception by the Brethren here which will long be remembered by us. The Brethren here will all give the glory to our Heavenly Father, our Lord, our King, our God.

Galien, Ind.

From Christy Bright. — We have had six additions to the church by baptism this Spring and Summer. We have three churches in this country in our own run, namely the Brick Church, we have between 200 and 300 members, seven deacons, five preachers. Next Saturday our council-meeting.— We have preaching every month in our church, nearly the first Sunday. Will some of the traveling brethren please visit us if convenient?

Green Bay, Wis.

From S. C. Klein. — Arrived home a few days since, with my head full of such impressions. Found one of our Brethren and citizens of Salisbury had passed away, shortly before I returned. When I went away he was in good health. I thank you for the favor of your paper at the late convention. His memory is still there, and will remain for several months. I would be thankful if you would permit it to continue its weekly visits to the Mountain Home for his as well as our other invalids; benefit they may also a benefit to you to bring it before you.

ER Lot Pe.

From South Bend, Ind. — We are glad to say one more has been willing to step down into the liquid stream to be initiated and engrafted into the Living Vine, for the purpose of drawing living water from the well of salvation, to thirst no more. We continue to ask, that we may receive fresh supplies, as an inducement to continue working for salvation: "For the church is not," says the eminent Apostle, "at the beginning," nor half-way; "but let us stand on the end, shall be saved." What a privilege to stand on the completion of the scheme of redemption. When we were sick and beyond human aid, God proposed to assist us by sending His Son, who says, "Except ye eat the flesh of the Son of man and drink His blood, ye shall not abide in me." This is the life of brethren, to live not for our salvation, but all with whom we come in contact. "Salvation of the faithful sound."

DANIEL WITHECH.

ANNOUNCEMENTS.

Series of Lectures, entitled "Morning, evening, and noon," to be read and written on paper, September 15th and 16th, commencing at 2 o'clock.

LOVE FEASTS.

Brotherly church, Gate Co., Wis., September 15th and 16th, commencing at 2 o'clock.

Sugar Creek congregation, Sugarcreek Co., Ill., Oct. 1 and 2, commencing at 10 o'clock.

Iowa, Centre, at residence of Mrs. G. W. Belmont, Oct. 15th and 16th, commencing at 2 o'clock.

First Cong. congregation, Eastern Co., Kansas, October and 1st, commencing at 2 o'clock.

Mineral and Johnson Co., Mo., Tuesday, Oct. 1, Missouri Co., Ill., the 14th of August, at 12:30 A. M. Also meeting the 25th at the same place.

Stanhilts church, Cal., first Saturday in October. Whitesville, Mo., Sept. 27.

"The Alliance church" has appointed a convention meeting the 30th of August at 10 A. M. Also meeting the 25th at the same place. By Order, JOHN FORNEY.

Love-feast at Arnold's Grove, Sept. 10th and 11th, commencing at 1 o'clock, P. M.

INTERESTING ITEMS.

Joshua's Tomb.

THE following has been communicated to the committee of the Palestine Exploration Fund by Lieut. Conder. It embodies a fact which especially illustrates the value of the survey, viz. the value of Jewish names and sites. We have Jews at Jerusalem and Samaria, and in the belief that this place is none other than that where Joshua was buried and preserving still the high place dedicated to the memory of the "Prophet of the division" (See Joshua, chaps. 18-21).

There are two places in Palestine which might claim the honor of being the place of sepulchre of Joshua. The one is pointed out by Christian tradition, the other by Jewish. The name of the city where Joshua was buried was Thaanath Hore, and it was situated in Mount Ephraim, but the exact site of it is not defined in the Bible, except by the statement that it was upon the north side of Mount Gash, a place as yet not known. Christian tradition points to the town of Tannath-el, near the ruin of Tulkun, the Roman name of its antiquity to Jerusalem. Jerome speaks of this place as on the border between the possessions of Dan and Judah (though that border was not well understood in his days) and on the way from Lytha to Jericho. Now Joshua's tomb was shown in his time.

The ruin of Tbilch, has a remarkable rock cavity, containing nine tombs, south of the site of the town, which is now the capital of the "surrounding" district. One of these tombs is large, well built, supported on rock piers of rock, very simple. One of these piers was destroyed between 1866, when Major Wilson visited Tbilch, and 1873, when the survey party was there. There are niches for over two miles in length, running from the front of the tomb entrance. Within there is a chamber with sixteen graves or niches, and a passage, which at first looks like another grave, leads into an inner chamber with only one niche. There is some direct evidence as to the date of this tomb by the inscription on the front of the entrance, which really dates it as the first century of our era. Thus, though the Tomb may well be that described by Jerome, it is not the tomb of Joshua, as it does not really date of Joshua. There are two other cavernous places as Tbilch; the great oak tree, some forty feet high, near the tombs, is called Sink of Tbilch, "the chief of the servant of God;" there is also a village about three miles to the east, called Tbilch, the name of the village.

The second site for Tannath Hore is Kefr Hore, south of Habis, and about nine miles from it. The Samaritans of the present day state, that Joshua, son of Nun, and Caleb, son of Jephoniah, were here buried. On the map of Mizraim, given in the "Survey of Palestine," will be marked as Tannath Hore. The two tombs of Caleb and Joshua are noticed as here shown by Rabek Jacob, of Paris, 1258, A. D., and thus these separate traditions point to the same place. Kefr Hore is an ordinary village on a hill among six or seven miles from the site of a few several places resembling the other Makana of the country, inclusive of Joseph's tomb. One of these has the cryptic name Nely Kefr, "Prophet of the division by lot." May we not under this name, find the name of the inheritance among the children of Israel? It seems by far the most probable that the place to which Jew and Samaritan tradition would be true sites, or that is most strikingly so, is the site, or one representing a place in the country of Tbilch; yet it is not the tomb of Joseph Eleazar, Phineas, Eleazar, and Ahabah as still shown; and if we follow the indigenous rather than the foreign tradition, it is here that we should place the tomb of Joshua also.—Arch. Times.

Is Methodism Infallible?

THESE is every cautious fact in the basis of organized Methodism which has always seemed to us inconsistent with the genius of the body, though hitherto it has excited no dissatisfaction. We refer to the fact that Methodism can never slide its doctrinal basis to the end of time; not even if the need to do so should be universally admitted. There are twenty-five Articles of Religion on which Methodism is doctrinally based. The highest admitted prohibition, as a plank of the planks of the General Conference, and the constitution of the body places it under six restrictions, with a provision that five of these may be modified upon certain strict conditions; but that of which we have spoken is not to stand forever, reads as follows:

"The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards of faith or doctrine contrary to our present existing and established standards of doctrine."

That is what the *Independent* says about the unalterable doctrinal basis of Methodism. Right or wrong their "Articles of Religion" cannot be changed forever without a revolt against their fundamental law.

Recipe for Prosperity.

1. Let every youth be taught some useful art and be trained to industry and thrift.
2. Let every young man by side, and keep secretly intact, a certain proportion of his earnings.
3. Let every one set out in life with a fixed determination to engage in business for himself, and let him put this determination into practice as early in life as possible.
4. Begin in a small, safe way, and extend your business as experience shall teach you is advantageous.
5. Keep your own books, and have constantly before you are earning and just where you stand.
6. Do not marry until in receipt of a tolerably certain income, sufficient to live on comfortably.
7. Never get into debt. A man who contracts such a debt is lost.
8. Let every man, who is able, give a turn upon the wheel to bring up his sons. It is on the farm that the best man, morally and intellectually, is raised.
9. Bear in mind that your business cannot be permanently prosperous unless you share its advantages equally with your customers. An "all turkey, all husband," system of business can never succeed in the long run. The product of business must be actually beneficial if the trade is to be kept up.
10. Experience has shown that a saving policy with employees is not the most profitable for the employer. Live and let live, is a better theory.
11. Never get your business so much extended that you are driven to take in another. If you engage in a partnership at all, let it be based on cash.
12. If you find yourself incompetent to manage your business successfully, refer the conduct of it to work for wages, do your best for your employer, make his interests yours, and shape your expenditures so as to live within your income. Every one is not to be benefited by nature to manage successfully, but to reach real happiness may be enjoyed in a salaried position in any other, if the individual be fully frugal and contented.
13. Do not seek political office.
14. Do not be just a fair in all your dealings, and cultivate a good reputation for prompt payment.
15. If these few rules were generally observed, we should hear but little complaint of hard times.—Selected.

The professed body of a woman supposed to be the victim of an earthquake hundred of years ago, was recently found imbedded in a cage of granite stones, which arrived in England from Peru.

Larkin's census 299,928,000 males and contains 1,000,000 inhabitants. It contains more Jews than the whole of Palestine, more Roman Catholics than Rome itself, more Irish than Dublin, and more Stockton than Edinburgh.

A professed Virginia baron has been discovered in Prince Edward Va, and forwarded to the State University museum.

Tramps are becoming quite numerous, and in some localities have been committing considerable depredations. Their movements are fast, and far, indicating the best of feelings.

Prohibition is popular in Maine, not being demonstrated any further than to declare the fact that both the political parties in that State had adopted prohibition, as a plank of the platform for which they ask the suffrage of the people.

W. U. R. R. Time Table.

Day passenger train going out leaves Lanes at 2:00 P. M., arrives at 7:00 A. M. at 2100 P. M. Day passenger train going back leaves Lanes at 2:00 P. M., arrives at Rock Island at 6:00 P. M. Mail and express train going out leaves Lanes at 2:15 A. M., arrives at Rock Island at 6:00 A. M. and at 2:30 A. M., and at 12:30 A. M. and 12:30 P. M. Freight and Accommodation train will run west at 12:30 A. M., and east at 12:30 A. M. Tickets are sold for three miles only. Passengers must make their connections at Stone Junction, and G. A. Berry, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

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The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

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FATHER HAS ONE HOME

Now the family circle is broken
One link from our little band,
We deeply loved has left us,
Left us for a happier land.

Like the oak of many Winters,
He has fallen in life,
Nature has prevailed upon him,
Jesu's called him, he must go.

He was our own kind educator,
To restore his health again,
Fervid, his systems none could help him,
Why were all our labors vain?

He had lost the strains of many a Winter,
But he had to leave us,
We could not produce his stay.

We have followed him to the church-yard,
There his loved form we laid,
There among the fading relics,
There we find his grave.

Weep not another, weep not another,
Tried in God to rest again;
Yes, dear father, revive the power,
For from some sickness, sickness, pain.

Here, where he lies, try to meet him,
For better world was this,
Mother, there is no adding yet,
This is the land of peaceful bliss.

Let us try to find out faithful,
While the lamp burns in the tent,
And when the solemn hours to call us,
We will meet dear father at home.

Selected by A. C. Boyd.

THE AUTHENTICITY OF THE BIBLE

[A string of a sermon delivered by S. H. Bach on Monday June 18th 1878, at the Tent, 26 miles West of North Manchester, Ind. Reported by M. M. Eshelman.]

"We also have record, and ye know that our record is true."—2 John 12.

THE question is sometimes proposed to the professed of religion, in this day of light and science: "We do not know that the Bible is true?" All reply that they know that the Bible is true; then some one enquires, "How do you know that it is true?" Thousands of professors of religion in this country say, they know it is true, but they cannot tell how they know it is true, or rather believe it is true, but they cannot give a single proof in support of the truth. Many look in another age, in the apostolic age, we hear one say, "The record is true?" Now I believe that we have the same proof, the same evidence in this age that the Bible is true. But we shall proceed to give some proof in support of the fact that the Bible is true. I know that my audience is not composed of skeptics, but of Christian believers; however it may be profitable for me to investigate the truth in support of the record of God. Some say that the Bible says it is true. This is true, but the simple assertion of the Bible is not enough to sustain that idea; we want other evidence in its favor.

The first proof which I offer in support of the truthfulness of the Bible is its style of composition. Go back with me to Egypt and observe the style of learning there. The books of Moses are very full of the Egyptian style of composition. The origin of those books is not doubted by the best scholars of the age; their style and composition are not found among other nations. The language of Egypt

is not the language of any other people. The language used by Moses was used in the days of Moses, hence is proof in support of the idea the first five books of the Old Testament were written by Moses. Then there is the book of Esther, it bears evidence of the Chaldean or Syriac style. This was the language of the age when that book was written.

When we come to the New Testament which was written in Greek, we find the style of the age in which it was written. Language and style of language bear internal evidence of the authenticity of the Bible. It was written by three classes of men, Jews, Gentiles, Christians. It could not have been forged by the Gentiles, from the fact that in that case it would not have been received by the Jews—they have a wide field between Jews and Gentiles. The Old Bible was not written by Christians; they came after it was written. The New Testament was not written by the Jews, for it tells of their crucifying Jesus—a fact they would not have told on themselves. It was not written by Gentiles, for they were not in sympathy with Jesus and labored for the extermination of the entire system of the Christian religion. It could not have been forged by Christians, because it is so remarkable. They were subjected to afflictions, persecutions, buffetings and trials of every kind. What motives could have prompted them to write such a work, if the whole thing were fictitious? Does it not represent them as forwarding all for Jesus' sake? Paul one of the greatest luminaries of the age, with high position, and well fitted to preach the truth, left the most for the most difficult things, worked at manual labor, walked often instead of riding, endured storms, tempests, imprisonments, stripes and even death for Jesus' sake. Our faith, perhaps, would be soon shaken, were we required to go that way. He gave up home, rest, friends and above all his great name for the religion of Christ. This last is a great loss.

Take away father, mother, brothers and sisters and still the loss is not like taking away your name. Take wealth, and you feel not the loss like that of giving up your position in life. But Paul not only gave up home, friends and wealth, but most of all, his high-standing in life, would be to throw among wild beasts, whipped, scourged and dragged through the streets. But what did his gain? Tribulation, experience, eternal life, a home beyond the dark waters, in the mansions of the blest. The same argument will apply to any other apostle. Now that they should do all this for the sake of God, it is inexplicable, why should they do so? They could not have forged it for popular gain, for the people were against that system—to be a Christian, then, to be unpopular. Cowards would not have endured what they endured for mere nothing. From these considerations we conclude that the Old and New Testaments are genuine—the Word of God; hence John says, we know, not only that, but know the record is true.

The next proof in support of the idea that the Bible is true, is the history of the Bible. Go back to the Red Sea where the children of Israel stood, the sea in front and Pharaoh's army behind. There they were; they could not go forward; could not get back. Here Moses said, "stand still and see the salvation of God." He smote the sea with his rod, the waters parted and the people of God passed over in safety. The children of Israel looked back and beheld the hosts of Pharaoh swept into destruction. I think I would like to have stood there and heard the shout of joy that went up from delivered Israel when they saw they were safe. Now if the account of Israel had been written by their enemies, and it were untrue, do you suppose they would have thus written? But if these things had not occurred, yet were recorded by Moses, would not his enemies have

exposed him in his day? But not a word comes down to us from his enemies stating that the whole thing is false; but on the other hand, their silence is evidence of its truthfulness.

When I look back to Mount Pisgah and see the old prophet and leader of Israel giving his farewell address to his people, and going up to view the promised land, I think I would like to have been there and beheld his earnestness, and sweetness of temper. If the great work he had done is false, why did not his enemies expose it? Go to Jordan, go to Jerusalem and behold the mighty works, and if they be untrue, why did not the enemies of that work expose it? But we come on down to the birth of Christ, do the men of that age deny it? A little farther and we behold him raising the dead, and healing the sick, making the blind see, and doing many wonderful works; do the men of that age deny their occurrence? Thousands repented, believed and were baptized, do the historians of that age deny these things? Josephus, the oldest historian of that age acknowledges Jesus Christ. He does not try to prove that Jesus was an impostor, but what he does say is for Jesus.

Prophecy is next in order to support the authenticity of the Bible. The song of Simeon and Japheth are ruing the world. Nineveh and Babylon were mighty cities, and God through holy men predicted their fall, and the prediction has been literally fulfilled. Tyre has gone to pieces, and Sidon is no more. Then go to Jerusalem and hear Jesus say, "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings and ye would not!" Though Jesus thus rebuked his love for Jerusalem, they would not hear, and that great city is no more. Follow prophecy in all of its details, and see how much of it has already been fulfilled. This then is strong evidence of the authenticity of God's Word.

We often come to the preservation of the Bible. I see how some men seek to destroy the Bible, but so far have not been able to extinguish it. Thousands of books have been destroyed, have passed into oblivion, but the Bible has withstood all its adversaries. Immense numbers of Bibles have been destroyed with the hope of sweeping it from the earth, but blessed be God to-day it is found in millions of families. It is upon nearly every table in this broad and beautiful world, and O may it be in every heart. Its preservation is a miracle.

It is one Book, composed of sixty-six smaller books. Its authors were over 1500 years in making the Book. It contains poetry as well as prose. Through all the vast work, there is perfect symmetry, perfect harmony, and is profitable for doctrine, for correction and for instruction in righteousness." By it we will be judged in the great and last day, when all the nations of the earth shall stand before God.

Sixty-six books were written on our subject by as many authors who have composed the Bible, and there will be no harmony at all. In them we would find discord and confusion of ideas, but not so in the Bible. In it we learn of the way of life, and our duties toward each other. It has done much for man, is now doing much and will yet carry the great tidings of salvation to immense multitudes. Infidels say, we do not need the Bible—that it does more harm than good. As well might they say, we do not need the sun, for it burns our faces. Infidels do not know that the Bible has been the means of planting religious liberty in this Western Hemisphere. It is the primary cause of all good educational institutions. Do without it and we are thrown into heathenism—thrown out into darkness. But it is found in Christian homes, not only in Christian homes, but also in the homes of hard-hearted fathers and mothers who do

not yield to its gentle influence, and turn to God and live. It has helped you and me to get this far on our journey to heaven—to live in God's love and precious promise. To the weary but faithful pilgrims to the celestial city it says, "Your journey is almost to a close here. Over yonder across the dark waters is a beautiful home prepared for you by the blessed Jesus. See you will be called to go to him, be faithful and a crown of life shall be thine forever. May He who has called us and promised with us, be your everlastingly Guide and Comforter."

FROM C. H. BALSBAUGH

To Sister Mary Ann Ripple.—

BEHOLD your letter and postal are here. Your cabinette fills me with amazement. There are countless wonders in every line. Yours seems to be full of them. Christianity is a perfect regulator of human conduct, and such a perfect mastery of fact, that whether our afflictions are the result of evil or ill doing, they are educators to higher character. So completely is every thing under a gracious Providence, that our natural follies become conditions of unbreakable law. Atonement often sets persons on a towering pinnacle, from which they presumptuously cast themselves for the consumption of selfish ends, and are dashed in pieces, to be regathered and poured into sons and daughters of Almighty God.

Disappointment, loss, and suffering are a glorious trinity in the education of the soul. What sublime attitude to be able to trace the face of God's will, and say without misgiving, "I have in wisdom I have been led, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1: 12. This unswerving confidence secures the fulfillment of every iota of the Divine promise. If the "power of God keep our minds and hearts THROUGH JESUS CHRIST," we will have the "very security that sustained the Goshawk in His longitudes of sin and destruction." "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." "The mindless will always mind to the inheritance of all things. O how rare to possess the mind of Christ, and rest in the riches of righteousness, and have the wealth of the universe though we may have nothing. Your discipline is severe, and nothing can give you the fact in the sense of victory or comfort, but the conviction that you are with Christ in God," and that your mind and heart, your senses and emotions, are wholly under His direction.

To have our feelings and errors cease in regard, we must offer ourselves without reserve to the disposal of Infinite Wisdom, Goodness, and Righteousness. Our fealty may take us to the Son of God, and our treachery may bring famine, and take us to Egypt to endure the horrors of our souls, if we so allow. To please God under correction we must seek, and trustfully, and with perfect integrity, look up into the face of the All-good, and say, "Even so, Father, for so it seemed good in thy sight." Our Maker and Redeemer knows how to subdue we are, and how self-deceptive, and what painful grinding it takes and what smiling, until from the heart we say, "and so I will, but as thou wilt." You are only in the mill in each of all of God's bread is ground. The great Lord was between the same hours. Sing your psalm of resignation as you pass through the integrating ordeal, and ever keep your soul seasoned with the "purpose" that turns the dross of earth into the gold of Heaven, and the fire of chastening into the sickle-knife of eternal raptures. Rom. 8: 28. There is a way from the cross of the lowliest to be humbled, offer yourself for the lowest place, and God will see to your exaltation and coronation. Let Christ be all.

"The Work of the righteous prospereth."

THE VICTORIOUS CHRISTIAN.

My spirit friends, can I forget,
 Or meet the great eternal savior,
 They linger on my memory yet,
 And a heart they'll live forever.

They loved me once with love sincere,
 And never did they droive me,
 But often in my conflict here,
 They rallied to relieve me.

I can't now weep, but what of tears,
 No tears of mine could ever recall them,
 Nor would I wish that greeting cease,
 Care like mine should I feel them.

They shed no beams of light and glory,
 They shined upon the Mount of glory,
 They took to hearts of his above,
 And shined to tell my happy story.

I heard them bid the world adieu,
 I saw them on the rolling billow,
 Their hands about me pressed in view,
 While yet they pressed a dying pillow.

I heard the parting pilgrim tell,
 While passing Jordan's stormy river;
 Adieu to earth, for all is well,
 Now all is well with me forever.

O how I long to join their wings,
 And range their paths of flowing dove,
 To see their joys, ease and bring,
 A surmer to your blissful hours.

I longed with rapture on my way,
 Nor could I pause at Jordan's river,
 With songs I felt entrance-day,
 And live with my friends forever.

Selected by J. S. MORTON.

WORK.

BY S. C. HALL.

"Whatsoever ye have found to do with
 with the night, for there is no work, nor service,
 nor knowledge, nor wisdom, in the grave
 whither thou goest." Eccl. 9: 10.

THE mortality of man being the leading subject of Solomon in this chapter, and observing that wisdom and piety exempt not men from death, he first infers that God's love or hatred to one man above another, is not to be gathered by His dealings with them; but, where all things in the common course of Providence come alike to all. The Christian has duties on earth, though his affections are in heaven; while he is in the body and in the world; though he is not of the world, he is to show the influence of Christianity in every station in life. If the Lord be God, then let us follow Him; if our flesh be God, then serve it ill. If heaven be better than earth and fleshly pleasure, come away then and seek a better country, and let us lay up treasures where moth and rust do not corrupt, and thieves cannot break through nor steal.

Agrippa, exclaimed, "Almost thou persuadest me to be a Christian." Alas! how many are like Agrippa, only almost personal! Christians are indeed in name, but they might as well be none, consistently be called heathen, and they live "without God and without Christ in the world." And the love of sin—the fear of shame, the vanities of the world, and the habit of delay on the most important of all subjects, even leave them almost Christians; almost Christians they live; almost Christians they die;—but almost to reach heavenly bliss, and no more, is never to attain it at all. Oh! how many might not only almost, but entirely persuaded to be Christians, were all the professed Christians to work with the power and might, that God has given them.

We have all talents committed to our trust, and are accountable for the use or abuse of them. These talents may be more or less in quantity, and various in kind; but for all we must give an account, and God will require no more from us than is asked. For instance, Christ

says to the minister, "Go into all the world, preach the Gospel to every creature." We are happy to know that the missionary spirit is kindling among the brethren; but would not the talents of individual brethren, why not go into our large cities, where the godless of fashion originating all the alarmations and desolations? And the false teachers crying aloud unto them,—"If there be a hell, come give your name to the church, with all your pride, pomp and dignity; and you shall pass into the realms of bliss." Oh why have they lead souls astray, without trying first to preach unto them, the true Gospel.

There is much for us all to do in the cause of Christ. Also to guard against, especially we who are young in years, young in the church. We promised before the most high God and a multitude of witnesses, that we would forsake the world, and live for God and heaven. Let us ask ourselves the question, are we fulfilling this promise? Or are we looking back into the ways of the world?

There is work enough on this populous and sinful world, to employ the heads and hands, and tongues and hearts of all. Let us show to the world by our walk and conversation, that we have been with Christ, and are learning of Him. There is more joy to be had in a day, if the Sun of life shines clear upon us in the state of holiness, than in a whole life of sinful pleasure. Then let us work with our might while it is called to-day, "for the night cometh when no man can work." Yes, come He will, to judge the world in righteousness. To us, through the messenger of death, He may soon come. Then our state must be fixed, and we must realize the fact that "He shall reward every man according to his works." Behold we were created in the image of God; destined for a noble purpose. If we consider the works of Him by whom all things were created, excluding therefore, man alone, we can see no mark of design, or any effects that tend to the glory of God. Behold Him as He enters life, possessing a faculty, a mind superior to all other terrestrial beings, a conscience by which we can discern right from wrong, surrounded by all that exalts and embellishes life, in the midst of plenty, with the power of providing for all our wants, and above all having the privilege of cultivating our minds, preparing ourselves for usefulness in this life, and in a life to come. Oh! what an imposing spectacle presents itself to view, as we thus contemplate man. The scene that is thus presented to the eye of our imagination, is second to but one other. "That only is beyond our description. Our imagination cannot describe the dazzling brightness of that scene, neither can we imagine the joy, the ecstatic bliss of those who participate in it. We refer to the scene that will take place when the object for which man was created shall have been completed. The object referred to, is for which man was created, is his immortalization, and his participation with angels in an everlasting glorification and honoring of the Creator and Redeemer of mankind.

Oh! what a magnificent scene that will be when, as Paul truly says, "This mortal shall put on immortality and this corruptible shall put on incorruption." May we all with Paul, when we come to die, be able to say, "I have fought a good fight, I have finished my course; I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord

the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing?"

THE TWO KEYS.

BY H. W. LANIUS.

BY nature the hearts of men are closed against Christ, therefore the Master says, "Behold I stand at the door and knock." Rev. 3: 20. The door being closed, here signifies, that Christ is a stranger to the heart. We conclude that ignorance is the key which makes fast the door, and knowledge the key by which it is opened.

If knowledge is a key that opens the heart to Christ, as is plain from Luke 11: 52, where Christ denounceth we upon them that took away "the key of knowledge," then ignorance must be the key that makes fast the door of the heart against Christ. On this ground Christ told the woman of Samaria, that her unbelief was the root of her ignorance, "who it thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him and he would have given thee living water." John 4: 10. Ah, sinner, did you but realize the preciousness of this blessed Savior, that is offered to your souls in the Gospel. Did you see His beauty, fulness, and feel your own need of Him, all the world could not keep you from Him; you would break through all sufferings, all self-denials, to come to the enjoyment of Him. Alas, if you will not seek after a knowledge of Him who hath eternal life, you must some day realize that ignorance is Satan's sceptre which he sways over all his kingdom of darkness, and by which he holds sinners in miserable bondage to him; hence the devils are called "The rulers of the darkness of this world." Eph. 6: 12.

Alas, were the eyes of sinners opened to see their woful state, and their tendency in Christ, he could not hold them in subjection one day longer; they would break away from under his cruel government and run by millions to Christ; for so they do as soon as God opens their eyes; in the same hour that they are "turned from darkness to light," they are also turned "from the power of Satan into God." Acts 26: 18. Blessed Father, help, oh help all of us arduous, "Thy will and not mine be done."

O that sinners could know the worth of their souls, the dreadful danger they are exposed to, and the fearful wrath of a just God that is hanging over them, they would beseech Almighty God to raise them from the sloughs of ignorance, that they might search the Word, and obtain a knowledge of the willingness and ability of Christ to save them, instead of resting secure and quiet, as they do, their lamentations and cries would be, "what shall we do to be saved?" Help Christians, you help Lord! O sinner, will you at once strive to gain knowledge of the truth as it is in Christ Jesus? By so doing you will cast away the key to the door of your heart, called ignorance, and you will gladly give to the key called knowledge, which will prepare you to open, when your blessed Lord says, "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come unto him." By admitting your Lord Redeemer; your ignorance will be changed to knowledge, your unbelief to repentance, faith and hope for the remission of sin; your pride to deep humility; your customs in sin, to working for Jesus, and your proud false-golden holiness, to a sweet enjoy-

ment of the redemption of Jesus Christ, after which He shall sup with you and you with Him.

Having now a teacher that is full of grace, let us lean upon His strong arm, and become living witnesses for Jesus. May the Spirit of Almighty God accompany every true effort that is put forth for the advancement of His cause.

PRAYER.

BY JOHN BOWMAN.

"I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting." 1 Tim. 2: 8.

THE Apostle, with much emphasis sets forth the need of prayer. "I will therefore that men pray everywhere." Let us properly search into this important commandment, and we will at once see the great need of prayer everywhere.

1. It is one of the Christian's weapons, to war a good warfare, holding fast and a good conscience, which some having put away; concerning faith, have made shipwreck; and were delivered unto Satan. 1 Tim. 1: 18, 19, 20. I exhort therefore that first of all prayer, supplication, be made for all men, for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Savior, who will have all men saved." 1 Tim. 2: 1-4.

Prayer is for the safeguarding of the believer, and the salvation of all men is among the first reasons that Paul gives, for men to pray everywhere, and without ceasing 1 Thess. 5: 17. And in this Paul and his companions in the ministry made themselves exemplary to the churches. Phil. 1: 3, 4. "I thank my God upon every remembrance of you, all making request for your fellowship in the Gospel." Col. 1: 9. For this cause we also, since the day we heard it, do not cease to pray for you, and desire that ye might be filled with the knowledge of his will. 1 Thess. 1: 2, 3. "We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith." 2 Thess. 1: 11. "Wherefore also we pray always for you, that your God would count you worthy of every calling and fulfill all the good pleasure of his goodness, and the work of faith with power." 2 Tim. 1: 3. "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day." Phil. 4. "I thank my God, making mention of thee always in my prayers, making mention of thy love and faith, which thou hast toward the Lord Jesus and toward all saints."

2. Prayer is a power to help the ministry to preach the Gospel. Eph. 6: 18, 19. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. And for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel." 2 Thess. 3: 12. "Finally brethren pray for us, that the Word of the Lord may have free course, and be glorified, even as it is, with you. And that we may be delivered from unreasonable and wicked men; for all men have not faith."

3. Prayer is as necessary and useful for the Christian as a vessel is to draw water from Jacob's well. Prayer is asking, Christ told the Samaritan woman, if she would have known him she would have asked of him, and he would

giver to drink that she would no more thirst. But this she could not understand. He not having a vessel and the well was deep. The well, that Fountain of Life from whence we can draw living water, will always yield a supply of the living water. He tells us in Matt. 7: "Ask and ye shall receive, knock and it shall be opened unto you." Prayer is the deep expression and sensation of the hungry and thirsty soul, by which we can draw all the sweet blessings from that deep and inexhaustible Fountain of love, where all the rich treasures are in store, to supply all our wants, both for time and eternity, for soul, body and spirit. The child of God would be too thankful to the heavenly Father that He is ready to hear their prayers. 1 Peter 4: 2.

The eyes of the Lord are over the righteous, and his ears are open unto their prayers, yet more so than any earthly father will be to give bread to his son when he asks him, yet He will answer them speedily, and give them the Holy Ghost that asketh him, and cries to him day and night. For example see Acts 12: 5, when Peter was kept in prison; but prayer was made with out ceasing of the church unto God for him. 2d verse. "And behold the angel of the Lord came upon him, and brought him out quickly."

So we see Paul and Silas, when they prayed at midnight and sang praises unto God. And suddenly there was a great earthquake, and they immediately were released of their bonds. Acts 16: 25, 26; Acts 7: 55. Stephen being full of the Holy Ghost, could look up into heaven, and see the glory of God, and Jesus standing on the right hand of God. "And when they stoned him, he cried say in his prayer, Lord Jesus receive my spirit, and do fall asleep." And again, Acts 4: 31. "When Peter and John were brought before the council, and were punished, and let go, they went to their own company. And when they had prayed, the place was shaken, and they were all filled with the Holy Ghost."

I have now set before the reader, a few of the many examples we have in the Bible, how God speedily answers the prayers of His children, when they call upon Him. I might adduce one hundred more witnesses, such as David, Daniel, the three Hebrew children and Sarah, and Hannah. All the ancient people of God, both men and women, were praying people, and they all realized and appreciated the benefit of prayer. They did not only do it once a day in the beginning of their holy life, but they continued steadfastly in prayer. Acts 2: 42. And they had also stated hours for it, the ninth hour, was one of them. Acts 3: 1. Peter also went on the house top to pray the sixth hour. Daniel was three times a day on his knees praying. God wants our prayers. Do we give them? Behold, John saw the temple of God, full of the glory of the prayers of the saints.

CHRISTIAN UNITY.

BY G. T. HOSKEDMAN.

There is no perfect happiness in the absence of unity. A well regulated family laboring together in love and harmony, is but the outgrowth of a perfect unity, which is characteristic of obedience to the divine Law. To be one is to render obedience to inspiration. Unity is co-eternal with God. Unity abounds in heaven. Estrangement is upon earth. Through the love of God, Jesus Christ came to earth to establish unity; let

the hundreds of glory, becoming poor, was despised, betrayed, in order to establish a reunion upon earth. He spent his solitude to the garden, with all its agony, to lighten his heavy heart; was before the Jewish tribunal with its mocks and insults, expiated on the cross, enduring the penalty denounced upon the transgressors, suffered all things to establish this glorious, this heavenly union.

Now hear his petition as it falls from his everlasting lips; "that they all may be one; as thou Father art in me, and I in thee; that they also may be one in us." John 17: 21. What glorious union, to be one in Christ and the Father. Not only a few of his followers may be one with Him; not only his disciples of old; not only a favored few; not only those who watch over the flock; no, bless his holy name; "neither pray I for these alone, but for them also which shall believe on me through their word." How charming "that they may all be one." Hence the Christian should labor for greater unity. His efforts should not only be directed to the church in a general sense, but also locally. Local churches under his charge must have his attention. Unity must not alone exist between the ministers of local churches, but there must be unity between official and laity. When this is firmly established, then we see the fruits of the spirit, "love, joy, peace, long-suffering gentleness."

The thought of unity and union of sentiment was forcibly brought to my mind while in attendance at our late Annual Conference, as we saw there reflected in the adjustment of queries in regard to church government. Then while this pleasing thought is so commendable, may it not, should it not be yet more cultivated? Let us all be one, and labor more and more for union. Let us ever show practically to our brethren and sisters in church government, that the youngest member has a voice (vote) and the bishop no more, that we are all one in Christ. Let us show our love practically to one another, respecting the efforts of each in their endeavors to worship God.

If the weak say but little; if they cannot talk much or pray frequently, if labored to their capacity, how much lower in the scale of human attainment, than they who talk, preach or pray more elaborately? All laboring in their greatest capacity, are equal; hence should be equally respected. True Christianity regard for one another, will lead each one to feel that they have a position in the church or Christian society to fill which none can fill but themselves, and are made to feel, welcome in that capacity. May we then as brethren and sisters in Christ labor more for unanimity in word and in action, in every thing that pertains to our holy Christianity, that we may be firmly united in love and Christian affection, that this fervent prayer and holy petition (John 17), will meet the design of its Author.

THE TONGUE.

BY M. A. BOWMAN.

"Even so the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is fire, a little of it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beast and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." James 3: 5, 6, 7, 8.

THE subject is continuation among members. We as a body in Christ are commanded not to speak evil of one another, for he that speaketh evil of his brother, judgeth his brother. Then if we lay a charge, we are not a doer of the Law. This brings us into a strait. Just here we should examine ourselves to see if we are guilty of talking about one another. If we are guilty, we undoubtedly know the result. When we speak evil of our brother or sister, we stand in jeopardy with God. He will hold us accountable for it. Can we in the name of Jesus, give our brother the hand and kiss, and yet behind his back speak all manner of evil against him? Will God Almighty recognize us as His children? It is the height of hypocrisy. O that tongue of ours, if we only could bring it more in subjection to God's will! But again, we learn from God's word, "That from the abundance of the heart the mouth speaketh."

When the sinner looks into the church and beholds evil speaking of one another, they come to the conclusion that it is best to stay out. Hence if we are not very careful, we may become a stumbling-block to sinners, and eventually be numbered with the foolish virgins. How often one word spoken makes a great fire. It goes from one to another until it becomes a serious matter. "But whose shall offend one of these little ones which believe in me, it were better for him that a millstone were hung about his neck, and that he were drowned in the depth of the sea." "Woe to the world because of offences, for it must needs be that offences come, but woe to that man by whom the offence cometh." Matt. 18: 6, 7. Here we see there is woe pronounced upon us if we offend one another, and do not make it right. Christians should not commune and at the same time not be willing to speak to each other on account of a word spoken out of place." If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." James 1: 26. If we do not bridle our tongue, our religion is vain. We see the danger of letting our tongue run at large, it makes bad feelings between members, it makes unkind members, and finally destroys our souls. "For that which will life and set good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Peter 3: 10.

Oh brethren let us as Christians denounce backbiting, hatred, deception and evil speaking for it is not of God, but of the devil. Let us have more love, peace, harmony and a unanimity of feeling and sentiment, that we may show to the world that we have been with Jesus and learned of Him. Our life before the world, should be of such a character as to show that we are in reality, what we profess to be; for I do claim upon heaven's authority that professors do not let their light shine before the world as they should. I am fearful that men and women will rise up in judgment and condemn many for hypocrisy, for it is a positive command, "he that offendeth in one point is guilty of all." Dear brethren and sisters, may we all be engaged in keeping our tongues bridled, and if it is our bowing sin, we should ask God to help us; for we have the promise if we ask, we shall receive; if we ask consistently and in faith believing.

May the blessing of God attend us through this unkindly word, and grant us grace to do His will, and finally save us with all the redeemed, in my prayer.

IN HEAVEN THERE IS REST.

BY JEMMA TENDER.

THIS is a truth deeply impressed upon the mind of every person, familiar even with the most thoughtless. In this life there is but little rest to be found. There is always something to disturb, disappoint and weary us: The wavy-checked infant, the blossoming beauty, all appear dissatisfied. Some are unhappy for the want or loss of friends, of health, pleasure, riches or employment, but the greatest majority suffer from a guilty conscience. Oh how miserable do we feel, when we have done wrong; and our conscience condemns us; yet how often do we find our selves thus. While the Christian may feel the effects of sin and suffer from bereavement, the assurance of rest in heaven cheers and comforts him amid all the sorrows and afflictions of time.

If we only try and do the best we can, we have a hope that in heaven we shall find rest. Sinners do not even try to secure a rest for themselves after this life is over, and where is their hope? How often do we look around us and see and think of the many of our associates that are going on in sin and folly, heedless of the many warning calls to come to Jesus and find rest for their souls. Dear young friends, let me with a heart of love plead for you to let me. Oh don't delay until it is too late! Let us walk hand in hand through this troublesome world to that rest which shall never end. How vain are all things here below; often we feel weary and sad down, though friends all forsake us and forsake us. With Jesus for our helper we may yet come out right. Let us take Jesus for our guide through this vain world, and then in heaven we will find rest. There will be rest from sin, sorrow, sickness, troubles, trials and temptations. There will be no false, or treacherous friends, no unkind relatives, no enemies. There the mind will be no longer oppressed by cares; there will be no wearisome days; no secret sighs or scolding tears; no sundering of tender ties, no parting of those we love. All will be sweet and undisturbed repose. Why then do we not strive more to secure a title to that heavenly rest which shall never end?

Like the leaves of the forest we come forth in thickets, pass on with the Summer and then sink to the earth. A few days only and the rose fades from the cheek, and soon our forms will mingle with the dust. Their let us all be up and doing, work out each one our own salvation, while it is free to all. I envy no quality of the mind in others, but if I could choose what would be most pleasant and, I believe, the most useful to me, I should prefer a firm, religious belief to any other blessing; for it makes life a discipline of goodness; creates new hopes when all earthly ones vanish. Through all the long weary days, we have hope that in heaven we shall find rest.

May we all live a Christian life by the help of God, our heavenly Father.

We are so shamefully perverse that we are unthankful for our present gifts and good, and think of little delicacies. Let every one go home and count the gifts which he has; he will find more gifts than deficiencies, and let him thank God for them.

The most powerful of all beauty is that which reveals itself after 23 purity, and not before it.

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The notice of the Ferrisville, Ill., meeting published last week, should have read August 4th instead of July 27.

In many localities, the heat, last week, was doing its usual amount of death to our sick brethren. In St. Louis the heat was terrible; so many as 150 being prostrated in one day.

Next week we will publish the startling account of the abduction and murder of William Wagner, who was kidnapped and murdered for revealing the secrets of Masonry. It should be read by every person in the land.

The Brethren of the Mulberry Grove Congregation, Bond Co., Ill., expect to commence their quarterly meeting the first Sunday in August, and hold their Love-feast on the ninth of October. This feast to be followed by another series of meetings.

RAILROAD SHERMANS, is the title of a newly printed tract of 12 pages, written by brother J. S. Molder. It is just the thing for travelers from earth to heaven. This tract should be purchased at the depot and distributed in every railroad station in the land. Let each one before starting on a journey, purchase a few dozen and distribute them on the cars. They will be sent post paid to any part of the United States or Canada for the following: 3 copies, 10 cents; 10 copies, 12 cents; 25 copies, 20 cents; 100 copies, 40 cents. To one address, \$2.00. Enclose the amount and address this office.

On a congregation want to make united efforts to improve in singing. Every body who goes to church, wants to sing, and when they do so, they are glad to see every man, woman and child, who can sing. We want familiar hymns, good tunes, and then all can take part. And if we sing with the spirit and understanding also, God will be glorified in the work. Ministers want to encourage the art of good singing in their congregations, for if properly used it is the very life of a meeting. Give us good singing, earnest praying, good reading, and we will not need to complain about bad preaching, for such things will help my man's preaching.

A BROTHER wishes us to state, "Whether a brother, who moved out of one congregation into another, and then into another membership, and in one year or more moves back again without a letter, has a right to speak in public at our council-meetings, or assist in writing things in order?"

In the first place, brethren ought not to move from one congregation to another without a letter, much less wait one year or more. But as to whether the brother should take part in the church council, that should be left to the congregation where the brother is, as it is presumed he is known there, and they are the best judges with his standing. Let everything be done decently and in order, not forgetting to manifest becoming, Christian courtesy. We are all brethren. Do not forget the respect we owe to each other.

THE Peace Congress of Europe has finished. Things are looking up brightly in the Old World, with good prospects ahead. It is strongly believed that England will build a railroad from the Mediterranean coast to the Valley of Euphrates to the vicinity of her Indian dominions, thus opening the way for greater commerce between the East and Asia. The way will likely be opened for better communications with Palestine, and eventually direct commu-

cial relations with Jerusalem. The present movements are watched with great interest by the students of prophecy, looking forward in the time of the Gentiles—shall have been fulfilled, and the Messiah will have been exalted for 1500 years returns to their native land.

THAT PROPHECY—FEET-WASHING.

For Moses truly said unto the father, A Prophet shall the Lord send you, and will do signs and wonders among you, even as he did unto you. His shall say ye in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.—Acts 7: 35, 36.

THE above is the language of Peter as deduced from Deut. 18: 15, 18, 19, and applied to the mission of Christ. Over 1400 years before the birth of the Savior, Moses, the chosen servant of God, prophesied that a Prophet should be raised up from among his own people like unto him. Peter, who spoke by the authority of the Holy Ghost, points out Christ as that Prophet spoken of by Moses, and reaffirms the declaration, "And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people."

Of that Prophet God had said, "I will put my words in his mouth, and he shall speak unto them all that I shall command." Deut. 18: 18. Christ says, "The Father which send me, he gave me a commandment, what I should say, and what I should speak." John 12: 49. "The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the words." John 14: 10. "I came down from heaven, not to do mine own will, but the will of him that sent me." John 8: 28.

From these Scriptures we learn that Christ came not to do his own will, but to teach the will of the Father, and that the "deceive" he taught was not his, but the Father's, John 8: 16, and, therefore, to disregard the teaching of Christ, on any point, is a direct rebellion against God himself, and for this reason it is said, "That every soul which will not hear that Prophet, shall be destroyed from among the people," "If having been seen said," His shall say ye in all things, whatsoever he shall say unto you." It is therefore the duty of every Christian to hearken unto that Prophet "in all things," and if they refuse to do so, the decree has gone forth, that they shall be destroyed, or cut off from among the people (of God).

The Prophet was to be "like unto Moses, a law-giver, and a leader of the people, teaching them the statutes of God." That the commandments were to be no less binding upon the people than the law given by Moses was upon the Hebrews. And "if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. 2: 2, 3.

Whenever was commanded by Moses was enjoined with divine authority, and if disregarded, the guilty party was punished to the furthest extent of the penalty. Even the simplest command had to be obeyed to the letter. As an illustration, and a confirmation of the position occupied by the Brethren, regarding Feet-washing, we refer to Exodus 30: 17-21, where the Lord spoke unto Moses, saying:

Thou shalt also make a laver of brass, and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet: there when they go into the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering with fire: and when they shall wash their hands and their feet, that they die not; and it shall be a statute for ever to them, even to him and to his seed throughout their generations."

In this case we have the washing of feet connected with divine services, as commanded by God through Moses, and it was a condition of life on the part of those to whom the command was given. Aaron and his sons were to wash their hands and their feet, that they die not, and it shall be a statute for ever to them, even to him and to his seed throughout their generations. In this case we have the washing of feet intended as a type of the feet-washing commanded by Christ in John 13,

but it does show that when Moses commanded the washing of feet it was as positive as any command could be, and to violate was death.

But Moses spoke of another Prophet, who should be like unto him, and whom we shall bear in all things. This "all things" includes the feet-washing commanded by Christ in John 13: 7. And the Messiah himself it was death for Aaron and his sons to evade the washing at the laver, but in the present dispensation the decree is, "That every soul, which will not hear that Prophet, shall be destroyed from among the people of God." That Prophet has said, in terms unmistakably plain, "Ye also ought to wash one another's feet." John 13: 15. "For I have given you an example, that ye also should do as I have done to you." Verse 15.

Peter refused at first to have his feet washed—was not willing to bear that Prophet in all things. But it was told him, "If I wash thee not, thou hast no part with me," John 13: 8, thus demonstrating to Peter the truthfulness of what Moses had said regarding the cutting off of those who refused to hear that Prophet, Christ, who came not to do his own will, but the will of the Father, who had designed to situate in the home of God a rite that should be perpetuated in his name—an institution that should be binding upon all his followers, as much so as the washing of feet was obligatory on Aaron and his sons. The penalty against Aaron and his sons, in case of a refusal to submit to the rite, as commanded by Moses, was death. The penalty for refusing to submit to feet-washing as commanded by Christ is, "They shall have no part with me," hence "every soul which will not hear that Prophet, shall be destroyed from among the people."

We find this decree also verified in case of baptism, for Christ said to Nicodemus, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God," John 3: 5, thus making baptism, whenever and wherever commanded by God, a condition of salvation, for it is evident that to be born of water is to be baptized. Baptism was positively enjoined by the Savior when he said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16. This, too, is one of the "all things" commanded by that Prophet to whom if we hearken not, we shall be destroyed from among the people of God, and refused an entrance into the kingdom of God.

In connection with both feet-washing and baptism we have positive and clearly settled precedents show that those who reject the commands of God against themselves, by refusing to "hear that Prophet in all things," shall have no part with Christ, and "cannot enter into the kingdom of God," therefore the confirmation of the eternal decree of Jehovah, "And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people."

This decree was made and published more than 1500 years before the Savior's commission to preach, and stood as a warning to those who would refuse to bear that Prophet, and is confirmed by Christ himself. He well knew that after his departure false prophets would arise, who, by good words and fair speeches would deceive the hearts of the simple by teaching another doctrine, hence that all might have a fair warning, and in the day of judgment be held down to rising generations a divinely authorized precedent demonstrating the fact, that God's Word cannot return to his void, but that the decree pronounced by Moses must be executed, though it should concern the most zealous and energetic of the chosen Apostles to predication. Though the Master loved Peter, and had a great word for him to do in the future, yet God's great and just right in connection with this command we would have been cut off from the people of God, and therefore have no part with Christ.

This will certainly be the fate of those who willfully refuse to bear that Prophet. The commandments given by Christ were set his own, but the Father's, and are immutable, and will stand firm like the heavens and the earth. One of these is "ye ought to wash one another's feet, and ye shall have peace with this command we would the threatening decree of God that if we will not bear that Prophet we shall be destroyed from among the people. Here is a warning for those who reject the counsel of God

against themselves, by refusing to wash one another's feet as commanded by Christ. John 13: 14.

A THOUGHT FOR CHRISTIANS.

THE following clipped from one of our exchanges, as a hint to ministers and teachers, will fit more than one case:

"Three young girls from fifteen to sixteen, all members of our family church, figured in the vestibule one Sabbath, talking earnestly. 'I wish,' said the younger, 'I had never joined the church. The people here are not so much interested here. Mr. and Mrs. [name] was prominent in the church, and my [name] was teacher, all come to speak to me on the subject of leaving and joining the church. I had become converted and joined the church, but no one ever spoken a word to me about it, and I got to 'dreading' it." "Is not the case with you," said each of the others. "No one seems to think we need anything more."

There is much of that kind of work going on in more than one locality. Great efforts are made to get people into the church, but after once in and secure, as we sometimes think, they are almost wholly neglected, just as though they could fight the battles of life ever.

The most positive command ever given by the Lord is, "Ye shall love one another as ye love your sheep." It is not reasonable, nor is it possible that Christians can grow to the full stature of a man in Christ without help—they need the sympathies and encouragements of their fellow-travelers along life's uneven journey, and in case they must if they would prosper in the cause of religion. Hundreds, for the want of care, are left to wander away and die, who might otherwise have been successful as the sheep of the flock of the faithful. It is the tender fruit that is the most delicate, though it requires great care to bring it to a state of perfection.

It is too often the case that we are very attentive to poor people till we get them in the church, and then leave them to care for themselves. We speak kind words to the young, and appear much concerned about their salvation, till they join the church, then we stop and let them take care of themselves. It is the kind of work going on. We imagine our mission ended too soon. When just born of the water and of the Spirit, is the time people need the most attention; that is often the turning point of their usefulness. If neglected then, they may become weakly and crippled for life, and be a burden instead of a help to the church.

This is one reason why there are so many weak and sick in the household of the faithful. The little mother takes the tender infant, handles and cares for its wants with the greatest of care. She spares no pains calculated to develop it into health and activity. Even the wants of other members of the family are, in times neglected, for the care of the little one. What a noble set of members we might have in the church if we were this careful about housing new converts! What a blessing it would be to the cause, if we were willing to sacrifice self-interest for the tender lambs of the flock!

While we were children at home, our mother used to tell us, we must be good children and thereby teach the baby to be good. "For," said she, "bad children cause babies to become cruel." What a lesson is this for older heads! If those who have long been in the church set an example, and thereby set a bad example, what a lesson is this for the baby who has just come into the flock? It is sometimes a wonder to me that they are as good as they are. Many of them are much neglected; their wants are not sufficiently looked after; the preachers put the feet up in the rack so high that many of the lambs of the flock cannot reach it. In many instances meetings are not interesting to them. The fact of the matter is, the lambs are neglected.

Let us remember, and ask each minister who reads this article, How often do you preach a sermon especially adapted to the wants of the young members and new converts of the flock? Says one, "I have so much to do that I cannot find time to arrange matter suitable for this class of hearers." That is just where the trouble comes in. We have plenty of time to arrange food for colts, calves, and pigs, but not time to feed the lambs. We have no shoulders the care of the church must one day rest, we have no time to spare. I am afraid that some of those who attempt to feed the lambs, spin out their theories so fine that it will sometimes rather pretty old heads to understand them.

Then new converts want to be made to feel at home in the church. It is in the flock and the house of the Lord that we are placed upon one common level, and no one should be esteemed above the other—they should rather prefer to be one another. We may sometimes spend too much time around the table, talking and greeting them. It would be far better if we would make an effort to seek out the weaker ones and encourage them with friendly, Christian greetings. They need encouragement, that is what they are in the church for.

J. H. M.

TO A YOUNG DEACON.

DIVINE Inspiration declares that, "godliness is profitable unto all things." Pious weights tons in the scales of duty. To have great rest for God's grant is not profitable unto all things. To receive profit is man's constant aim. Here is a kind of profit, godliness from heaven, which is good in all things. God provides the soil, the rain, the sunshine—all that is needful to produce a bountiful crop. How much profit would we receive from this if we should refuse to plow, plant, cultivate and reap? The labor is wasted. God first works, we work, He grows, then we gather. This is the road to profit in nature. Let us look at the spiritual way. God prepares the way through His Word. He invites us TO DO the things ordained. We believe and obey. Then He increases and finally we reap. Godliness is one of the tools with which we are to labor. Many plow, plant, and stop. Cultivation implies labor, work, and the use of the word, being more exacting, they step out of course rap out. Godliness is not ashamed of the hoe, the plow, the shovel, the plow, the yard-stick, the press, the school-room, the loom, the sick-room, nor any other useful work.

Let your life be marked all over, top, bottom, and sides, with "the marks of the Lord Jesus." Look at right from the stand-point of RIGHT. Beware of always in the wrong. Follow men who follow the Pattern but where they turn aside go not after them. Put every man's declarations in the balances of Truth, and if it weighs unequal, receive it. If you would know how to weigh well and correctly, study. The beam can only be seen to move, when you look at it from a point called "Calvary." Get all the truth you can into your heart, and it will keep you from being misled by the "weight of gold." Truth bears most delicious fruit; godliness, love, brotherly kindness, meekness, temperance, faith—these are evidences of a "good tree."

As you grow older, your trials will increase, your blessings multiply. To withstand these, you need the sufficient grace of God. Having abundant grace, charity unfeigned, your patience and moderation will enlarge, and enlarging the scope of coming life of joy and peace in the world to come, will strengthen and magnify. Tribulation worketh patience. Godliness is full of patience. Patience worketh experience. A Christian without experience, is like a clothes being. Sometimes it is obtainable only through such tribulation; nevertheless it is exceedingly valuable to a faithful confidence in well-doing. You cannot afford to stand still for murderers, robbers, and thieves. If you do not go on in stepping to combat with these, if you do not fight, you will not receive the interest, much the principal of eternal joy. Eternity never leaves a lid, never white character, never lift the erasing out of trouble, never enlarge themselves in Christ, do nothing for the Truth, but which against it. There is no pleasure in the road they travel, hence company not with them. Seek for company that will do all of these things, whose conversation denoues much meditation in holy Truth, whose lives are living evidences of transformation from darkness to light. How to increase in this world's goods, you will learn without seeking a score or two of teachers, but how to hold the wealth of Jesus, you will never get too many good instructors. Slowly and meditation gives power for good work, true and clear work. Try much and become weary, it is fashionable, not because some one wishes it, but because you, like all others, need it. Christ aims to narrow our carnal inclinations, and widen our spiritual strength. Narrowness by the Cross, means breadth by the resurrection. Meekness and humility by way of Calvary, mean glory, and honor, and eternal life by Olivet. The "man of Galilee," who stood "going up

into heaven" teach us that the road is traversed by One who is all-powerful. We can afford to gaze that way too. "They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the day of account." This is said of those who have used the office of a deacon well. Such purchase a good degree and great boldness in the faith—two purchases that are profitable.

"War a good warfare." Look unto Jesus, "the King eternal, immortal, invisible, the only true God" to whom "be honor, and glory forever and ever, Amen." X. X. X.

THE HOLY KISS.

THE Holy Spirit of God has commanded the Brethren to salute one another with a holy kiss, or a kiss of charity as it is sometimes called. This positive command is given by Inspiration no less than five times, and yet the large majority of modern professors refuse to either obey or teach it.

One class attempts to evade feet-washing on the ground that it was commanded and practiced before the setting up of the church on the day of Pentecost, but when they come to applying that logic to the holy kiss, they learn that it will not hold out, for the kiss was commanded after Pentecost. The same order of people in their writings, maintain that the Gospel was sent by Jesus to point the way to Christ; His Acts, to show how people were converted, and the epistles were designed to show how the converted should live, but when they find the holy kiss taught in these epistles, they are as silent as the grave about it being a command.

Isaac Errett, editor of the *Christian Standard*, in his work on the "Elements of the Gospel," pages 98 and 97, says: "We will find a cluster of epistles, addressed to *new converts*—to Christians, to give them a knowledge of the duties, dangers, trials, and hopes of Christian life; epistles which correct the errors, and reveal the perils of the Christian; give instruction, and unfold the motives, necessary to furnish him to all good works. . . . So that we can find the four Gospels to learn of the Saviour; the Acts, to learn how to be saved; the Epistles, to learn how the saved ought to live."

On turning to these epistles we find that in no less than five times, yet these very people who say we go to the epistles to learn how the converted ought to live, pass this divinely appointed institution by unconcerned as though it were not in the Book. They plead that it was an oriental custom, and therefore not binding now, just as though inspiration had not the power to order an oriental custom to be kept sacred by the people of God.

Paul, who wrote it was moved by the Holy Spirit, says, "Salute one another with a holy kiss." Rom. 16: 16. In this, as well as in many other things, God has been very precise in the giving of His commands, not only telling what to do, but how to do it, and to whom it must be done. The brethren were commanded to salute, the kiss is with a kiss, the *semon* is all the *holy brethren*. The kiss thus commanded is a holy kiss, intended for none but holy people; and the only salutation of the kiss is commanded so to us as respects the kiss for that purpose, and was so perpetuated by the Christian church for centuries immediately following the Apostolic age.

Modern commentators and divines may say what they please about it being an ancient custom, practiced by the orientals—one thing certain, it is a command of God, and as such is stamped with the seal of the Deity, and to reject and ignore it, is direct rebellion against the position that says the Lord Jesus Christ, who said, "salute one another with a holy kiss," also says, "Though we, or the angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Gal. 1: 8. The Gospel which Paul preached, contained the holy kiss, and any gospel that does not contain that command is not the one taught by Paul, but is something to the contrary, a gospel that came from the devil, and not from heaven. Men who preach a gospel that is void of the holy kiss shall to declare the whole counsel of God; they belong to another school and consequently are teaching an unscripted doctrine—a doctrine from which something has been taken.

But admitting that the ancient Jews, Greeks and Persians did salute each other with a kiss,

whitdoes that prove? It only proves that they, in this particular, were just that much better than nine-tenths of the modern professors of Christianity; or it simply proves that they, by nature, without the Gospel, did better than others in their right thinking and knowledge. This is the result of the free will theory, those who make do everything in their power to work up an excuse in favor of infant baptism, but when their attention is called to the chapter and verse where the holy kiss is enjoined, for their lives they cannot see it. But they can see infants in the households of Lydia and the jailer. They are excellent at seeing something not in the Book, but when it comes to this command they are unable to compare it.

More than this, these very people, and some of them are men of acknowledged ability, will spend a little fortune ransacking the writings of the first few centuries in order to find some traces demonstrating an early practice of infant baptism, and while doing so will find scores of instances showing that the primitive church kept up the practice of the holy kiss for centuries. All this is worth nothing to them—no wig will cover an infant's head, but if they could find just one passage showing that an infant had been baptized sometime during the second century they would regard it as positive proof in support of their position; but they might lay along side that passage a hundred extracts from the same author, favoring the holy kiss and they could notice one of them. They have the peculiar talent of seeing just what they want to see, and will fight against other things just as incoherently, but will leave them for the reader to brach out on.

That the holy kiss is taught in the epistles, will not be called in question by any honest Bible student. All that remains to be proved, is it a command? and if so, is it still binding?

That it was practiced in the Apostolic church is too positive to be called in question. There is no dispute among the millions on this point. Nor do we have any doubt about it being practiced by the primitive churches of the first centuries. Sewell, when speaking of the Apostolic customs says:

"It was customary also to symbolize the fellowship and affection of the Christian converts by interchanging the kiss of peace before partaking of the Sacrament. St. Paul, in writing to the Thessalonians, says, 'Great all the brethren with a holy kiss.'" History of the Early Church, page 121.

Justin Martyr, who wrote about the middle of the second century, when speaking of their manner of receiving converts into the church, says, "Prayer being ended, we salute each other with a kiss." Orchard, Vol. 1, page 24.

Quotations on this subject might be multiplied to a considerable extent, but we will let the following from Tertullian suffice for the present: "The kiss of peace was used by the brethren, such as are fasting without the kiss of peace, which is the seal of prayer, after prayer made with brethren. But when in peace more to be concluded with brethren than when, at the time of some religious observance, our prayer exceeds with more acceptability; that they may themselves participate in one observance, and thereby be mollified for transgression with their brother teaching their own peace? What prayer is complete if divorced from the holy kiss." Vol. 1, page 192.

The strongest argument, and in fact, the strongest argument used to prove that the holy kiss is a command to be observed by all faithful Christians, is predicated upon the fact, that it is a command of God, given by Inspiration. This authority is God, being backed up by the highest power in the universe, and will remain binding upon the Christian dispensation. Since given in the days of the Apostles, it has not been repealed by the consent of divine authority. It is as binding to-day as when first given, and to reject it, is to give a positive and explicit command.

"The importance of a secret rite Depends upon the Lord; For He's a being infinite,

And awful is His Word.

If He a trifle shall command
His creatures to fulfill,
'Tis not a trifle to withstand
Or contravert His will."

J. H. M.

OUR PAMPHLETS.

OUR greatly improved facilities for doing book work, enable us to now offer to the brotherhood and the reading public generally, pamphlets at greatly reduced rates. We do not aim to make much on this kind of work, but merely to clear expenses. We are willing to give many readers in order to get our doctrine more extensively circulated among men, and with proper efforts much good can be accomplished. The circulating of literature in this shape is one of the best known ways of spreading the truth.

The Waldenses, when driven from place to place by their cruel enemies, often carried books and tracts with them, and gave them to such as they thought would be benefited by reading them, and in this way they effected the conversion of hundreds, who otherwise would have remained ignorant of the way of salvation till death.

Pamphlets and small tracts are handy companions to lead a seeker after truth. In this way you can gently approach people on the most particular subjects of religion. Books are sometimes too bulky—shells, you can throw them over your walls whose ears are closed. There are multitudes of men and women, who will not attend preaching, that can be reached with books. The eye can be had when the ear is closed. A book can be, and is often read repeatedly, and then loaned to three or four friends besides.

You can send books where it is difficult to send a preacher. They may wisely appear in circulating good tracts, will be more successful than the same amount used in any other way. A few times, thus properly applied, may be instrumental in saving a soul from hell, and hide a multitude of sin. One good book may be as good seed sown in good ground. Eternity alone will reveal the good that is accomplished by circulating useful papers.

We cannot all be preachers, yet each one can be a few pages away from among his friends, and in this way instruct those more perfectly in the way of the Lord. We know brethren who keep constantly on hand, copies of good works to let their neighbors read, and when the books thus used are worn out they send and get more. There are thousands who have been converted just simply by reading a pamphlet sent them by a friend.

Some years ago, a lady of much intelligence, chanced to find a book written by a brother, among a heap of waste paper. She read it with astonished delight, and is now a sister. Then so the good seed. Eternity will reveal the fruit of your labor.

Other people are busy at work, circulating pamphlets and tracts detrimental to the cause of pure Christianity, and it is time we were doing something to counteract their work. We have of one book, and now the process of manufacturing day and night, putting out tracts and papers in defense of a doctrine that we conceive to be false. Shall we lay still, from one end of the land to the other, and do comparatively nothing towards meeting this mighty current?

We have just finished the *Railroad Sermon*, by Bro. J. S. Mohler, of which a notice will be found in our next issue, and are now at work on Bro. J. W. Stein's pamphlet of *Non-Confession to the World*. This will be a valuable work when finished. It will be ready in a few weeks. Our own publications have been reduced to the following prices:

Our Immersion Tract to the Apostles, price 15 cents, ten copies, \$1.00.
Tree Evangelical Obedience, price 15 cents, ten copies, \$1.00.
Original Single Immersion, price two copies, 10 cents, forty copies, \$1.00.
Christianity Utterly Incompatible with War, price 25 cents, twenty-five copies, \$5.00.
The Immersion of the Dead, price 10 cents, twelve copies, \$1.00.
The Perfect Plan of Salvation, or Safe Ground, price 10 cents, twelve copies, \$1.00.
The Baptism, price 10 cents, twelve copies, \$1.00.
Campbellism Weighed in the Balance and Found Wanting, price two copies, 10 cents, forty copies, \$1.00.
Substitution, price 10 cents, 30 copies, \$1.00.
Why I Left the Baptist Church, price two copies, 10 cents, forty copies, \$1.00.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

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OUR BATTLE CRY.

BY L. H. CONLEY.

Come brethren one and all,
Let us ever move on;
Put on the armor of our KING,
And battle for the right.

Let us never be out of
His word and love for all,
And a faith on God who is our strength,
Then we can never fail.

Our Spout the Word of God,
Our Faith, our helmet on,
Let it not be lightly cast away;
And light for God's own King,
Strike, strike for God our King,
No quarter will we give,
If we defend our faith for
We shall forever live.

There's not beyond the grave,
To this free soldiers given,
A rest from all their toils and woes,
A blissful peaceful heaven.

IDLE SPECULATIONS.

BY C. M. BALDWIN.

THE advocates of modern miracles are boxing my eye left and right on account of what I said in "Lock and Key" in relation to Mark 16: 17, 18. I am used to believing, and seldom write. My response in brief will jump their objections and assertions, and then leave my critics to demonstrate the correctness of their views in the only satisfactory way—by working miracles themselves.

It is strongly affirmed that if the "production of miracles" required for the inauguration of Christianity are not needed for its "preparation," Christ was an impostor, and that his assertion of the *miracles* settles the latter. He declared that "these signs shall follow them that believe." It is insisted that this dominion over the order of nature and the realm of evil spirits, is the necessary, inherent result of faith. That faith alone could do this is impossible, that it was intended to testify, lacks proof. The declaration of Christ had reference to specific regions, in which it must be confined. It is the illest of all speculations to contend that the original gifts of the Spirit still continue, when God has for many centuries demonstrated the reverse in the history of the church. If it can be shown that the *primary* miracles for miracles, are not needed for its gain, as an *order of organized*. But what does this avail when the fact itself is wanting. Such an inauguration of miracles with faith evinces an incorrect conception both of the nature and purpose of a miracle. It is an exact reverse of the Divine order as to miracles and faith. With those who call for miracles as the necessary effect of faith, the purpose of God in allowing manacles at all is utterly lost sight of. The larger the scale of the miracles, and the longer its continuance, the greater its effect by the accuracy laws of mind in relation to the ordinary. Miracles for the purpose of faith was the Divine order, and not miracles as the necessary outcome of faith.

In my "Lock and Key" I say "No Divine dispensation can be changed without Divine authority," and that the "continuance of the credentials needed by Christ for this purpose

would lose their effect by blessing common." To which it is replied: "Christ did not say so." Christ was never tautologous. He never spoke nonsense. He never betrayed ignorance of any law in any department of being. There was no more necessity for Christ telling as the results of perpetrating miracles, than to tell the people of His day that the sun and rain and vegetation exist to surprise and evoke no faith because they were common. To make the sun stand still is no greater wonder than to keep it in its orbit. If the great luminary had rolled back in its course "ten degrees" daily for the last millennium, it would today have no more religious effect than the regular order of the seasons. To plead for the continuance of miracles through successive centuries, as the necessary fruit of faith betrays ignorance of the Divine Economy, and of the fundamental laws of mind.

NOVEL READING.

BY J. S. FLORY.

THE article of brother Moore in number 28 of the BROTHERS AT WORK, is a timely one and to the point. While my mind is exercised upon the subject, I feel to add something more upon the subject as I can speak from experience in regard to this evil habit.

Before I was twenty years of age I read probably a car-load of works of a fictitious nature. Had I my life to live over, I would be more careful of how I would spend my leisure hours. No longer would I read for amusement, but in a wise than useless habit, and I would, if I were so could say, I suffered no loss or harm by it. I lost the most precious hours of my life then, that I might have devoted to the acquisition of useful knowledge; and as I made no special effort to remember what I read my memory became like a sieve, when I wished to memorize anything useful, I could not do so only with great difficulty, and through this I have been my one great trouble. The powers of memory were not cultivated when young, and now I have to suffer the consequences.

I would say to every young man and every young woman, when novel-reading as you would a vapor, it is an evil of such magnitude that you can't more than picture out the mere outlines. The demand for works of fiction, because of perverted, mental taste, has become of such a nature that sound, solid, sensible, light-hearted literature has to go begging. The very food necessary to the development of man's higher nature, is what is least sought after, while that which tends to dwarf and demoralize the human mind, flows as free from the press as water from the rivers. No marvel then, that our legislative halls are filled with men of selfish, sensual desires, with dwarfed intellects; the same may be said of the masses generally. It is astonishing what a ready market literary trash, finds in our day.

Not long since a noted writer was induced by his publisher that his productions were too high-toned to meet the public taste. Smarting under the reproach, he seized his pen and re-arranged a piece of nonsense in childish rhyme, strange to say, in a short time one hundred thousand copies were sold.

It seems that the more nonsense there is in a book or paper, the better it sells. Take for instance, such authors as Helen's Baker, the publishers of which made a fortune off of it. It is not passing strange that men of seemingly high intellect, will stoop to daily with such mental trash? What would we think of the judge, the senator or men who fill the important stations in life, to leave their seat and go out into some dirty alley to pass their leisure hours playing with some uneducated children, working in the dirt with their own or deriving in the earth, making mud pies? There would be about as

much propriety in thus doing so as to read such novels as above mentioned. Another strange thing, is to see professors of religion, not only thus wasting their time, but claiming that it is no harm in novel-reading; and yet ready to denounce any one who would raise his voice against them.

I remember once while traveling through a part of the State of Va., I preached one night at a certain place, and after the close of service, a very intelligent lady, a member of the Baptist church, remarked that she was very well pleased with the discourse, except the remarks against novel-reading, when "said she, "be commended denouncing novels, I felt like throwing my shoe at him!" Now that is just the way it often is when you denounce the sins that people love to indulge in, they feel like throwing the "shoe," an matter what their profession. As an instance showing the tendency of novel-reading, will mention a circumstance told us, by an eye witness, when we were at one time on a visit in the city of Cincinnati. A lady in one of the higher circles of life in that city, sent for her pastor. On arriving at her house he found her in tears and deep distress; her accomplished daughter, an only child had depred with a profitable man. She said she could not account for this step on the part of her daughter, she had done all a mother could to raise her in the best system, to inculcate principles of modesty and religion into her mind, and why she should thus throw herself away, she could not understand. "Ah!" said her pastor, "it is no mystery to me, there on your centre table lie enough novels to do up a thousand souls." "Yes," true the Bible is there, but I use the novel; have had experience. Your daughter has drunk the delusive poison, and now she has gone to realize the fruits of a perverted mind. Hon and degradation is the ultimate result of a tenderly inclined mind and feelings wrought up to a sickly sentimentalism. Ah! yes the demon upon your table, so near by the words of life and light, has done its work too well, your daughter is gone, your heart is wrung with the deepest agony, eternity alone can only reveal the evil those trashy books have wrought."

The above is only an instance of thousands. Much is said of the evil of intemperate drinking. It is indeed a monster evil, but how much less is the evil of intemperate reading? The one destroys and inflicts the physical nature of man to even attain that sphere destined for him; the other in like manner has its demoralizing effect, and brings ruin and misery to millions.

The converting power of God alone can save men and women from the evils of all intemperance, and that conversion that does not last with it a *hundred* for works of fiction of this nature of novels and a *sidekick* for all that is *useful*, lacks the elements of sanctification or the power of God.

In answer to the plea often put in by the lovers of fiction, that the Bible contains legends, etc, we will say, such writings are quite different from novels, and if nothing worse, has ever been read than good, sound allegories, such as "Pilgrim's Progress" etc., no harm need be feared. Allegories are simply truth in a chain of understanding to the mind of the reader; truthful illustrations of a character that are in harmony with facts, and never intended to impart to the mind other than the realities of things as they do, or shall exist.

WHAT CATECHISM ON BAPTISM.

BY C. F. DEWILDER.

IT may be of interest to the readers of THE BRETHREN AT WORK (as well as that of brother J. H. Moore) that a little treatise in regard to Christian baptism, by an eminent

Baptist, the book from which I copy this testimony, seems to be a copy of a sermon about twelve years old. On page 47 of the little book, we find the following question and answer: "In what manner as baptisms administered in the early ages of the church?"

"It was immersion; and not only so, but true immersion." This was first mentioned by Tertullian about the beginning of the third century, and is continually referred to by other writers for several centuries thereafter. Jerome (who lived A. D. 429) says, "If we are fortunate indeed that there may appear one sacrament of the Trinity." Eph. 4: 4, 5. The council in Trullo A. D. 680 condemned the Eunomians for practicing one immersion only. A council in England (A. D. 816) commanded the priests not to pour water on the heads of the children, but to immerse them according to the example of the Son of God, who was baptized of John; "was thrice immersed in the waters of Jordan" (Glabbe of Cosant. 6. p. 1181; 7, p. 1487). The Spaniards thought one immersion sufficient, and their views ultimately prevailed, except in the Greek, in which true immersion still retained."

On the above question and answer, the last in the book would be very appropriate right here. It is like: "Am I to understand from the remarks you offered just now, that you regard the Baptist churches as perfect?" "By no means. The system which we uphold is identical, in its origin, with the practical Christianity of apostolic times. The administrator may often demonstrate improvement. Every thing human tends to declination. Man is prone to lay his unaided hands on the work of God. He likes to see his own work. It would thus tend to diminish which ought to be left in unadorned simplicity. All this, wherever seen, and by whomsoever indulged should necessarily be denounced and forsaken. If we Baptists have in any respect departed from the original fathers, it is our duty to retrace our steps. Challenging the world's meekness, must be ours, 'The Bible, the Bible only, is the religion of the Baptists.' The same author brings in some very good points in regard to infant baptism in our own church history, and on the whole the little book of 86 pages is well arranged and logical. It was published by the American Baptist Publication Society, 550 Arch Street Philadelphia, and the price is by its author J. M. Cramp D. D. Andia College, is dated Dec. 2d 1865.

THE DIAMONDS AND THE MAOPIE.

A NOBLE lady had ordered a jeweler to make her a beautiful gold ornament, and had given him several valuable diamonds to put in it.

Robert, his apprentice, was delighted with the beautiful diamonds, and he stole them. Suddenly the jeweler himself was in his first diamonds, he suspected his apprentice of the theft and searched his room where he found the precious stones hidden in a hole in the wall. Robert assured him that he had not taken the diamonds, but his master flogged him, and said he deserved being put in prison, and turned him away.

The next day another diamond was missing, and the jeweler found it in the same hole. Now he searched more carefully to try and discover who hid the precious stones there.

A beggar, which the apprentice had traced, sighted upon the work-table, took a diamond in his belt and carried it to the hole in the wall. The jeweler was very sorry that he had unjustly suspected the poor boy.

He took him back again and treated him very kindly, and was very careful in the future how he spoke of others.

"Be not hasty in thy spirit to be angry."

—Religious Herald.

ACROSTIC.

BY J. W. SOUTHWICK.

From all evil let us flee,
And true Christ's love always be;
Having turned our eyes from lust;
Riv'ng prescript try to love,
Remaining not as straying sheep.

Soon our Shepherd's call will hear,
He, be faithful! ever near,
Near to Him whose love always greet,
And the strait and narrow gate;
Near the Savior's bleeding side
Do we constantly abide.

How could we endure the thought
Of a life spent here in thought?
Let us cast on Christ our care,
Yielding not to Satan's snare,
Go far toward our Father's throne,
Hail with love to every sign,
Oh, then let us e'er be true,
Stand for Christ, our work pursue,
Till we gain the heavenly crown.

CONFESSION OF THE MURDER OF WILLIAM MORGAN.

[The following "Confession" was dictated to me by Mr. Henry L. Vahane, who had for some time previous to making it, resided in this place. Called to attend to him in my medical capacity, and having early felt it my duty to warn him of the fatal nature of the disease under which he was suffering; I won his confidence, and the result was the following narrative, which will go far toward clearing up a dark mystery in the criminal history of this country. The "Confession" is given in Mr. Vahane's own words, I having acted only as an amanuensis; and I am of the opinion that the statement contained in it can be amplified and extended, to a more full and complete statement of a minor character, which would have been entirely unimportant by themselves. My first intention, after I had made up my mind to give the "Confession" to the public, was to recast it, and, in moderation, to strike me that such a proceeding would scarcely be a compliance with the author's intention, and I have therefore printed the book from the original manuscript, as the "Confession" was taken down and recast in a moderate manner, so that it reads as it is. I give it to a discerning public, which will find it a narrative of much interest.]

JOHN L. EBBY, M. D.

Wisconsin, September 18, 1848.

I WAS twenty-nine years of age when I came to America. This was in 1822. I lived in Canada, but to what part of that country I shall not voluntarily state. My life there was more settled than it had been, and I was in a fair way of becoming as good a man as most of those whom we commonly find in the world, when circumstances occurred which resulted in my being outlawed, and made the enemy of all who regard the obligations of morals and of society, as they to turn were made my enemies. For some years I had been a member of the Masonic Fraternity, in which I had attained to the honorable degree of Master Mason. I have no hesitation in saying, that the effect of this association on me had been good, and that had I construed my obligations in the spirit which marked their administration, and which is always inculcated in Masonic meetings, I should never have been guilty of that terrible error which has turned my life into bitterness, and shortened my earthly career. I never heard, either in the lodge or from individual members thereof, anything that would have warranted the perpetration of crime. The object of the Fraternity was always explained to be the promotion of good among men by the practice of benevolent acts. It is true that the imperative necessity of observing our obligations was often dwelt upon, but never—no, never—was anything uttered that the most sensitively inclined intellect could view as a shadow of reason have interpreted into either a permission or justification

of blood-guiltiness. I say this in justice to the men who have been made to suffer through the mad folly of myself and a few other misguided men. Misguided, I mean, by a blind zeal in behalf of an order to which they were attached, and to maintain the ascendancy of which they believed would warrant the perpetration of the foulest wrong which one man, or society, can suffer at the hands of human beings.

In the early part of the Summer of 1826, it was rumored among Masons that the order was about to be assailed by one of its members, who, from the mere desire of making money, was taking measures for publishing to the world all that constituted its secrets. It was in the United States that this injury to the craft was to be perpetrated, but this did not prevent the occurrence of considerable sensation on the subject among Canadian Masons, especially those of their number who lived near to the American line, which unfortunately happened to be my case. Various opinions were expressed in the conversations that grew out of the matter. By far the larger number were of the opinion that Morgan and his publication should be treated with silent contempt, in the hope that thereby the world would fall into the belief that it had been imposed upon. They argued that all that could be published must necessarily fall so greatly short of popular expectation, that if Masons regarded the book with silence, and moved not to the injury of its author, people would soon come to the conclusion that they had been imposed upon, and would sufficiently punish the man who had been false to his obligations. They fortified their argument by reference to the small weight that had been attached to previous disclosures of Masonic secrets, to which mankind had absolutely refused to give credence, utterly disbelieving that the secrets of the order constituted only in its ceremonies, passwords &c. Others, however, were of the opinion that the perpetration of a little violence against the liberty of Morgan would be justified by the nature of the case, though they expressly disclaimed any desire to shed his blood. They thought that he and his papers should be seized, and that while the latter were destroyed, he himself should be placed in confinement until he should agree to refrain from all attempts to injure the order, by exposing its proceedings to the gaze of the uninitiated—the fraternity, in the meantime, providing for the support of his family, they argued, in support of their view, that the publication of a book like that announced as about to come from Morgan's pen, would produce a very different effect in America from what had flowed from any similar publication in Europe—that in a nation where all were readers, believers would be found in sufficient numbers to make the book a profitable one; and that therefore other treacherous brethren would be induced to write and publish other books on the subject, against the effects of which silence could be no shield, until the power and usefulness of the order should cease to exist, and the order itself become a laughing-stock among men. It was better, they said, to crush the evil in the bud, than to run the risk of such disastrous results coming about. Among this latter class was I ranked; but in justice to myself, no less than to those who held the same opinions. I am bound to say, that we regarded the whole matter as one of theory. Practically, it did not seem to concern us in the least, as we supposed that the American Masons,

against whom the offense was to be immediately committed, were competent to deal with the offender. It is true that there were communications and correspondence on the subject between Lodges in both countries; but at the time of which I am speaking, it had never occurred to us that we should be called upon to take any active part in the affair. Had we supposed that our assistance in an illegal and violent act was to be demanded, most of us would have departed from our opinions and joined the moderate party; for we knew that when the first step in crime has been taken, there is no safety, and that one error is often productive of a thousand others. I am more particular in relating what were the sentiments of Canadian Masons with reference to Morgan and his book, and the proper course to be pursued under circumstances so critical, because precisely the same state of things existed in New York; and because Canadian Masons have by many been compelled to have urged their American brethren to the adoption and pursuit of violent measures.

Time passed on, and we heard of the seizure and confinement of Morgan. We were informed that Morgan was to be brought to Canada, and put on board a ship and sent to Europe. This seemed to us as a very rational plan of operations, as far as the term can be applied to one proceeding wrong in itself. We entered into the plan, as our co-operation was said to be necessary; but we are doomed to be disappointed, and a few of our number were made to drink of the cup of crime to the very dregs. The captain of the ship in which Morgan was to have sailed for Europe suddenly died, and no other opportunity offered for banishing him in the manner proposed. The necessity of sending him off in a ship manned by Masons only, must be obvious to every reflecting mind. We could not trust the uninitiated, not even had we the means of bribing them highly, which did not happen to be our case. Among so many, to whom the secret would have to be intrusted, some one would be almost certain to expose the abduction of a free American citizen; and the dread of this was more pointed, as the crime would have been committed by the subjects of a foreign Monarch, of whom Americans are naturally jealous. All things combined to make us give up the idea of sending Morgan to England, though we came to the conclusion with deep regret, and with the gloomiest anticipations as to what must be the end of the illegal course into which we had been drawn, more through the force of circumstances than from any pre-conceived design. All the hope we had was, that another opportunity in the course of the voyage might offer for sending him out of the country safe from the hazards I have enumerated. It was a faint one, but not altogether without consolation.

It is from this time that my connection with this unhappy business more particularly drew me to the time of which I am now speaking. It had not been more concerned in it than others. But from some cause or other, the more daring of the American conspirators, who had resolved in their hearts to go all lengths in the awful path on which they had entered, should it be necessary for their safety so to do—these men, I say, selected me and some few other of the Canadians, as persons upon whom they could most rely in the event of their resorting to extremities. They took us into their confidence in a very marked manner, and the consequence was a degree of intima-

ty far greater than would have followed from the ordinary Masonic tie. We discussed the whole matter, in all its bearings, and the death of the offender was darkly and obscurely hinted at in our coturnal conversations. It did not, however, assume other than a shadowy shape, and the crime itself would have remained unperpetrated, had it not been that we had placed ourselves in a position where a father's weight was sufficient to turn the scale against the life of the victim of a mistaken view of our Masonic obligations. Circumstances, in themselves trivial, led to the death, rather than the continued confinement or banishment of Morgan, as I shall now proceed to show.

Morgan, as all the world knows, had been confined in the magazine of Fort Niagara. The keeper of the Fort was a Mason, and a man upon whom we could most confidently rely, as he had entered heart and soul into the plan of abduction, and was ready to go as far as the worst of us for the purpose of preventing Morgan's disclosures, or for punishing a traitor, as we all held Morgan to be. Had he been alone there, all would have gone as well as the most lenient of our number could have desired; but his wife was with him, and it was through her conduct that we felt ourselves compelled to silence him who could have borne testimony against us, had he managed to obtain his freedom. This woman came to the knowledge of the fact that some one was confined illegally in the fort, and she demanded to be made acquainted with the whole circumstances of the transaction in which we were engaged. Her husband not only refused to comply with her request, in the dread that it would lead to the discovery of the entire matter, and the arrest and severe punishment of all the parties to it; but he endeavored to enforce silence upon her. This, of course, she being a spirited woman, only redoubled things worse. Dispute followed dispute, and one quarrel trod fast upon the heels of another, until the wife finally left her husband, and returned for protection to the house of her father. To her father she communicated the cause of those domestic dissensions which had led to the separation from her husband. He was struck with her narrative, and determined, after considerable reflection, to see his son-in-law, and to demand an explanation of the mysterious circumstances, rather than to make a public affair of what, after all, might prove to be one of those difficult cases which occasionally occur in married life. He said nothing to his daughter, however, of his intended course of action, but proceeded to the fort, and saw his son-in-law. There was much composure in the manner of the latter when the subject was broached, and he endeavored to give such a coloring to his matrimonial difficulties as would, had he succeeded, have placed the inquirer on a wrong scent, but his very manner was sufficient to give the lie to the part he was attempting to perform in so skillful a way; and the old man probed him so deeply as to almost penetrate to the details of the whole business. Had he done so, how much better would it have been for poor Morgan! and still how much better would it have been for his murderers!

The result of the father-in-law's inquiries amounted to this, that some one was illegally confined in the fort, but who he was, or for what purpose imprisoned, he could not ascertain. He then told the keeper, that he would give him twenty-four hours in which to release

the man, and if within that time he should not be released, resort would be had to legal means to restore him to the enjoyment of freedom. It was his duty to have insisted upon his immediate liberation, and that duty would have probably been performed had not the keeper been so nearly connected with him, his wish being to prevent his relative from suffering the consequences of his conduct, provided he should at last act in accordance with the dictates of justice. I should have mentioned that the keeper's father-in-law was not a Mason, and therefore the keeper could not confide to him either the name of his prisoner or the cause of his incarceration.

As soon as his father-in-law had left him, the keeper proceeded to notify us of the nature of the interview he had with his relative. He plainly told us that something must be done immediately, and that if Morgan was not disposed of before the next morning, not only should we all be arrested and severely punished, but that there would be a great excitement raised against the order, and that it would fall before the torrent of public indignation, suffering more severely than it could have done had Morgan's book been published, and allowed to pass without question. It needed not that he should tell us this, for was self-evident to every man in the dark and agitated company. A long and serious consultation took place. Many plans were proposed, discussed and rejected, in their turn, having for their object the removal of our prisoner to some secure place of confinement, for it was difficult to settle upon a place less likely to be disturbed than that which had been originally selected. The fact had been selected, at the start, because it was supposed that it combined in a superior degree the leading essentials of a secret prison; yet this deeply contrived plan had been baffled by so simple and common-place a thing as the curiosity of a woman! What security could we have that any other prisoner would prove a better retainer of its secrets? Such security was not to be had, and we saw before us the prospect of continued danger, a constant dread of detection and punishment, to say nothing of the danger to our order, so long as Morgan should live. Our liberty, our property, our character, and the great institution in whose behalf we had originally undertaken to act, would all, for very many years, it was probable, be at the mercy of every woman or child who should chance to be in the vicinity of our victim's prison.

It was while we were in this state of doubt and uncertainty, regretting the past and trembling for the future, that one of our number rose to speak. He was a thoughtful, silent man, generally, but always ready to act when any thing was to be done, and had the reputation among us of being more deeply concerned in the business of kidnapping Morgan than any other of the conspirators. "Brethren," he said, in a firm voice, "there is no denying that our situation is a most critical one; but it is the characteristic of determined, resolute men, that they always rise superior to those difficulties which are fatal to the weak and vacillating. If we are firm, and do not allow ourselves to be deterred from pursuing the only course, that can lead to safety, all will yet be well with us. What have we to fear? It is that Morgan may recover his liberty, and bring down upon our heads the whole weight of the law, and put our order under the ban of public opinion, against which, no

institution, however strong, can maintain itself. How are those difficulties to be avoided? To me it seems clear that they can be avoided only by consigning Morgan to that confinement from which alone there is no possibility of escape—THAT OF THE GALEY! This may appear to some of you a dread alternative, but I have been prepared for it from the beginning, as the probable result of this man's seizure and imprisonment. Nor will there be any thing so decidedly unjust in our thus disposing of him. Has he not placed himself in the position of a traitor; and have not the laws of God and man, in all ages, condemned traitors to suffer in full the penalty? And what is the treachery which directs itself only against a country or king, in comparison with that which aims at the overthrow of a vast institution which is gathering into its fold men of every country, and binding all mankind into a common brotherhood? I say, that Morgan has incurred the penalty of death, and that to visit that penalty upon him will be an act of justice, and according to the principles that prevail among men in all forms of society. Our own safety, too, points to the same course; and, for one, I am ready to bear a full part in placing him in the only prison that can make us all safe, while at the same time it will be a just punishment of his treachery."

The words of a bold man, in times of doubt and trial, are always effectual. They were so in the present case, and the greater part of the company were carried away by the speech of the daring American. They assented at once to the force of his arguments, and avowed their readiness to aid him in any measure that he should deem proper under the circumstances. Some were silent, and neither approved nor condemned the sentiments that had been put forth; and from this position they were as deeply involved, and as guilty, as those who were most forward in their desire for the shedding of blood. Before we separated, the death of Morgan was fully resolved upon; and it was agreed to meet on the evening of that day, and fix upon the mode of execution.

In the evening we all met. Several plans for putting our prisoner to death were proposed; but that which was finally adopted came from the same man who had been so successful in convincing us that we should proceed to extremities. We were eight in number, and it was determined that three of us should be selected by lot to perform the part of executioners. Eight pieces of paper were procured, five of which were to remain blank, while the letter "D" was written on the other. These pieces of paper were placed in a large box, from which each man was to draw one at the same moment. After drawing, we were all to separate, without looking at the paper that each held in his hand. So soon as we had arrived at certain distances from the place of rendezvous, the tickets were to be examined, and those who held blanks were to return instantly to their homes; and those three who should hold the marked tickets were to proceed to the Fort at midnight, and there put Morgan to death, in such a manner as should seem to themselves most fitting. The tickets were placed in the box, and drawn simultaneously, and we all left the place, in different directions, without looking at our papers. The proceeding was so rapid that I had no time for reflection until I found myself in the open air, and walking fast to a point at which I thought it would be safe for to examine my ticket; and even then I did not

think so much of the atrocious nature of the crime in which I was engaged, as of the chances that there were of my having drawn a blank, which would indeed have been a prize to me. After walking a mile or thereabouts, and seeing that no one was near, I halted, and examined my ticket, which I had kept within my clenched hand. I started back with horror, as, by the dim light, I was enabled to trace the fatal letter, distinctly drawn on the white ground! My first thought was to turn and fly; but where should I fly to? Would not my comrades suspect the cause of my absence, and would they not, from regard to their own safety, deem it necessary to treat me as they were about to treat Morgan? Besides, was I not bound in honor—aye, and my oath, too—to go onward in the enterprise, horrible and unchristian as it was, and fearful as might be its consequences? I had offered no remonstrance against the plan for the making away with Morgan, but had gone on, step by step, with the other conspirators; and was I not, therefore, bound in honor to continue in the same fearful path until the end? Strange as it may appear, and so singularly is the mind of man constituted, the sensation that I most deeply experienced at that awful moment, was one of shame, that I should have thought of evading the dread task that I had been selected by fortune to perform. All idea of its criminality was absorbed in this, and I resolved to go through with the enterprise with a bold heart and a steady hand.

As the hour for the meeting of the three approached I proceeded toward the Fort, not without a lingering hope that the two who were to be associated with me as executioners, would be less punctilious as myself, and that they would fall altogether of keeping their rendezvous. But this hope soon left me, for as I arrived near the Fort, I was joined by two of those from whom I had so recently separated, and then it was that we ascertained who had drawn the death-tickets. Both these men were Americans, and neither of them, I am certain, had less desire to take any part in the affair than myself. However, there was now no show of reluctance, all of us acting as if we had made up our minds to the performance of a terrible task, from which there was no retreat. Immediate arrangements were made to carry out the sentence, if such it can be called, that had been passed upon the prisoner. My comrades led to procure a boat, one of them knowing where it was easy to find it, it having been agreed upon that Morgan should be sunk in the Niagara, in the hope that he and our crime alike would thus be buried beneath the waves. My part was to proceed to the magazine and announce to Morgan his fate, to prepare him, so far as I could, to meet it.

When my partners in crime had left, I passed to the magazine. On entering, I found Morgan asleep, and for a few moments I stood and regarded him by the light of the lantern that I had brought with me. He was pale and haggard, and looked like an old man, though in reality he was not much past the prime of existence. Nevertheless, he slept quietly, and my entrance did not appear to have disturbed him. I gently awoke him, and he started wildly up, and gazed upon me. I was a stranger to him, and he hurriedly demanded my business. "William Morgan," I replied, "I come to you on a sad duty—it is to prepare you for your last hour on earth. The great crime of

which you have been guilty, has been fully considered by those against whom it has been committed; and they, possessed both of the right and power to act, have resolved that you must die. It is now past midnight, and before the earliest dawn shall have appeared, you must be no longer on earth. I leave you to prepare for the great change you are to undergo." Thus saying, I placed the lantern on the floor, and was in the act of leaving the magazine, for the purpose of stationing myself at the entrance, when Morgan loudly called me back, and poured out a number of questions. He demanded by what authority we had condemned him? who had been his judge? were they Americans or foreigners? how was he to die? and many other questions of the like character. I told him I had not come there to answer questions, but to notify him of his sentence, from which there was no appeal, or possibility of escape. I added, that I had heard he had been a soldier, that I had been one myself, and that I hoped he would meet his end as became a man who had borne arms. He took no notice of this, but commenced wringing his hands and talking of his wife and children, the recollection of whom in that awful hour terribly affected him. His wife, he said, was young and inexperienced, and his children were but infants; what would become of them were he, the husband and father, cut off; and they even ignorant of his fate? I endeavored to console him on this point, by assuring him that the fraternity, of which he had been an unworthy member, and which he had sought to ruin, had already provided for his family, and that they would not be permitted to want any thing. He then commenced a ranting diatribe, and begged to know if there was no avoiding his fate, promising to give up all his papers, to go to any part of the world we might send him, and, therefore, seeking to have no communication with America, and living a different life from that he had formerly pursued—by which I understood that he would maintain his Masonic obligations. Just as I was about to reply to him, my comrades came to the door of the magazine, which they opened, and beckoned me to come to them, which I did. They had informed me that they had procured a boat and a number of heavy weights, and that every thing was ready on their part, and demanded to know if Morgan himself was prepared. Before I could answer, Morgan commenced shouting, as if in the hope of obtaining assistance. "By God!" said one of our number, "that must be stopped, or we may yet all be detected; Morgan shall stop at the magazine, followed by myself alone—striding up to Morgan, he bade him cease that useless alarm, which could avail him nothing, for that die he must if we had to kill him where he stood. As if covered by the fierceness of this demonstration, Morgan still stopped shouting, and again began remonstrating against our conduct, which he declared to be wholly unjustifiable, even if he had violated his Masonic obligations, for Masons had no right to put men to death. He was again to be heard, when he swore, and that he should prepare himself for death, otherwise he would have to die without making his peace. From this moment, and as if his nature revolted against the oppression of which he was the object, he began shouting, and disclaimed to make further appeal for mercy for himself; but the feelings of the husband and the father were still strong within him, and he bunched himself so far as to plead for the safety of his family. He begged that some permanent provision might be made for them, and above all things, implored us to communicate his fate to his wife.

(To be continued next week.)

The Sabbath School.

THROUGH the first Sabbath school on record was established by Bro. Conrad Bels...

S. Z. SHARR

Our Thoughts.

IMMEDIATELY after reading in a late number of the BRETHERN at WORK the account of an applicant for baptism requiring that one of the qualifications which the administrator should have...

ALREADY many of the Deacons are recognizing these facts and settling in the State. What seemed most wonderful to us was the fact that some of the people complained of hard times...

more fertile fields of Illinois and Iowa and the most fertile fields of Kansas, we came West with the intention of seeing the country...

Report of Contributions to Church Extension Union, from April 4th to June 30th, 1878.

Table with 2 columns: Name and Amount. Includes entries for S. T. Zosmeran, Eagle Creek church, \$828.40; A. Fryck, E. Conemaugh church, 1.00; M. H. Galt, Johnston, Pa., 1.00; etc.

Table with 2 columns: Name and Amount. Includes entries for J. Lichtig, Elk Creek, Pa., 11.11; H. Sandrock, Elk Creek, Pa., 5.50; M. H. Keis, Johnston, Pa., 5.50; J. Teeter, 2.00; A. Fryck, .70; etc.

Total, \$323.65.

SISTERS.

Table with 2 columns: Name and Amount. Includes entries for Mrs. Berkeley, E. Conemaugh, Pa., 88.20; M. Crismon, Johnston, Pa., 2.25; H. Galt, Johnston, Pa., 1.00; etc.

Total brethren and sisters, \$825.47.

Previously reported, \$428.34.

Total, December 4th, 1877 to June 30th, 1878, \$1,253.81.

Disbursements to 8th June, 1878, \$106.93.

Leaving balance in my hands to abide, \$1,146.88.

Respectfully, JOHN D. LEVINGS, Treasurer.

P. S.—In addition to the above, the Secretary has a note for \$183.00, laid given for the cause, and to be good.

From Goshen, Indiana.

Dear Brethren,—

ONCE writing my last I was called to witness the last parting scene of several members; the first a sister who followed her three children, leaving her husband lonely, (name forgotten)...

Dear Brethren,—

ON the 26th of June, four of our members started for Gettysburg, Ohio, 13 miles from our residence. My Brother Joseph Ashenbrenner, myself, and two young men arrived there in the afternoon of the 26th, held five meetings there. Although it was the first time the Brethren ever held meetings there we had very good hearing at each meeting...

ber, and express their doubt about his ability to minister well, even though he gave good hearing and that there about ten thousand dollars of his time and money. Many could not neglect their work and go a short distance to meetings as they were too tired on Sunday, but there was no excuse for the men who were there, for they had no work, but he must go and labor hard on Sunday while others can not. When the minister meets with some accident and becomes involved pecuniarily, how many will come and give him a lift? How many will be led to false reports against him and even help to circulate them, although these same members promised to live according to the words of Christ who said 'Whosoever you would that man should do unto you do ye even so to them that do so unto you.' Does it look consistent for Christians to bring charges against those over-burdened with care when we ourselves do not walk according to the word? Why not rather pick the beam first out of your own eyes before picking the mote in a brother's eye? One of the worst practices I know is today the injection in Knitt. Is, which we all profess to observe. None cases out of every ten could be settled without coming to the church if all the members would strictly observe what the Lord's truth, and I think how many hearts are made hard by the influence of such a false and wholly untrue instructions, especially to those that are deprived of hearing preaching. Likely some of your readers would love to hear from Southern Kansas. The Brethren here are looking forward to the time when we can meet more around the Lord's table which will be if nothing prevents us, in October. The day is not yet determined. Last Sunday we had the pleasure of witnessing the baptism of twelve persons, and the first of them were Others also are examining the Word, and are good for the Brethren to become a strong church here, that sons begin to get money. We heard the news last yesterday, that the Deacons will take Roy Valley yet. We long for the day when Roy Valley may be made ring with the sound of the Gospel from door to door; and not only this Valley, but the State of Kansas. L. E. FRECKETT.

From Winfield, Kansas.

Dear Brethren,—

A Sister has no meeting to go to, to-day, and you do not make yourself visit to our house, we consented especially by reading the word of truth, and thinking how many hearts are made hard by the influence of such a false and wholly untrue instructions, especially to those that are deprived of hearing preaching. Likely some of your readers would love to hear from Southern Kansas. The Brethren here are looking forward to the time when we can meet more around the Lord's table which will be if nothing prevents us, in October. The day is not yet determined. Last Sunday we had the pleasure of witnessing the baptism of twelve persons, and the first of them were Others also are examining the Word, and are good for the Brethren to become a strong church here, that sons begin to get money. We heard the news last yesterday, that the Deacons will take Roy Valley yet. We long for the day when Roy Valley may be made ring with the sound of the Gospel from door to door; and not only this Valley, but the State of Kansas. L. E. FRECKETT.

DANISH MISSION FUND.

Table with 2 columns: Name and Amount. Includes entries for Bear Creek church, \$14.29; A brother in Ohio, 1.00; Upper Colerus church, 10.45; Noah Horn, Ohio, 2.00; Elder David Shilshager, 1.00; Julia Tetter, 1.00.

Lenox, Ill., July 25th, 1878.

(P. C., please copy.)

From Salem, Oregon.

Dear Brethren,—

ON the 26th of June, four of our members started for Gettysburg, Ohio, 13 miles from our residence. My Brother Joseph Ashenbrenner, myself, and two young men arrived there in the afternoon of the 26th, held five meetings there. Although it was the first time the Brethren ever held meetings there we had very good hearing at each meeting...

CORRESPONDENCE.

Travels In The West.

FROM the hills and noles of New York, to the mountains and foot hills of Ohio, through the some old fields of Florida,

to be true and faithful followers of Christ. Men are present at our feasts and in us, were Bro. A. H. Baltimore and Bro. Daniel Leody of Albany, Linn Co., Oregon; had about 50 communicants. DAVID BROWN.

GLEANINGS.

From Edna Mills, Ind.—We went to West Lebanon, Ind., on the 15th of this month. Had three meetings and have most precious souls who are added to the church by baptism. May the Lord bless them, and the little band of members be to a light in the world, in my prayer. J. W. MATSON.

From Silver Lake, Ind.—I will try to tell you about the death of Nellie. She died on the 13th of this month. Her death was a great loss to the church and started off from home and went to spend the Sabbath as best he could. He played with some of his school-mates till about five o'clock, when he started home alone, going along the woods by the school-house and in the woods and then caught hold of the log to pull it up to him. It caught on the log and shot him in the bowels. He fell till Monday night about midnight and a terrible pain came over him.

It was a sad sight to see him suffer, but he bore his pains patiently and was unable till the last. Now my dear young readers, take warning from little Nellie, and do not go out hunting for the Sabbath day. You had better go to church the Sabbath day. But little Nellie's parents did not teach him to go to church, nor did they go themselves. I think it is the duty of all parents to go to church, and take their children along; and to get them used to their children at home to go to the right old habits.

BETIE LAMON.

From Dunkirk, O.—There is continued joy in the camp, which elicits praise from the saints of God. Two more additions to the church since our last meeting, several in the city since the beginning of the present year. We still have the good work he received and go on every day. S. T. BOWMAN.

From Peabody, Kansas.—Again our little congregation has been made glad by the uniting with us of two more precious ones by baptism—J. H. Longfield and wife. Bro. Longfield is 48 years of age, a member of the church for 27 years, and an ordained fellow-worker among them 21 years. He is a man of less discrimination, sound judgment and a fine spirit. He leaves a host of warm friends behind, many of whom, it is thought, will soon follow him in uniting with us.

The weather here is fine; Spring grain all cut and nearly all stacked. Corn looks well. Fruit is abundant, and upon the whole we will be well pleased with our home in Kansas. Having lived here a little over ten months, we are getting to feel fast with it. These writings for information, will please enclose stamp.

G. W. THOMAS.

From Cowley Co., Kan.—As many of your readers desire a brief description of this part of the country, we will endeavor to do so to the best of our ability. We have a healthy country, good farms, and we are doing well. We have not all kinds of produce. The climate is good. Priches are so plenty, that we think they will hardly be worth anything. Our wheat harvest will commence the 30th of May. There would not be much to be made of it. As to everything in camp here now, land is worth from \$1.25 to \$2.00. Some have required, how much money would be required to live there. That all depends upon circumstances, for we now know some of our extra from 150 to 200 acres, that are now doing well. Timber is middling plenty and also good building rock. We have level in the West five miles, and like it better, especially in Kansas than any place we ever lived.

The small band of Brethren living here, numbers about 24, and we think, that this little church is in a healthy condition. Two speakers and two preachers are among us. Right here let me call the attention of the Brethren in the West. Thousands are fasting for the bread of life, and here we are. These things ought not so to be. Let us think of it, brethren. F. HOUZAR.

From Crescent Hill, Mo.—We have not found anything in the column of our Brethren by saying that there are nine members here without a minister. If any ministering brethren intend emigrating to the West, we would be glad to have these come and locate with us. We

have a good country here for all kinds of grain, wool, timber and coal are plenty. Small grain is good, and good prospects for a large crop of peaches. Apples are rather scarce; improved kinds are cheap. Before closing we cannot leave you to call upon you, so that you may see close to the fact that much good could be done here, if the Gospel was preached in its original purity. Come over and help us. G. W. FAXMIN.

From S. A. Sutter.—Your much esteemed paper makes its weekly visits with its usual lessons full of instruction. May the good Lord bless you for what you do, and keep you close to the line. We are anxiously awaiting the written debate. The church is in love and union, battling against sin and trying to consume sinners to repent.

ANNOUNCEMENTS.

Services of Love-feast, Baptist Meetings, etc., should be held, and written on paper separate from other notices.

LOVE-FEASTS.

Brethren Church, Gage Co., Neb., September 17th and 18th, commencing at 2 o'clock.

Sign Cross congregation, Sangamon Co., Ill., Oct. 1, 2 o'clock, at residence of Bro. G. W. BETHUNE, 414 Center, at residence of Bro. G. W. BETHUNE, Sept. 20th and 21st.

Paint Creek congregation, Hamilton Co., Kansas, October 1st, commencing at 2 o'clock.

Mineral Creek, Johnson Co., Mo., Tuesday, Oct. 1, Monroe Co., Ia., the 10th of August, at Peter Miller's, two miles south of Prairie station, commencing at Five o'clock.

Christians Church, Oct. first, starting in October, Whiteside, Mo., Sept. 27th.

Abbeville church, Kansas, August 24th. Meeting on the 24th at nine place.

Arrowhead, Sept. 10th and 11th, commencing at 2 o'clock, P. M.

Mallory congregation, Bond Co., Ill., Oct. 10th. Camp Creek congregation, Sept. 15.

Nine miles south of Tipton, Mo., August 27th and 28th.

Duttonwood congregation, Lyon Co., Kansas, Sept. 10th and 11th.

Bethel church, Finance Co., Neb., Sept. 14th and 15th.

Franklin church, four and a half miles North-West of Leon, DeWitt Co., Iowa, Oct. 1st.

White Rock congregation, Kansas, Sept. 24th.

Lower Park Creek church, Malheur Co., Ind., Oct. 1st.

Bro. W. L. Beetham in Fremont Co., Ia., has arranged a Love-feast-Aug. 31st, meeting to commence the 28th and continue over Sunday.

J. M. REEGLER.

Arrangements have been made to meet with the brethren in Henderson, Ky., Aug. 6th, and then to have a Love-feast on August 16th, if the Lord will. Those wishing to be general will meet in Henderson on the 6th, if notice is given to John P. Gish.

M. FORNEY.

The brethren of the Logan church, Logan Co., Ohio, expect to hold a Love-feast-Sept. 12th; commencing at 2 o'clock, P. M.

J. L. FRISZT.

The Brethren of the Peabody church intend holding their Love-feast the 3d and 4th of October at the residence of Bro. Henry Slesinger, three and a half miles North-West of Peabody, Marion Co., Kan., commencing at 2 o'clock, P. M. Ministers traveling West this Fall, will please make a note of this. Peabody is on the main line of the Galveston, Texas & Santa Fe R. R. G. W. THOMAS.

INTERESTING ITEMS.

Exercise Good for the Mind.

Most people suppose literary men have an easy time of it, and, as a consequence, neglect it. How we give an extra from a writer by William Cullen Bryant of New York, just a few days before his death. He was a man of great literary attainments and died at the advanced age of eighty-four years. An account of his number of life and literary may prove beneficial to others engaged in literary pursuits.

THE LETTER.

It falls out, at this time of the year, that very busy life is very in vogue, and it is not over a year earlier. Immediately with the usual life incommensurate of clothing, I begin a series of exercises, for the most part designed to expand the chest, and at the same time call into action the muscles of the body. These are performed with dumb-bells, the very lightest, covered with flannel, with a pole, a horizontal bar, and a light chair swung around my head. After a full hour, and sometimes more passed in this manner, I bathe from head

to foot. When at any place in the country, I sometimes shorten my exercises in the chamber, and, going out, occupy myself for half an hour or more in some work which requires brisk exertion. After my bath, I breakfast but not early. I sit down to my studies till I am called.

My breakfast is a simple one,—hominy and milk, or in place of hominy, brown bread or oat-meal, or wheaten grits, and in the season, baked sweet apples. Breakfast called. I do not decline any article of vegetable food, but animal food I never take at breakfast. Tea and coffee I never touch at any time. Sometimes I take a cup of chocolate which has no narcotic effect and agrees with me very well. At breakfast, I take my walk, either in its natural state, or freshly shaved.

After breakfast I occupy myself for a while with my studies, and then, when in town, I walk down to the office of the *Evening Post*, usually three miles distant, and after about three hours' work, always walking whatever be the weather, the way of the streets. In the country I am engaged in my literary tasks until a feeling of weariness drives me out into the open air, and I go upon my farm or into the fields, where I take my exercise, or go into some other work about them which they need, and then go back to my books. I do not often drive out, preferring to walk.

In the country I dine early, and it is only at that moment I take any food, and then, and then but a moderate quantity, making my dinner mostly of vegetables. At the meal which is called tea, I take only a little bread and butter, with fruit, if it be on the table. In town, where I dine later, I make but two meals a day,—breakfast, a considerable part of my diet. My drink is water, yet I sometimes, though rarely, take a glass of wine. I use a natural temperance man, finding myself rather confused than exhilarated by wine. I never mingle with tobacco, except to quarrel with its use.

Roads in Palestine.

ONE of the most unexpected things a thorough explorer finds in both Western and Eastern Palestine, is the number and high state of preservation of roads built during the Roman era. They were built on all the highlands, and were constructed so perfectly that in many sections they endure to-day, as well as if finished not long ago. Nor do they exhibit a better than Oriental art, for in the matter of engineering they are high examples of scientific achievement, and of the industry of one of the most difficult to carry a system of roadways over, and yet its obstacles were surmounted with the least possible expenditure of labor. Every route was carried on each side by lines of masonry, the height of the road was solid rock, the wear of chariot wheels in the course of time, made ruts, which remain to this day as plain and deep, as when the last car passed over, and which will remain forever as clear and permanent there.

Some of the most important roads were carried by the side of mountain or in channels, either by piece out of living rock. Other zig-zag and steps were resorted to in climbing steep slopes. Where the street was paved with solid rock, the wear of chariot wheels in the course of time, made ruts, which remain to this day as plain and deep, as when the last car passed over, and which will remain forever as clear and permanent there.

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Sensible Words about Dress.

ABRAHAM Good Woods, who has said numerous good things about beautiful dress, is the author of the following excellent paragraphs:

"I can only say, 'If your dress is to be light, let it be tight anywhere but over the region between the upper, fastened ribs and the hips. If its weight is to be great, let it hang from the solid frame-work of the shoulders, not from the skin covering the region where it is nothing to support it. If any part is to be overworked, let it be the extremities, and not this. For here lie the vital organs whose unimpeded action is essential to life,—the lungs, the heart, the liver, and the stomach. Thus, if you have the neck, the shoulders, the chest, and the hips, they are covered only with loose flesh and a few movable bones."

"But custom says, 'Let your dress be tight anywhere but over this region between the ribs and the hips. Loosen your clothing over the

loose-enslaved shoulders; from your hips to your feet having wide-floating draperies; but bind and pinch and tighten over the lower arcs of the lungs, over that throbbing heart, forcing the liver, and expanding the lungs. Fortunately there is nothing there, but to prevent you from squeezing yourself all you wish; and only by squeezing yourself there, can you be made beautiful in my eyes."

Opposing the Bible.

A FRIEND at Rome writes, that the high church dignitaries of the Pope have made much representations to the Pope respecting the wide distribution of the Bible in the country, especially among the poorer classes, that a decree has been issued, prohibiting the sale of every Bibles, and that the Pope has ordered that no person should be admitted to any Protestant missionary in Rome. The greater excommunication is also decreed against any Protestant religious publication, whether for sale or otherwise. These decrees, which are ordered to be made in every part of the church in Rome, are accompanied by an autograph letter from the Pope to King Alfonso, urging him, for the sake of the great Catholic country of which he is the ruler, to use all his influence in procuring the repeal and abolition of the anathemas for their expulsion and destruction of their establishments throughout the country.—*Christian Cyclops*.

A Lee-Mass electrician was experimenting with a telephone the other night, talking through 50 miles of wire, who he was surprised to hear laughter and festive sounds from many distant voices, and concluded there must be a hole in the wire, or some other cause. But his surprise was greatly increased when he learned that his fellow operator had been entirely alone during all of their conversation.—The most reasonable explanation of the phenomenon is that the wire must have gone near some place where a large number of people were assembled, and transmitted the sounds of their merriment to the sensitive telephone.

A little village in the neighborhood of Drauguigan France, has lately been the scene of a remarkable phenomenon, which has attracted the curious from all directions. An elliptical tract of ground, containing over ten thousand acres, has been found to be entirely enclosed by low noises, until it left an orifice over one hundred feet in depth with water at the bottom. Numerous trees and vines disappeared completely in the depth of the new lake. A similar depression or smaller scale occurred in the same vicinity a century ago, and both the phenomena are attributed to subterranean streams.—*Nature*.

Gen. Howard attacked the Indians at Brasley Hill, Oregon. The hostiles were about 400 strong. Howard surprised them three times and captured from 400 to 500 head of stock, together with provisions and ammunition. Fifteen were wounded. Two mortally. The war Department has received a dispatch from Gen. Dowell confirming this account of Gen. Howard's fight with the Indians.

It is hard to believe, but it is nevertheless a fact, that the number of suicides in this country published in the newspapers during the year ending July 15, was nearly 2,000, and the number of murders during the same period exceeded 1,500. Most of the suicides are attributed to mental derangement, and many to domestic troubles, and most of the murders are attributed to strong drink and jealousy.

A party of ten persons, Mr. W. Washington, a few days since found the body and skeleton of a man, about 200 miles away, and a heavy snow storm in progress. One had his ears frozen, and another two fingers frost-bitten; while at the foot of the mountain the weather was the warmest of the year so far.

A telegram from Sydney, New South Wales, dated July 1st, states that two trials of natives have arisen against the government on the island of New Caledonia and massacred 155 whites, including women and children. They have also captured two military stations.

W. U. R. R. TIME TABLE.

Day passenger train going west leaves Leavenworth at 12:00 P. M., and arrives in Kansas at 6:45 P. M.

Day passenger train going east leaves Leavenworth at 12:00 P. M., and arrives in Kansas at 6:45 P. M.

Day passenger train going west leaves Leavenworth at 12:10 P. M., and arrives in Kansas at 6:55 P. M.

Day passenger train going east leaves Leavenworth at 12:10 P. M., and arrives in Kansas at 6:55 P. M.

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THE BRETHREN WORK.

"Behold I Bring You Good Tidings of Great Joy, which shall be unto All People."—LUKE 2: 10.

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—70—

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MARY ANONITHET THE LORD.

"Thou shalt beget at Bethany,

And soon shalt come forth to the world.

A sinner, at which Martha wept.

And Lazarus was there.

She held within her hand,

To alkiss his feet, his feet her Lord.

She came behind him, behind him,

And at his feet did stand;

A love with costly ointment filled,

She held within her hand,

The box she broke, the ointment poured,

Even to the feet of her dear Lord.

She wiped those feet with her long hair,

She kissed them in her love;

The fragrance of the ointment spread

Through all the air above;

But what joyed James mourning said,

"Why has this woman troubled me?"

Professing that he would it had

Upon the poor been spent;

But Jesus kindly looked on her,

He knew her heart's intent;

"She has done a good thing with you,

And when you will, may kindness show."

But I, and being one, the deed

Of love hath none been to me brought.

For ever we may be brought;

Who'er this Gospel's light

Throughout the world, then this shall be

Who knows that she hath done to me

Who tells her by J. H. MOORE.

WHAT IT IS TO LIVE FOR GOD.

BY CHARLETT T. BOND.

LET the crucifixion laugh to scorn at the pomp of its wars and purity of religion, let the gaily and unthinking make a jest of its ordinances, let them suppose a life of righteousness, is a life of self-sacrifice; they know nothing of the quiet, tranquil peace that pervades the bosom of the followers of Jesus. They have first faith in the divine hand that is directing their way; they stand to the post of duty, no matter what may arise at this changeable life, fearless in time of danger, unmoved by the changing multitude; keeping themselves pure and unconfused to the world. Faithful and loyal in their love to God amid all the turmoil and strife of this passing existence, they stand erect in unshaken supported by truth, with hearts full of joy that they are counted worthy to suffer for the truth's sake. It earthly conflicts and streams of passion arise, they only grow more strength and beauty, and their faith becomes more firmly rooted, knowing the great and powerful hand that has given them strength to surmount past difficulties, is just as able to carry them through all that may arise in the future.

They can mingle with men in all the walks of life, and go on errands of mercy and love, and keep themselves unconfused from this wicked world. They can always be at the port of duty, showing the faithfulness and unbeliefing that there is something to trust and hope for; when every earthly life is reversed; they enjoy earthly hope is blasted. The wicked may sneer at them when surrounded by affliction and good health, but the worst men will rejoice to see them come in to the dark hour of affliction, when the eye becomes dimmed with the near approach of death. The life of the righteous is full of joy and tranquil peace. They are drawn to every duty by love. They find in self-salvation a pleas-

ure. Even in this world of sickness and sorrow, they find much to admire and love. They are surrounded by their Father's works. They delight in the beauties and glories of creation, knowing they were placed here for their pleasure, and feeling it would be ingratitude, not to accept of all these gifts with love and thankful hearts. We imagine that there are many things necessary to make us happy here, but the things most needed, to make this earth a pleasant dwelling-place for man, is righteousness.

Let every one make it his great aim to gain the righteousness of Jesus Christ, and he need not be troubled about anything else. "Seek ye first the kingdom of God and his righteousness, and the rest will be added unto you." God has said, he will withhold no good thing from them that walk uprightly. If we train our children to virtue and true piety, we need have an fear for their success in life. We should always keep before them, that the path of duty is the path of pleasure, and no true happiness can come from following the wicked. If these principles were strongly instilled into the minds of our children, parents would seldom be disappointed in their offspring, and instead of bringing sorrow and deep grief upon their parents in their old age, they would be a crown of glory in their declining years.

We should all have carefully in mind, that to be wicked, is to be miserable and fearful. The wicked live when no man pursues, but to be righteous, is to be strong and happy, fearless and confident, loving and true, compassionate and sympathetic. The righteous has nothing to fear so long as he is true to his principles, honors whom he serves. He knows his principles are sure and steadfast, and that he has all power in heaven and on earth, and though the earth may totter in its orbit, the hills and valleys may all come together, the sun may be deluged, the moon refuse to shine, all nature may become a mixture of confusion,—yet will the all-powerful God of glory preserve his own. The Creator of the universe has sufficient wisdom and power to arrange everything to suit his purpose, and his true servants are the special objects of his care and he will never forget or forsake them.

What a sacrifice the man makes, who lives for this world alone. He loses all of the true joys of life here, and all prospect of life beyond the tomb. Why will they neglect a matter of so much importance for a few fleeting pleasures? All promise of reward are to the faithful, and all dreadful punishment are threatened to the wicked and disobedient. When we look at ourselves standing constantly on the very brink of eternity, can it be that we will still hold back and live for this world alone? While righteousness is offered as such easy terms, let us at once determine, if we have never tried to live righteously, to begin now, to try every moment; for to grow in it is not ours. Ere another day comes we may have finished all that we are capable of doing in this life. Yes, I may let as begin now, and though it be the eleventh hour, we will be accepted and receive our reward. And if some of us have made the start, and are not as faithful in every duty as we should be, let us determine now, that we will become more right up to every duty, neglecting none, no matter how small it is; the small duties are the duties that require the most attention. There are few of us that sin at a righteous life, that would be guilty of a sin of any magnitude at first; but if we begin to neglect some matters that we think are small in themselves, we will soon forget that they are small at all, and larger ones will soon result.

Now let us begin to improve our time and do all we can; for our time cannot be long at best, and it will be shorter than any of us think, and would it not be terrible at the last day. Though we cannot plodding our works of righteousness, now as we imagine how you would feel bearing

the words, "Depart from me, I never knew you." Let us not be so foolish. Let us live for God, and the world can pass along as it always has, it is moved by the mighty power of God. He created us and placed us here to serve him, not to enslave ourselves with worldly follies, but to serve and obey him, and if we do not fill the purpose we were created for, life will be a failure, and eternally lost.

ARE WE SAVED BY FAITH, BAPTISM, WORKS, OR GRACE?

BY F. M. WATSON.

"For in whom are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast." Eph. 2: 8.

"Even so faith, of it hath not works, is dead, being alone. But all that work, to obtain man, faith without works is dead. For by the body without the spirit is dead. For as the body without the spirit is dead; James 2: 20.

PAUL, referring to Noah and the ark, in which eight souls were saved, says: "The like figure whereunto even baptism doth also save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." 1 Peter 3: 21. In the above quotations, Paul says, "That we are saved by grace through faith, which worketh by love, and by good works, and not by faith;" and Peter declares, "That we are saved by baptism." Here we have an apparent contradiction existing between the apostles, yet we shall soon see upon a clear investigation, that they are in complete harmony, one with the other. It takes a union of the three viz, faith, repentance and baptism, to save us. If any of these are wanting we are lost, and the requirements of the plan of salvation here are not complied with.

1. Faith must precede either of the other two essentials of salvation; without we can do nothing, it underlies the very groundwork of God's kingdom, and the entire plan of salvation; being the strong pillar upon which Christian character is built. Paul says, in Rom. 1: 17, "For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith." Again, James says, in Mark 16: 16, "He that believeth and is baptized shall be saved; and he that believeth not shall be damned;" herein we plainly see, that we must first have faith to believe, and then will our works follow with baptism, harmonizing with Paul, James, and Peter; moreover sin may have true faith unless works accompany it. But assuredly not, for to be more emphatic and unequivocal, we say, "Without faith, no works is no faith, for works" meet unto repentance, "follow and go with faith as surely as night follows day, and light goes with the sun. The faith that Paul means is inseparably linked with good works.

Abraham showed his faith by his works, and his works were the natural outgrowth of his faith; when he was commanded, "To go out into a place which he should afterwards receive for an inheritance, obeyed; and he went not knowing whither he went." Had Abraham said, "Lord, I have faith," and yet refuse to obey, would he have received an inheritance? "Without faith it is impossible to please God, for he that cometh to God, must believe that he is a rewarder of them that diligently seek him." Heb. 11: 6. But mere faith is not sufficient.

Hebrews 2: 18, "Thus believeth that there is one God, who believeth the Jewish history and tremble." Who, whenever possesses genuine faith, will also follow the example of Him, in whom he has faith, and by whom life eternal is given to them that truly believe. Paul was commanded by the Lord Jesus "to arise and go into the city and it should be told him what he must do, whereupon he showed his faith by his works in obeying his Lord's commands and was baptized, washing away his sin;" Acts

22: 16, the remission of whose sin only took place after he acted upon his faith, 2: 6, "showed forth your faith." Christ says, "I am the door; by me, if any man will enter in, he shall be saved, and shall go in and out, and find pasture." John 10: 9. He is our example by which we must come into the church, and being the door all must go through the door, and enter in by that door; for he said, "I am the way, the truth and the life; no man cometh unto the Father, but by me." John 14: 6. Again, Paul says, in Rom. 10: 13, "For not the hearers of the word only shall be justified, but the doers of the law shall be justified." Ephesians 2: 10, he further declares the following: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them;" and teaching on baptism he gives expression to the following: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12.

How perfectly Paul here agrees with Peter, who says, "The like figure whereunto even baptism doth now save us." And again, how they accord with James, who declares in his epistle 2: 24, "Ye then know how that by works a man is justified, not by faith only." Noah, who says, "God is just in regard to baptism, exalts his works in the building of the ark, and was saved by his works, without which he would have eternally perished. In the very act of baptism, veritable faith and show forth our works.

Then in conclusion to sum up, we are saved by grace through faith; (that is a living and working faith;) and that not of ourselves; it is the gift of God." "Not of works, lest any man should boast."—Paul. You see, then that by works a man is justified, and not by faith only." James. And finally Peter, "The like figure whereunto even baptism doth also save us." Faith, repentance and baptism, bring us into the church (and as our works also) after which works must continue and do in all, who have a living and true faith. "A tree is known by its fruits." But after we have observed all the above conditions of salvation, faith, repentance, baptism and even works, then are we only saved by the grace of God, for in us dwelleth no good thing, and do not merit our own works, his gracious favor.

A SCENE FROM LIFE.

THE young man entered the bar-room of a village tavern, and called for a drink. "No," said the landlord; "you have had your terms over, and I cannot sell you any more." He stepped aside to make room for a couple of young men who had just entered, and the landlord looked upon them very politely. The other had stood by silently and sullen, and when they finished, he walked up to the landlord and thus addressed him: "Six years ago at their age, I stood here with your boys; you are now—I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You remember it. In this room I formed the habit that has been my ruin. Now sell me a few glasses more, and your work will be done. I shall soon be out of the way; I will never be here more. But they can be saved, and they addressed him: "Sell it to me, but let me see, and the world will be kind to me, but for heaven's sake sell no more to them." The landlord listened, pale and trembling. Sitting down his deceiver, he exclaimed, "God help me, this is the last drop I will ever sell to any one!" And he kept his word.

Can we ever cease to remember Jesus, who gave himself for us? Surely not, when he died to save us? We the child of sinners?—E. R. SMITH.

HOME AND FRIENDS.

All these a power to make each hour

An event or heaven designed it,
Nor need we roam to bring it home,
Though few there is that find it.

We seek too high for things close by,
And lose what nature sends us;
For life hath here no friends so dear
As home and friends around us.

We'll destroy the present joy—
For future hours, and praise them,
While flowers as sweet bloom on our first,
If we'll but stop, to rise no more;
For things afar, still conquer us,
When earth's bright bliss will both bound us,
But soon we're taught the earth hath nought
Like home and friends around us.

The friends that speed in time of need,
When hope's lost rest is shaken,
So show us all that, let us what will,
We are not quite forsaken.

Though all were bright, 't is but the light
From midnight's gloom we earned us;
I would spare the bliss of earth was this:
Our home and friends around us.

Selected by MARIK E. HINES.

CONFESSION OF THE MURDER
OF WILLIAM MORGAN.

(Continued from last week.)

HE requested that one of us would write a letter to his wife, making her acquainted with the facts concerning his death, in order that her mind might be relieved from the horrors of uncertainty. As we saw no harm in making this promise, which, of course, we had no idea of keeping, we pledged ourselves to comply with his request, and assured him that his family should not be permitted to suffer from poverty. We then told him that we would leave him alone for half an hour, at the end of which time we should expect to find him prepared to meet his inevitable fate. He merely bowed by way of reply.

Retiring from the room, we stationed ourselves near the door, and endeavored to prevent reflection by conversation carried on in a low tone. But it was in vain, every effort was a failure; and at last, a gloomy silence fell over us, which none ventured to disturb. How Morgan passed his time, I cannot say. Everything was quiet as the tomb within. As he was chained and handcuffed, he could not move without our hearing him, and not the faintest sound fell upon our ears, which were so painfully open to everything, that I verily believe the falling of a leaf in our midst would have caused us to start with terror. Most probably he indulged in that rapid reflection which is always caused by the certainty of the fast approach of death; and his whole life, with its mingled pleasures of good and ill, passed before his fevered vision. Perhaps he prayed, not only for himself, but for his murderers. But I cannot dwell upon the subject, which, even at this distance of time, appalls the memory.

The time having expired, we entered the magazine, and found Morgan ready to receive us. He made no remonstrance, nor offered any resistance, his demeanor and acts being in all respects those of a man who has nerve himself boldly to meet a certain doom. We bound his hands behind him, and placed a gag in his mouth. One of our number marched a few yards in advance, and was followed by myself and the other associate, between whom walked Morgan. We each held one of his arms, above the elbow. A short time brought us to where the boat had been placed, and we all entered it, Morgan being placed in the bow, with myself alongside of him. My comrades took the oars, and the boat was rapidly forced out into the river. The night was pitch dark, and we could

scarcely see a yard before us, and therefore was the trip admirably adapted to our hidden purpose. Having arrived at a place sufficiently remote from the land, the rowers ceased from their labors, and my particular duty now commenced. In the bottom of the boat lay a number of heavy weights, all tied together by a strong cord, that had been carried through the ring of each weight, so that they formed one mass. From the center of the cord by which they were united, proceeded another cord, of equal strength, and several yards in length. This cord I took in my hand, and fastened it around the body of Morgan, just above his hips, using all my skill to make it fast, so that it would hold. Then, in a whisper, I laid the unhappy man to stand up, and after a momentary hesitation, he complied with my order. He stood close to the head of the boat, and there was just length enough of rope from his person to the weights to prevent any strain, while he was standing. I then requested one of my associates to assist me in lifting the weights from the bottom to the side of the boat, while the other stationed her from the stern. This was done, and as Morgan was standing with his back toward me, and apparently looking into the water, I approached him, and gave him a strong push with both my hands, which were placed in the middle of his back. He fell forward, carrying the weights with him, and the waters closed over the mass. We remained quiet for the space of two or three minutes, when my companions, without saying a word, resumed their places, and rowed the boat to the place from which they had taken it. We then jumped ashore, and exchanging pressures of the hand, separated without a word.

I made my way home with all dispatch, trembling at every sound, and dreading at each moment that I should meet some one who might recognize me, notwithstanding the blackness of darkness in which the earth was enshrouded. So great were my fears for my personal safety, that I did not reflect on the villainy in which I had been engaged, by which a fellow-creature had been deprived of life, and a family bereft of its protector. It was not until I had managed to reach my bedroom without falling in with any one, that reflection came; and from that hour must I date the commencement of those torments which have never since left me. I threw myself on my bed, but sleep would not visit me. I was in a state of nervous excitement, and began to experience the gaspings of the worm that never dies, and to feel the intensity of the fire that is never quenched. At the earliest dawn I arose, and went out, and wandered forth among the forests, tortured by remorse, and cursing the folly that had led me to immerse my hands in Morgan's blood. For some days I continued in the vicinity, but at last I determined to go into the States, for the purpose of getting away from the scene of my crime. I proceeded to that part of New York in which the antimasonic excitement originated, and was an apparently calm spectator of the evils that grew out of the intense and just indignation of a people stirred to their inmost souls by the occurrence of a mysterious crime, that had baffled the law, and whose perpetrators seemed to be as much above the reach of ordinary human power as were the members of the once terrible Secret Tribunal of Germany. I remained there for a considerable length of time, as if fascinated; and I not only attended

antimasonic meetings, but likewise many of the trials that grew out of the Morgan outrage.

The excited state of the public mind was in unison with my own feelings which could not at the dawn into a condition of calmness. No man in that part of the world was acquainted with the part I had played in the murder of Morgan, for it may be easily believed that I would not take any one into my confidence; and of those who had been concerned in the affair with me, either in consultation or action, none resided near to my then place of abode. Of my fellow-executioners, both had absented themselves from their homes within a very short space of time after that fatal night; nor have I any reason for supposing that either of them ever communicated the fact of my having been united with them in the deed of murder, to third parties. If it should be asked why I did not unburden my mind to brother masons, my reply is, that, in the first place, I thought I had no right to render them accessories to my crime, as by such confidence they would in a certain sense become; and when I saw masons, who for a long time had braved the storm, leaving and undermining the order, either from considerations of interested motives, it occurred to me that I should endanger my life by taking any step to so retain the dread secret in my bosom, my existence became to the last degree miserable, and my health so declined that I began to fear I should soon be called upon to render account to a greater power than that of any earthly tribunal, and from whose scrutiny no secret could be concealed. Though my life was a burden, I did not the less dread death, for I could not bring my mind to the belief that with the glare there comes annihilation and ceases accountability. I shunned society and passed all the hours that were at my command in solitude, change having come over my thoughts; and as at first I sought all public places, and crowds were my delight, now the forest was better to me than the street, and the presence of men my abhorrence. It seemed to me as if my secret were known to all men, and that for the reasons to them good, they allowed of the postponement of my certain punishment. I could not walk erect, nor obtain rest, nor find pleasure in any of those pursuits in which the innocent pass their hours of leisure; and I might have been addressed in the words of the greatest of poets,—

"—what ill that takes from thee
Thy comfort, pleasure, and thy golden sleep?
Why dost thou bend thine eyes upon the earth
And start as often when thou art asleep?
Why hast thou lost the fresh blood in thy cheek?
Oh! what portents are these?"

After remaining in Western New York between two and three years, it occurred to me that my change of scene might tend to relieve my mind from the weight that oppressed it, I proceeded to one of the new territories, where I resided for a considerable length of time, seeking refuge from thought and reflection in the hazards and discomforts of a frontier life. But it was all of no avail. Go where I would, or do what I would, it was impossible for me to throw off the consciousness of crime. If the mark of Cain was set upon me, the curse of the first murderer was on my soul. The blood stain was on my hands, and could not be washed out. The avenger of blood seemed ever on my track. The remonstrances of my victim fell upon my ear, at all times and in every place. I heard them in the calm and amid the

storm—they whispered to me among the grass of the prairies and through the leaves of the forest. Neither change of place nor pursuit brought me consolation or rest. It mattered not whether I was among crowds of men, or in the silence of some wood that never before had been penetrated by civilized man; the voice of the avenger was ever sounding in my ear, and giving me to know the truth of the declaration, that mischief shall hunt the violent man!

I wandered about the North-west for many years. Had fortune been my object, I should have succeeded in obtaining it, more than one opportunity for great worldly advancement having been placed within my reach, so if to tantalize me with the sight of things that afford to other men so much pleasure, but which could not be otherwise than worthless in my jaundiced vision. I could not abide long in one place, but felt constrained to wander up and down on the face of the earth, a restless spirit, to whom is denied the enjoyment of that rest men hold dear. There have been periods when I have thought of suicide, as the best means of escaping from myself; but from self-murder I have been impelled by that fear of something after death which "deth make cowards of us all." But it is impossible for any human power forever to continue the suffering that it has fallen to my lot to experience; and now many years after the perpetration of the crime that destroyed my peace, far from the land of my birth among strangers, and at the very outpost of civilization, I find death enveloping me in his cold embraces. Though I cannot otherwise than shiver at his touch, and dread what must follow from his triumph over me, my end will be to myself a release.

I have made this confession in the hope that good may flow from it, and to relieve my mind from a burden under which it has long been depressed. I have endeavored to be plain and simple in my narrative, and have not sought to harrow up the imagination of the reader. If I have not introduced the names of others into my account of an event that once was of consequence enough to excite a nation, it is because I have not wished to create prejudice against those who were connected with my associates, but who were not associated with their criminal proceedings. Whether my story will have any effect on the public mind, I know not; nor do I care. Now that years have elapsed since the abduction and murder of Morgan, people are capable of forming a righteous judgment respecting that great crime, and they no longer blindly involve the innocent in the condemnation with the guilty.

I have done. Reader, have charity on me, and remember that you have not been tempted as I was. Criminal as I am, I am also a heart-stricken penitent, and have been made to exist, as it were, on a gibbet of our own creation.

SYMPATHY OF JESUS.

BY T. S. ROSECRANES.

"Jesus wept." John 11: 35.

THE human heart solicits sympathy. When troubles arise and the trials are great, 'tis then we are more solicitous for aid than others. When poverty-stricken or in other adverse circumstances, when sickness or perchance death enters the threshold and seizes its victim and lays its visage low, it is then that true sympathy is an ailment to the heart and soul, cheering and strengthening as food is to the body. We cannot, there-

for, live to ourselves; we need mutual aid and if we do not get the proper aid and sympathy, we drop and die. To have a proper sympathy, and to exhibit it, therefore, in its proper sphere towards one another, this feeling must be natural. The affections must agree in adversity as well as in prosperity. In the prosperity of our neighbors or friends, we rejoice with them, and by this, they are prompted to greater achievements, and in adversity, each should feel his brother's care, and by this union of feeling and willingness to share his sorrow, the burden is made lighter. The sunshine of joy will shine in their sorrowful hearts and penetrate their dark veins and lighten their countenance with beams of love.

When friends are removed by death, what sorrow in the hearts of the survivors. When a fond father, a kind mother, a dear brother or a loving sister is removed from our tender caresses, how the heart yearns for sympathy. The friends are called in, the minister comes with a heart full of affection, we meet him at the door and as we enter the threshold together, how we recline upon his arm as he passes from one to the other of the household to mingle his sorrow with our sorrow. The neighbors arrive and we pass to the church to hear tender and consoling words from our beloved minister as he talks to us of heaven, and the best abode of the deceased, and cites us to our duty to prepare to follow. How our hearts swell with gratitude, with the cheering thought that they are moved with feelings of sympathy to appease our sorrow and calm our troubled brows. Sympathy from our dear friends affords joy and comfort. But how will this compare with the sympathy of Jesus? What joy to have such a friend. How beautiful the lines of Elder H. Bonar:

"What a friend we have in Jesus,
All our sins and griefs to bear!"

How the hearts of the two sisters must have died within them when their brother took sick and medical skill was huffed and they saw that he must die. They loved him with such tenderness and affection as sisters only can have, and knowing the all-healing power there was in their blessed Master, they sent for him saying, "Lord behold, he whom thou lovest is sick." Our brother is sick and medical aid has failed, oh come and speak the word and our brother shall live! But the Master lingered a few days until the dear brother died. Oh! what sorrow in Mary's heart. Dear Martha is grief-stricken, they stand arm in arm, their hearts beating in union with each other. How shall we support ourselves, our brother is gone and our delicate natures forbid hard labor, what shall we do? How they enlisted sympathy from others. Many of the Jews came to comfort them concerning their brother. They told them, perhaps that he would rise again in the resurrection at the last day, and that, in their minds, was the last view they would have of him. But their Lord appears, he approaches the scene with a heart full of sympathy, he comforts them. Mary appears almost heart-broken, and says, "Lord if thou hadst been here my brother had not died." Jesus greets in the spirit, "where have ye laid him." Weeping as they pass to the grave, the sisters point out the last resting-place of their brother. The mouth of the cave was closed with a stone. Dombing, they looked at Jesus as he commanded them to take the stone away. But in order to see the "glory of God" they removed

the stone, and their Master so willing to do good, cries with a loud voice, "Lazarus, come forth." He appears, and Jesus full of sympathy towards him, commands, "loose him and let him go." What joy to those sisters to see their brother that was dead, alive and at liberty again. The sympathy and power of Jesus in the raising of Lazarus and setting him at liberty again, is but exemplifying his sympathy and power towards the sinners, who are dead in trespasses and sins. And now with all the power of his Divinity and feelings of humanity, his heart yearns with tenderness towards fallen humanity. And unlike the law which always said, "go" be with a voice of angelic sweetness, whispers, "come," "come to me, all that labor and are heavy laden and I will give you rest."

Then why not come, if he who was upon earth exhibiting such sympathy, and tenderness, ascended up to heaven, carrying with him his feelings of humanity to his intercessory seat and there advocating before the Father in our behalf; will you sinner not listen to his voice?

Let me appeal to those laboring in the cause of my Master, will you show that earnestness in the salvation of the sinner, as did those two sisters? Will you roll the stone away from the sinner's heart? Will you roll the stone of rebellion; the stone of the pride of life and the lust of the eye; the stone of self-will and self-righteousness from the sinner's heart? Will you as did they, petition the Lord in their behalf that they might be called forth unto righteousness? May heaven assist you so to do. God is desirous of saving the whole human family. Jesus my Master has died for them and calls for them. The angels in heaven are interested in their salvation and are watching our movements, and they are sympathetic with us; their feelings are our feelings, they beat a union of hearts with us in the common cause of humanity. They weep with us in our disappointments and rejoice in our success, and when we are instrumental in turning sinners to God, they shout with joy the glorious news to their Father upon the throne, that sinners are coming home to heaven. Let us all awake to greater energy in the cause of Christ.

LOVE.

BY JOHN POLKES.

"Greater love hath no man this, that a man lay down his life for his friends." John 15: 13.

NO man can make a greater sacrifice for his best and dearest friend, and I think there are but very few in the world, but what would shrink from duty, if called upon to lay down their life to redeem even the best friend, much less for an enemy. If this be the case, we clearly see the contrast between a man's love, who would lay down his life for his friends, but can do no more. But Christ laid down his life not only for his friends, but for his enemies also. No wonder John said, "Behold what manner of love the Father bestows upon us, that we should be called the sons of God." 1 John 3: 1.

God's love is a peculiar love from ours, a greater love than any man can exhibit. I ask you kind reader, where is a father or mother who had an only son, if they were called upon to give him for a sacrifice to redeem a man that committed a crime, and made himself guilty of death? Could any of us consent that our son should die, to save the guilty one from his crime, if he was our best friend,

and we would be sure that the death of our son would save him, I ask you again, would you do it? I say not, but every one would say, let the sinner die for his crime, I will keep my innocent, only beloved son with me in my bosom. O what a contrast between the love of our heavenly Father and an earthly father. While we see the earthly father's love led him to give up his son to save his friends, our heavenly Father will hold not his only Son, but gave him to die for the sinner, to have the sinner reconciled unto himself, by the death of his Son, and that while we were enemies. Rom. 5: 10.

I have now contrasted the love of the Father; I will next ask, where is a son of an earthly father to be found, among all the sons on earth, who would consent to die to save the criminal from death, if his father would be willing and say, I give my son to die for you, to have you redeemed, yes, have you free. Would the son say to the father, "Father, thy will be done! I am willing to drink the bitter cup of death. I am willing to become a curse and offer up my life in the most painful and shameful way the wickedness of men can heap upon me. I bear it all, I die that the sinner may live." Ask yourselves ye sons, what would your answer be? Ah, you would all say, "Father I am not willing to suffer so much, to be so abused, and to be mocked, smitten and spit upon, and have gall put in my mouth, and in my great thirst and pain, nothing but vinegar to drink, when I am about to die. Father, I will not do it; I do not want you to give my life to save a sinner, and much less will I die for an enemy, to have him reconciled unto you." But Christ the Son of our heavenly Father, was willing to do all the above, for the sinner that he might live, *yea* that he may be reconciled to the Father, and all this Christ did by his death for us, while we were enemies.

Now let every one that reads this epistle, picture before his own mind, what manner of love it was that both the Father and Son bestowed upon us. When we look at the contrast I have drawn, and set before the reader, we can all grasp and appreciate, at least some of the greatness and the peculiarities of the love of God, above that of man. Oh the heights and depths of that love, who can fathom it!

Sinner, did you ever stop and think what God has done for you, how he loved you, and with what price he redeemed you. Do you know and realize that you are not your own, but that you are bought with a price, and have you ever thought that it was the sin of the world that brought all this bondage of corruption about? If not, O pause for a moment and look at the picture of the love of God set before you, in this article, and stop thinking. For it was sin that caused all these sufferings and death in Christ your Redeemer, and its *guilt* and *your* iniquities that separate between you and your God.

But to my brethren and sisters I say, thank God that he has reconciled us unto himself by the death of his Son, much more being reconciled, we shall be saved by his life. Let all live the life of Jesus, is my prayer.

FRIENDSHIP.

BY W. BABY.

ALTHOUGH it may be one of our chief desires here in this world, and we may wish for it with all our

zeal, yet true friendship is hardly ever realized here in this treacherous world. From experience it can be said, that true friendship is the sweetest tie which entwines human beings. In troubles it is like the calming breeze on the ocean waves, it is that which gives the troubled soul a taste of heavenly bliss.

The friend who consoles us in trouble, is never forgotten. He is the physician who allays the pain of sickness. But then how few of these friends we will find in this world, when all is well, will be so in reality. Bitter experience of the past tells us a very small number. Some have seen times, when a hundred faces would have been laughed at, could they only have had the friendship of a few, in whom to have full confidence, but oh, the bitter thought realized. Those few left, and they were given over entirely to the power of enemies. Often they experienced, that the very man or woman, brother or sister, in whom the deepest confidence was placed, would be the first traitor, so that the bitter expression would force itself: "Deceived again." Members professing Christianity should be free from all deception, who should work together for the common good; who in prosperity seem to be friends, let Satan enter the camp, and they will show their treacherous dispositions, where there should be love and union; prejudice and hatred will show itself in every form. Instead of working for the good of others, we will work for their destruction.

Paul would say, "If a man say, he loves God, and hates his brother he is a liar," yet this does not concern us. We claim to love our brethren, yet we can work against them as their bitter enemies, and all under the cover and name of friendship. No shame is there and can there be no end of deception? The members of the church, who cannot do justice to others, whose prejudices and jealousy will not allow to treat others as they deserve, who perhaps would rather see go to destruction the peace and prosperity of a whole church, than lay aside all malice, would rather be where there is nothing known of Christianity. Some have had lesson after lesson of what were the results of prejudice and jealousy, and they always are bad. And the Christian who is guided by these, and then must reap the bitter results, is certainly a lamentable object; for we are taught to be guided by a better light.

Cases have been seen where members of a church would do things, where it was evident, that nothing but prejudice against their fellow-members could have prompted them to do so, and then had to reap a bitter harvest, but of course it was all their own doing. Being admonished by friends, they would not listen. Yet after there is trouble here is the true child of God who will sit easy and unconcerned? Although our friends may turn traitors, although they are not what they ought to be, yet in return our friendship, our love as Christians should in return cover all their wrongs towards us, with the mantle of charity. I have seen, where anything was done out of spite, jealousy, or malice, the punishment would soon follow, even in this world, and that is enough, (God will allow us to do wrong, but he will also not withhold the penalty of reprobation. The brother or sister who will have to experience this woeful deception in what we expected to be friends, will and does feel the pain it causes,—day and night we may weep. God may pity us, and show his love to his children, do as at the same time slayer us, — O consistency thou art a jewel."

The Brethren at Work.

PUBLISHED WEEKLY.

M. H. MOORE, } EDITORS.
J. M. ESHELMAN, }

Box 3, B. Evans is fully authorized, by us as our sole and exclusive agent for the Brethren's Work, and will receive subscriptions for the most in our regular rates. All orders transmitted him for our care will be the same as if sent by ourselves.

THE BRETHREN'S WORK will be sent post-paid, to any address in the United States, Canada, or \$1.00 per annum. These regular rates are \$1.50, and will require no extra copy for postage. For all other countries, the rate will be \$2.00 for each additional year, which amount can be delivered from the time of the mailing of the issue. Single Copies and Registered Letters may be sent at our regular rates, and will be payable in advance. Subscriptions, and communications intended for the publisher, should be addressed to the Brethren's Work, for all business matters connected with the paper should be addressed.

MOORE & ESHELMAN,
LANSFORD, CURET Co., Ill.

LANSFORD, ILL. AUGUST 1, 1878.

BROTHER J. S. Mohler says: "The *Brethren's Work* tracts are here. Have examined them, and am highly pleased with the manner in which they are printed."

Those who cannot procure paper money in small change can send stamps; we can make use of all you send disposed to send, though we prefer the money.

BROTHER STEEN wishes a complete set of the *Brethren's Work* containing his series of articles on Baptism. Who will send them to him? They should be sent to this office.

BROTHER D. B. MONTGOMERY says: "Many thanks to you for a copy of the new edition of the *Perfect Plan of Salvation*. I regard it as a capital tract—the tract to circulate. Send me one soon."

BROTHER D. B. GIBSON, of Perrin, Mo., expects to be in Fulton Co., Ill., to commence preaching early in September, at which time has address will be Farmington, Ill., in care of Eld. David Noyes.

Will not some of our subscribers who have not yet paid their subscriptions give us their early attention? We will soon need some money, and this will come quite in place at this time. Hope this may be attended to at once.

In answer to an inquiry regarding the *Practical Evangelist*, which was published in No. 25 of the present volume, we will say, try the *whole* of it, and see if that will not be the case. When printed, we will swallow the living Jesus; it of course had a soul in it, and when the soul was taken away, it was the same as when first made.

Dr. Peabody, of Harvard University, has written on the head when he wrote, "In these days Christianity is not so wide and the being of a God ignored in the name and in the belief of *theoreticians*, which, if destined to live, are on trial for their lives, and are not so likely to follow the long line of their predecessors into an unwarmed oblivion."

The article giving an account of the abduction and murder of William Morgan is copied from a pamphlet published by the United Brethren Publishing House, Dayton, Ohio. It is read with intense interest, and no doubt will deter some from entering the Masonic order. This article, published by us, will do good, though it is heart-rending.

BROTHER LEMUEL HILKEY called on us last week. He has been preaching in Iowa for several weeks and has returned to make arrangements to move to Jewell Co., Kan. From this point he intends to prospect with a view of locating a colony of Brethren somewhere in the Solomon Valley, Kansas. Brethren wishing to connect with him will be glad to hear him. He preaches at Shannon, Mo. Do not forget the customary stamp for reply.

On the account of writing on several committees, Bro. Enock Eby cannot, at present, spare the time to do any missionary work in Central Illinois, and therefore Bro. Joseph C. Lehman takes his place in the field, expecting to commence meeting at New Bedford, Bureau Co., August 10th. There is not some brother ready to spend a few weeks there as soon as Bro. Lemuel closes his labors? The field ought not to be neglected, for the work has been too well done to let perish.

There wants of infant churches in isolated places should be carefully looked after by other and well-to-do congregations. Small congrega-

tions sometimes have a hard struggle of it, and unless assisted, frequently perish, or become too weak to face the well-disciplined forces of the enemy. Weak congregations, the small churches, need much help, and it does not do more to send them than to send them. It does not hurt the ninety and nine to be left alone occasionally while you go in search of the lost sheep, in order that it might be self-proclaimed to congregation to do without preaching some and then in another that the well-congregations may be supplied with the herd of 100.

On another page will be found an article from Bro. J. S. Mohler, where he differs from us regarding our view of Matt. 9:13-17. It is expected that our readers will give his article a careful reading. When answering queries we give the best we have, and if our readers have anything better we want it, and if so, we will give it a place in our columns, but will not admit of controversy. Brethren can express different views on the same subject without running into contention, and thus give our readers much light on the meaning of Scripture. If you have a view of a Scripture different from ours, do not reply to what we have written, but simply give your views in a plain and short manner. Something of this kind will be both profitable and edifying.

BROTHER S. S. SHARP, of whose mention was made last week, has been holding meetings for the Brethren at Dalestown, ten miles South of here. The congregations were good and the interest excellent. One sermon in Lansford, to a crowded house. A synopsis of his sermon will be found on another page. He is traveling and soliciting for the school at Ashland, and we are glad to learn, in meeting with good success. It is proposed to place the institution on a good site in Ashland, and then conduct it in harmony with the faith and practice of the brotherhood, and thereby adapt it to the wants of our people. We have made arrangements with Bro. Sharp to keep in posted on the progress of the work. This will be interesting to our readers.

ANTIQUITY OF THE NEW TESTAMENT.

WE are in receipt of a spicy little pamphlet, entitled *Early Bible-Books*, written and published by H. H. Hays, Boston, Mass., in regard to the antiquity of the Bible. The New Testament, published some time ago in the *Boston Evangelist*, one of the rank and file papers of America. The little pamphlet, the price of which is ten cents, is worth reading, and contains a few good points, though very Wittigly put.

From the last pages of the pamphlet we quote the following, which our readers will do well to read and ponder. It is written by one of the great anti-Infels, who claim that the New Testament did not authentically exist prior to the Council of Nice, A. D. 325:

"The early Christians read, and believed, and quoted the same books that we read, and believe, and quote, and in the same way that we believe and quote them; and they did this hundreds of years before councils ever meddled with the subject. Polycarp who was martyred A. D. 120 or 130, or having served Christ eighty-two years, and who died during some thirty of his long Christian life contemporary with the apostle John, quotes in his epistles forty-four passages from our New Testament. Justin Martyr who wrote about A. D. 140, some forty years after John's decease, quotes again and again, in the very same words which we now read in the New Testament. And in the writings of Irenaeus, A. D. 175, Clement, A. D. 194, Tertullian, A. D. 200, and Origen, A. D. 250, there are to be found thousands on thousands of quotations from the New Testament Scriptures, including every book we now receive. Dr. A. Keith in the sixth chapter of his 'Demonstration of the Truth of the Christian Religion,' records the number of quotations from the New Testament in the works of these writers which are yet extant. He specifies 767 passages quoted by Irenaeus, from every book but the Revelation; 1,000 by Clement, 385 passages, from every book except James, second and third John, and Jude; from Tertullian, 1802 quotations, or, if repetitions are included, more than 3,000, from every book in the New Testament except James, the third of John, the second of Peter, and Jude; more than 1,000 from Origen, further a still greater number, and include some of every book in the New Testament. And it is a demonstrable fact

that it at the time of the Council of Nice, every book contained in our New Testament had been blotted out of existence, not only every fact and statement contained in them, but also nearly every *word* now found there could have been recovered from the now extant writings of men who had lived and written and quoted them as authentic and authoritative, long before the Council of Nice was ever heard of. And if their numerous other writings, which are lost, could be discovered, the number of quotations would doubtless be largely increased."

SUPPOSING THE CASE

[No one should read this article till after having read the account of the abduction and murder of Wm. Morgan, as published in this and last issue.]
SUPPOSING, the Savior had come into the world claiming himself to be some great one—

Supposing, he had remained at Nazareth till thirty years of age, and then went down into the wilderness unto John.

Supposing, John had taken him into a room with covered windows and closed doors.

Supposing, he had come out, went up to Jerusalem and rented a large upper room, well furnished.

Supposing, he had given out, that he came not to do his own will, but to establish on earth a secret society, against which the powers of earth should not prevail.

Supposing, he had looked up the room and went to Nazareth, and there preached up the superior claims of his secret order, and many had believed on him.

Supposing, he had gone up to Capernaum, and there proclaimed that the time for organizing his secret society was near at hand.

Supposing, he had gone out from the city, and while walking by the Sea of Galilee had seen Simon, called Peter, and Andrew, his brother, and told them to "come and go with me, and I will give you a high degree in the secret order that I am about to organize."

Supposing, he had gone on a little farther and found some other men, and said, "Follow me."

Supposing, he had traveled throughout all Galilee, teaching in the synagogues and talking up the benefits of his secret order.

Supposing, he had secured a Hall in Capernaum.

Supposing, he had covered all the windows and bolted the doors securely.

Supposing, he had walked till dark and then called his disciples unto him and told them he was now ready to initiate them.

Supposing, he had taken them into an ante-room and told them they must first take an oath, pledging themselves never to reveal the secrets he was about to make known unto them.

Supposing, he had told them that it would cost them ten dollars each to take the first degree.

Supposing, his kind mother had come to the door asking permission to enter and see the initiatory ceremonies performed.

Supposing, he had said, "Mother, what have I to do with thee? This is no place for women," and then closed the door, leaving her out in the dark and cold.

Supposing, one of the poor disciples would have had ten dollars to his name.

Supposing, the Savior had said, "Except ye have ten dollars, ye can in no wise enter into this secret order."

Supposing, he had said, "Except a man be initiated into this secret order he cannot enter into the kingdom of God."

Supposing, he had said, "Without ten dollars it is impossible to please God."

Supposing, that poor disciple, weighed down in grief, had departed, saying, "How hard it is for a poor man to enter into the kingdom of heaven."

Supposing, he had taken the rest of the disciples into the rooms with closed windows and barred doors.

Supposing, he had initiated them, giving them the grip and goss-wood, being the strongest oath possible for the infinite mind to conceive.

Supposing, the next day he had gone up into a mountain and called his disciples unto him, and said:

"Blessed are the rich, for there is the kingdom."

"Blessed are the members of this secret order, for they shall one day rule the country."

"Blessed are ye when men shall not find out your signs, signs and goss-woods."
"If it is easier for a camel to enter through the eye of a needle than for a poor man to get into this lodge, for it takes money in my degree,"
Supposing, Martha and Mary had sent for him to come to Bethany for Lazarus, their brother, who was dead.

Supposing, they had told him that, "both our father and brother are now dead, and we have no one to support us, but as father belonged to this secret society, we will now have to look to you for support."

Supposing, he had told them, "We cannot help you. Your father did not pay up his dues during the last year, and therefore his name was dropping."

Supposing, they had said, "Our father was too poor to pay his dues. It took all the money he could raise for us for the three degrees he took. If we had the money back, it would be a great help to us."

But, supposing, he had turned a cold shoulder to their entreaties for help, and started off with his disciples to the "Rich man's" funeral, at whose gate lay Lazarus, the beggar.

Supposing, he and his disciples had marched at the head of the grand procession—one of them carrying the Bible in front of him, while some others played upon the life and drum, and thus marched up by poor Lazarus who was begging for the crumbs that fell from the rich man's table.

Supposing, they had thus marched through the business part of Jerusalem, went into the synagogue with all their display.

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Supposing, the Savior had gone up into the room carrying the Bible in front of him, while some others played upon the life and drum, and thus marched up by poor Lazarus who was begging for the crumbs that fell from the rich man's table.

Supposing, they would all have gone out to the grave-yard, and marched around the grave a few times, and each one had thrown one of his white gloves into the grave.

Supposing, he had sent a couple of his disciples into the city, to tell them where to find the large upper room with closed windows and barred doors, and there to make ready for the evening lodge.

Supposing, he had come late in the evening, with his disciples, and went into the upper room.

Supposing, he had proposed to give them the highest degree that could be taken in that country.

Supposing, that Judas, the treasurer, had got up and went out, and it was reported that he had gone to tell all the secrets to the chief priests and others.

And, supposing, some of the disciples had followed and caught him in some dark place—kissed him, took a gag into his mouth, took him down to the Dead Sea, got him into a canoe, and a rope around his body then to some heavy stones, ran the canoe out into the sea, and pushed him into the water with the heavy stones hanging to him.

Supposing, the people of the city would have been enraged at such cruelties, and arose as one man, compelling Christ and his disciples to flee into the mountains and hide themselves from the eye of justice.

And, supposing, that James, one of the lost high men of the whole band, would have left the lodge (the Masons left the Masons) and published to the world, that the whole thing was a deception, and there was no genuine religion in it.

And then, supposing, the whole proceedings, regarding the formation of this secret order had been collected and written in a book called the New Testament.

Supposing, no one would have been allowed to read that book unless he would pay ten dollars, and take an oath, binding himself never to reveal any of the secrets in it.

Supposing, the disciples had secret every-where preaching in defense of this secret order.

And, supposing, this order would have continued till the present century.

But then on top of the whole thing, supposing, it is advanced, that it was a work of the inspiration and sanctioned by God, what would the intelligent reader think of it? What kind of an idea would he have of Jesus Christ? What kind of an opinion would he have of such an institution?

CORRESPONDENCE.

From McDonald, Va.

Wrote to church in the sixteenth anniversary of the enforcement of the same...

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The new disciples are new youths, just entering upon the arena of life, just budding into manhood and womanhood...

I see brethren that your correspondents, persons coming very richly as you call it, but very cold, etc.

Some even report the condition of the public mind. I believe I requested some tuncage that these reports should be addressed to the proper departments at Washington...

It occurs to us that your correspondents could without much reflection, see that it is a matter of no interest whatever to the general readers of our paper whether it is "very hot" or "very dry"...

I wrote to reply to you that we had not seen you yesterday, and that the weather has been oppressively warm here for several weeks...

DIED.

WAMPLER.—In the Pleasant Valley congregation, Augusta Co., Va., June 4th, Bro. David Wampler, aged 77 years, 2 months and 15 days.

CRAWN.—Also in the same congregation, June 28th, 1878, sister Margaret Jane Huff, wife of Bro. John Huff, aged 67 years, 7 months and 3 days.

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Sectarianism in Translations.

The true patriot always inclines to correct the action of the spirit by that of the party.

The language of Dr. George Campbell, President of Marshall College, Scotland, in his Notes on the Gospels...

It is contended that as Christ was to sprinkle in all nations, and as children compose a part thereof, there can be no nation exempt from baptism, assidues and sundries are a part of all nations...

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one another's welfare, and the cause which he dearly loved, and for which he was willing to suffer all things.

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Assessing Together.

By JOHN H. FREE.

"And let us consider one another to provoke to love and to good works, not forsaking the assembling of ourselves together, as the manner of some hath been, that they have withdrawn themselves, saying, I have more say in the day approaching." Heb. 10: 24, 25.

"I written the epistle to the Hebrews, and I look down the stream of time and with a prophetic eye see, that in the last days the love of money would be cold, and they would neglect to assemble together; and this he knew would be productive of a coldness and indifference to

Pride and the Cause of it.

The use of jewelry and gay and costly attire may be attributed to three causes.

1. A natural taste for them.

2. A desire to gratify others.

3. The supposed necessity of compliance with the habits of the world.

When we wish to gratify other people we mistake ourselves and gratify the adversary of our souls.

We may add that we have never seen the habit of infidelity, which was not associated with pride usually in the ratio of its excess.

A FEW years since a clergyman was asked whether he considered as jewelry and ribbons and costly attire as an evidence of pride.

The good brother replied with as much philosophy as point, "Mum when you see the 4

As a general thing, trouble never comes single handed. It always takes two to make a conquest. One always will not fight alone, nor will he fire without fault.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which shall be unto All People."—LUKE 2: 10.

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The Brethren at Work.

EDITED AND PUBLISHED WEEKLY.

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OUTSIDE THE GATE.

I stand alone outside the gate.

The voice is faint and the soldier.

I pause, but cannot enter in.

Between us, rises up a wall.

Time has been in the long days.

When we have wandered in and fro.

Together, had the roses' hand.

The night an index with perfume.

But all is changed; the roses had

Yours the fall, and I have seen the

Walls of their towers now and

I seek at their towers now and

And then she looked at me with

Wit, from the post, like some young

One folk of my youth come up

To seek to be better than I.

And then she looked at me with

Wit, from the post, like some young

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measures to defile themselves with tobacco, or poison the air which others breathe with the fumes of the burning weed, or preach righteousness and purity and humanity to others, while they are themselves "worshippers of mammon," competitors for popularity, and not unappetizingly towards compounds of lust and selfishness, enmity and brittleness. Christ "consecrated for us a new and living way through the veil that is His flesh." Heb. 10: 20. Our treatment of our bodies is the criterion of our holiness, and the condition of our salvation. There is no hope for the soul where Jesus is not. Under the dominion of sin, the body becomes a prison, and Heaven itself a place of torment. "This house of our earthly tabernacle" is a fit residence for Deity, and just so soon as we utter it the occupancy of the Holy Ghost, John 1: 31, and Rev. 21: 2, will find glorious fulfillment. "Ye me the temple of the living God; God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6: 16. If they may dwell the temple of God, how shall God dwell? In the temple of God we may, which temple stones? 1 Cor. 3: 17. We are the "living stones" of which the spiritual edifice is built, the Blood-washed, blood-accused masonry of the Eternal Flame of love, and those shall in no wise enter into it any thing that defiled, neither whatsoever worketh abomination, or maketh a lie." Rev. 21: 27.

The Body of Jesus Christ as the Home of God in the Central Truth of the Bible, the great mystery of the Divine Economy, the Rigma of Eternity for angels and saints, the hope of all sinners, the type of all believers. Enumerated at the great Name that can do all we know or ever can know, of the nature and works of God and man. To "live after the flesh" is to despise God, and rate the incarnation of the Deity above the wondrous work of Deity with humanity. Although you have seen but eight summers, and have still the dew of innocence on your child-eyes, yet this august principle is involved in what you say in your letters about the use of money, namely, that you give for or seek into the Lord's Treasury, or to cast it away. His cause, rather than spend for candies and progress and life-pleasing personal ornaments. If Rev. 3: 20 points its glorious and raptures into the inner sanctuary of our heart, the soul finds the body the exact vehicle for the most ecstatic enjoyment and the most revealing expression of the Triune Jehovah O the home, O the glory, O the love, of contemplating and manifesting the All-God and All-Holy. A true apprehension of this will open the trade-dishes, drive the oxen and doves out of the Holy Place, and lay the corded scourge of righteousness vigorously on the bare back of that selfishness which turns the "house of prayer into a den of thieves." "To me to give is Christ." To sin conflicts with both, nevertheless I have met Him in CHRIST I AM WITH IN ME." Another incarnation; another manifestation of God in the flesh. This is Christianity, all else is counterfeits. This makes the body the soul's eternal home, and not its endless torment.

I know brethren who are daily grating under the penalties of excess. They must leave their staminate dishes to good their appetites far beyond the annual standard, "making a God of their bellies," pelting the cohorts of the Lord across the window of the soul, ascending their hats and passions, till the temple of God is vacated for the demerolism of devils. To "eat of the flesh of the Son of Man, and drink His blood," will bill the taste for tobacco and the dainties and confections which lead to establish habits that make the body an unfit abode for the Holy Ghost. "Behold the Lamb of God." There is no holiness in His pasture. Behold the Dove of the Baptismal Consecration;

the immaculate Emblem of purity. We never see a God, or dips a wing, or thrusts her bill into the slough of carnality. Commit your young life to this High Ideal. It holds the highest possibilities of God in your own nature. You need not wait for death to know what Heaven is. The River of Life clear as crystal will flow through your soul, and the Tree of Life, hanging with bloom, and laden with twelve manner of fruits, will make a miniature Paradise of your inner life. Do not doubt it. Where God presides over our entire being, the flesh itself will tingle and quiver with the beatitudes of the Upper World.

HOW TO LEARN CHRIST

BY J. A. MOHRLE.

"But ye have not so learned Christ." Eph. 4: 21. THE doctrine is taught that we must obey the Scriptures as we understand them. With this doctrine we take issue. We take this doctrine that we must obey the Scriptures as they teach. But one will say, "Must we not exercise our understanding to obtain a knowledge of the Scriptures?" We answer yes, most assuredly. But we must not make our understanding the sole arbiter in determining the truth of the Bible. Our understanding may be in error. "I have seen his own heart, is a fool; but when he telleth truly, shall he be believed." Prov. 28: 26.

When we read holy books, that they are willing to obey the Scriptures as they understand them, it is pretty clear that they are setting up their own understanding as an infallible guide.

Not long since, in conversation with a lady on the subject of Post-reading, she remarked, that she would be willing to obey that ordinance, if she understood the Scriptures that way. Here it was clear, that she made her understanding discard the commandments. The Scriptures are the man, so to plan, that the understanding has nothing to do, but to accept the truths of the Bible as they are taught. But so many people undertake to teach the Bible, instead of being taught by it.

To make this matter still more clear, we might refer to teaching in the ordinary branches of education. Suppose a number of pupils undertake to solve a problem in mathematics, teaching their understanding the sole judge as to the correctness of the solution, and the problem being a difficult one, in all probability they will have as many different solutions as there are pupils, from the simple fact that they had no higher standard to appeal to than their understanding. Having thus solved the problem, they cease to inquire as to the correctness of their work.

But suppose the teacher, whose work they are studying, has also examined his own answer to his problem, and the pupils in comparing their work with the authors, discover that they are all wrong, now what will they do? If they are honest scholars they will investigate their work over, and over, till at last they bring out the true result, which harmonizes with the authors, the result of all the pupils' honest search. In doing this they all exercised their understanding, but their understanding was subordinate to their teacher's, or author's. While this is the correct way of learning mathematical truth; it is also the correct way to learn spiritual truth. Christ says, "Learn of me." Whenever we learn anything, our understanding must be exercised in a subordinate sense to the Author or Teacher from whom we learn. All believers are learners—scholars in the school of Christ.

The Bible was never intended to be interpreted according to every man's fancy, or personal understanding. The Gospel speaks clearly and plainly. It gives no uncertain sound. The wayfarer man, though a fool, shall not err therein. It is designed to be understood a certain way. To understand it in that way,

is no difficult matter. Above all that is required, is good, honest, honorable, and obedient hearts that are willing to take God at His word, in its simple meaning. Obeyed in this way, it will result in unity, and harmonize with itself. Just as mathematical truth when properly understood result in unity.

If there were a good deal more investigating done, in reference to spiritual truth, than there is, we believe there would be much more unity among believers than there is. The Gospel is a tent; but people are not.

My God enable us all to learn the truths of the Gospel, and obey them that its precious promises may be ours.

A FEW THOUGHTS.

BY LEZIE HILARY.

I WAS well pleased with Sister Bond's article in last week's paper, kindly submitted to our sisters to their duty. It does seem to us if our dear sisters would examine the Word of God more closely, they would be compelled to lay aside the many unnecessary things which they do so, when they know the church is strictly opposed to it. I wonder sometimes how they can be so sure of their own hearts, when they are engaged in the dear Lord in prayer with their bodies arrayed in such style in many of them now dress in. And much less can it be how they can set themselves around the Lord's table, and there reach forth their hands with rings on their fingers to partake of the broken body of our Lord and Savior Jesus Christ. O sisters do you do this with a clear conscience, do you never feel condemned?

I remember upon occasion I asked a young person how she could commune with rings on her fingers. She made this reply, "I was baptised with them on, and if I was fit to be baptised with them on, I am fit to commune with them on." Now don't you see how the devil creeps in, what a wonderful worker he is!

But it is not only the you get dressed as so, but look at some married sisters, they do not put it on themselves, they put it on their children. Sisters, who dress so very plain, do you not sometimes dress your children in the lights of fashion? I cannot see the difference in them wearing it themselves, or putting it on their children. Indeed I have been made to shudder many times when sisters would come in meeting with their children dressed so gay. I have heard them make excuses and say, "Well if it will not make them think of them, when they get large enough they will make them themselves." But remember dear sisters, God will not excuse you in this way. He has taught you to bring them up in the way they should go. Then, it is this be the way that they should go, don't you want to go where your children go, or in other words, don't you want them to go with you? I surely think you do, then why do you dress plain and them so gay?

O dear sisters, if we are striving for that happy land, let us take our children along with us, and in order to do this, we must bring them up in the way that they should go, and when they grow old they will not depart from it.

These few lines I have written in haste. My God help us all to be faithful, to day forever.

It is possible for men to live in every day life according to the Higher Law, although a great many sincerely deny it. Every one can reach Christ's teaching in the season of the Month. Then and then some, we have never given us commitments that we should never keep; and yet there is a general impression, especially in the business world, that men are obliged to follow the rule, to do unto others as they do unto them.

The merciful man doeth good to his own soul.

THE HOME OF THE SOUL.

BY C. B. BALDRAVER.

To Ella Bell Poyler, of Sacramento, Cal.

EVERY essay must have a title, but it is not necessary that the latter be a condensation of the former. It may give a general idea of the essay, or only a hint which appears here and there. My present title is one that may stand by itself, as suggestive of every thing sweet and glorious and elevating that the soul finds in Jesus, "both in this world and in that which is to come."

I am to-day putting a novel parenthesis in my literary history—writing a letter to his people to a little girl of eight years old. You will perhaps be obliged to lay down the paper frequently and ask Webster what I mean. I will study simplicity, but it is not easy for me to write without getting into deep waters, and laying hold of some heavy planks to help me along. Some people have a great horror of Webster, and it would seem even of the spelling-book. I despise no one on account of ignorance; God has His fairest jewels among the unlearned. But when people play in their ignorance, and make a boast of their stupidity, I cannot help looking for Luke 11: 17, in their phylogeny.

Heaven is not all beyond the stars. The soul's true home is in the body. It is sin that divorces this world. God Himself was made flesh so as to roll our corporeal constitution to the soul's eternal tabernacle. "Not only was God manifest in the flesh," but was "made flesh." I Tim. 3: 16; John 1: 14. Paul says, "without controversy" this is a "great mystery." But there is something about it which is clear as the noonday: it shows us what God thinks of our body, and the high uses for which He has designed it, and where He will meet us in Christ Jesus, or meet us never, save as a "comforting fire." If this lesson of the Incarnation were well learned, we would have no

A SINGULAR DOCTRINE.

THESE'S came a singular doctrine, Sue,
 Into the church below;
 It looks as if, from what the new
 Young preacher had to say,
 A new revision of the book
 We've thought of the Word of God
 Had been devised by hook or crook,
 By courses of the sod.
 He said, "I was all a sad mistake
 That mortals here should be
 In constant fear of brimstone lake,
 Or banal sinners of the sea."
 For men who unrepentant die,
 Can save, if they desire,
 In future had another try,
 To escape eternal fire.
 Now this fine talk is very well
 If 'twere in Bible found,
 But since that Book declares a hell,
 And gives for hope n' ground
 To sinners lost, beyond the grave,
 'Twere well for people here,
 Or 'twere as best to have them here,
 For getting, 'tis little dear."
 Again he said, "The churches all
 Have been too strict, by far,
 In keeping members from the ball,
 Or leaving theatre."
 "So, 'twere as well to have them from these
 To those whose hearts were pure;
 If young folks, we should seek to please,
 And make an overture,
 That they might dance or play at will,
 Or 'twere as best to have them here."
 Then these young folks would 'gin to feel
 Like joining with us too.
 That God ne'er meant that Christians here
 Should give up all the fun
 To sinners, and in constant fear
 Their hearts' joy run and run.
 'Tis true that Christians ne'er should go
 Through world with heads bowed down
 As if their sinners here below
 Was not to smile, but frown;
 Nor do they for their sins go to each
 And search in heart of conscience,
 A joy which might of God can reach,
 And nothing give but earth.
 If young folks could but once enjoy
 This holy joy without
 The baggage without alloy,
 That comes when clearest from sin,
 They'd see at once that there's no need
 Of theater or dance,
 To one who can his little rod
 Full clear to heavenly home.
 For, as by light of opening day
 The stars are all concealed,
 So earthly pleasures fade away
 When Jesus is revealed."
 He also said, "No harm could come
 From playing cards or dice,
 Or other games at one's own house,
 And he would give advice,
 If Christians want to save their boys
 From drinking whisky, rum,
 Let them at once their hearts rejoice
 By playing cards at home."
 But plain it is, to my old mind,
 If boys would ne'er begin
 To play these games, we'd never find
 That they have gamblers here.
 For, in this house—Father's boys—
 We thought, "There's none so pure."
 His father thought (he called it toy)
 From town—the preacher's care
 For drunkenness—pack of cards,
 And taught poor Ben to play.
 For he's the boy whose card billiards,
 And tramped, in worldly way,
 His boy. What was the sad result?
 The other day, in game
 For good—ye see, he's called mid—
 He used a card or two.
 If only they start upon the road—
 That leads to endless woe—
 That's by so many sinners trod—
 None knows how far they'll go.
 The sad way for each boy, 'tis far,
 To go on to make a fool.
 In paths that lead—nor near or far,
 From path to heaven above,
 This path is filled with joy supreme,
 And nothing sold of man;
 And all injurious comes to him
 Who follows close, God's plan.
 —Christina Cynosore.

LIFE OF PETER, THE APOSTLE.

BY W. BUNCE.

SIMON, surnamed Cephas or Peter
 (which appellation signifies a stone
 or rock), was the son of James, or Jo-

nah, and was born in Bethsaida, on the coast of the Sea of Galilee, following the occupation of fisherman on that lake until called by Jesus to be his apostle.

In the evangelical history of this apostle, the distinguishing features or traits in his character are prominently portrayed. He was uneducated and in his writings used words sparingly, but full of sense and majesty, which made him a fine writer, even without education. As to his traits of character, we find that he was bold and rash, yet he was timid and sometimes cowardly; was revengeful, yet tender-hearted, easily entreated and always sorry for his rashness, and ready to forgive. Some of these traits often involved him in trouble and difficulty, which you will notice as we pass along. He was very affectionate, and therefore very strongly attached to his blessed Master, and became his constant companion, and of him learned the way of righteousness and the plan of salvation.

In Mat. 8: 14, we find that he had a family, for Christ healed his mother-in-law of a fever. In the tenth chapter, we learn that he, with the other apostles, received his commission. In the fourteenth chapter, we have an account of his boldness, and also his cowardice, for we find that the disciples were all afraid. Christ seeing this said, "It is I, be not afraid," then Peter began to gather courage and said, "If it be thou, bid me come onto thee on the water," and he said, "Come." Then Peter, no doubt with great boldness, stepped down into the water and got along very well until the wind began to blow, then his courage turned to fear, his faith failed him, he began to sink and cry for help, and the Lord helped him. Here we may learn a good lesson; so long as the sea runs smoothly, everything is pleasant, it is easy to be a Christian; but when persecution begins to howl around, faith begins to fail and we begin to sink,—then what shall we do? Do just as poor sinking Peter did, call to the Lord for help, for he has promised to help us in every time of need. Christ asks the disciples, "Whom say ye that I am?" Peter answers, thou art the Christ the Son of the living God. Jesus answers, Thou art Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; and I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Then Christ began to foretell his sufferings. Peter hotly rebukes his Master and says, "Be it far from thee, Lord, these things shall never be unto thee." But Christ said to Peter, "Get thee behind me Satan; thou art an offense unto me, for thou savorest not the things that be of God, but those that be of men."

It is evident that Peter did not fully realize what he was doing, when he made the rash rebuke or he did not fully understand the mission of Christ. However, his attachment to his Master was so strong that he was always ready to defend him when harm came upon him, no matter how strong the opposition, which upon several occasions brought him into trouble. We next find him on the Mount of Transfiguration, where he exhibits his generosity by offering to build tabernacles, after which fear came upon him, and he was released by his Master. They

then proceeded to Capernaum, where he again got into trouble and was helped out by his Master. Matt. 11: 27. Peter says, Behold, we have forsaken all and followed thee, what shall we have therefore? Jesus answers, When the Son of Man shall sit on the throne of his glory, ye that sit upon twelve thrones, judging the twelve tribes of Israel.

We next find Peter with Christ and the apostles at the last supper, where Feet-washing was instituted. When Christ came to him, he said, "Lord, dost thou wash my feet?" Jesus answered, "What I do now, thou knowest not, but thou shalt know hereafter." Then he made a very hasty reply, saying, "Thou shalt never wash my feet." O how many professors of Christianity there are today, who are just as hasty in this matter as Peter, and what is worse, are still more obstinate. But notice the answer Peter received. "If I wash thee not, thou hast no part with me." We would ask those, professing to be Christians, yet not observing this command, "What does this language mean. 'Thou shalt have no part with me?' We understood it to mean simply this, that if we obey not this command, we cannot be made heirs with Christ, and consequently must lose heaven if we persist in willful disobedience, and Peter understood it so. He well knew that he could not sit upon his throne to judge one of the twelve tribes of Israel, if he obeyed not his Master, and therefore submitted without reserve, saying, "Lord not my feet only, but my hands and my head." Then this command has a spiritual import, and is not an ancient custom neither is it for a literal cleansing, as there was one who was yet unclean, though he had been washed as the rest. He was literally clean, but spiritually unclean, because of his iniquity in the intent to betray his Master.

Some objectors to this command, argue that it is not now in force, but if they will read the New Testament carefully they will find that even extreme age did not excuse widows, neither were they eligible to the charity of the church, unless they have washed the saint's feet. Then again, it is proven, that it is not an ancient custom as it was the saint's feet and out-strangers' feet, for strangers were not all saints then, neither are they now, that they were washed, as this occurred years after the church was established, and the command is in force to-day.

After these things were established, Jesus spoke to the apostles, saying, "All ye shall be offended because of me this night; for it is written, I will smite the shepherd; and the sheep of the flock shall be scattered abroad." Peter answered, "Though all men shall be offended because of thee, yet will I never be offended." Then Jesus said, "This night before the cock crows, thou shalt deny me thrice." Peter said, "Though I die with thee, yet will I not deny thee." Then he took Peter and the two sons of Zebedee with him to watch and pray, but as it was late in the night they were overcome by sleep, for which they were twice rebuked, and then told to sleep on, as the spirit was willing, but the flesh would not. But he soon awoke them, hiding them to arise for that would betray was at hand, and while he was speaking, they came and laid hold on him. Meanwhile Peter had procured a sword, seeing his Master about to be taken, was instantly filled with wrath and boldly commenced dealing out vengeance upon them that were about to take

his Master, he struck one, cutting off his ear. His Master stayed him in his wild career and smote the man's ear whole. Then they led him away to the High-priest's house, and Peter followed afar off. When Peter came to the fire, a certain maid saw him and said, "This man was also with him." He denied it and said, "I know him not." After awhile another saw him and said, "Thou art also of them." Peter said, "Man I am not." About the space of an half hour after, another confidently affirmed saying, "of a truth this fellow also was with him, for he is a Galilean." Peter said, "Man, I know not what thou sayest," and while he was speaking, the cock crew and the Lord looked upon him, and he remembered the word of the Lord, and went out and wept bitterly. He had learned that it is easier to give, than to receive offense.

After Christ was crucified, buried, arisen and seen by some of the women, who reported it to the disciples, it seemed to them as an idle tale, and did not believe it, however Peter's suspicion was kindled and finally grew into such pressing curiosity that he could not bear its weight, but ran to the sepulchre himself to see if it was true. On arriving there, and examining it, found it, as it was told, and departing wondering in himself at that which was come to pass. Then Peter and Cleopas went to neighboring village. On the way Jesus appeared to them and interrogated them in regard to what they had been talking about. But their eyes were hidden, and they did not know him. However they told him all about what had happened. Then he said, "O goats and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and entered into his glory?" However they insisted that he should say with them as it was getting late in the day. Then as they sat at meat, he took bread and blessed and broke and gave to them, and their eyes were opened and they knew him, and he vanished out of their sight. Then they went back to Jerusalem, and while they were telling what they saw, Christ appeared unto them, and they were terrified, thinking that they had seen a spirit; but he conversed with them, and they all finally recognized him. Then he opened their understanding.

In course of time Christ began to interrogate Peter, saying, "Lovest thou me more than these?" He said, "Lord, thou knowest I love thee." "Feed my lambs," was the reply. He was asked the second time, and replied in the affirmative. "Feed my sheep," said his Master. He was asked the third time and began to be grieved at the repetitions. He however laid his head and answered in the affirmative, and Jesus said, "feed my sheep," and then gave him to understand by what death he should glorify God, and rebuked him for his inquisitiveness in regard to John.

We next find him in an upper room, where the apostles abode. Here Peter was instrumental in the election of an apostle to supply the vacancy of Judas, and when the day of Pentecost had fully come, they were all with one accord in one place, and were all filled with the Holy Ghost. Then Peter arose and preached concerning the kingdom of Christ on earth, a powerful sermon, and when the people had heard him they were pricked to their hearts, and inquired, "What shall we do?" Peter said, "repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive

the gift of the Holy Ghost." They heard the word gladly and three thousand were added to their number.

Before we proceed further, I wish to call attention to a characteristic point in the life of this apostle. He, after receiving the Holy Ghost on the day of Pentecost, never makes mistakes, but is entirely under the influence of the Holy Spirit; and what he says is as though it came directly from God, as he is now God's instrument to superintend his infant church,—he feeds his Master's lambs.

On his way into the temple, he healed a man who had been born lame. This caused a great excitement among the people. However Peter began preaching Christ to them, and five thousand more were added to their number. The rulers of the Jews about to see their organizations broken up by this man's preaching, took him and imprisoned him. Upon examination Peter boldly attributes the healing of the lame man to the name of Jesus, and that by the same Jesus only, we must be eternally saved. However, public treatment had become so strong in favor of Peter, and against the rulers that they feared the multitude, and let him go. At that time the disciples had all things in common. But Annas and his wife sold their possessions and kept back part of the price, and when Peter rebuked them, they fell dead, and great fear came upon the church, and more believers were added.

They brought forth many sick into the streets, that at least the shadow of Peter passing by, might overshadow some of them. Peter saw their great faith, and healed them. Again the rulers were filled with indignation and imprisoned the apostles. An angel delivered them and they again preached Christ to the people in the temple; then went the captain and brought them without violence before the priest's council, and he asked, "Did we not strictly command you that ye should not teach in this name, and behold you have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us?" Then Peter and the other apostles answered, "We ought to obey God rather than men," and again preached Christ right in their presence. Here is a display of Peter's boldness unconnected with fear; for he now fears nothing, but God, takes great delight in feeding his Master's sheep, even when he and the flock are both in danger of ravenous beasts. Those wicked rulers were pricked to the heart and took counsel to slay them, but were divided among themselves, and let them off with a beating, commanding that they should not speak in the name of Jesus, and they departed from the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple and in every house they ceased not to teach and preach Jesus Christ. Soon Saul made havoc of the church; they were scattered abroad, went everywhere preaching the Word; Philip was rewarded with great success. Peter and John was sent to his assistance and they had their hands on them that were baptized and they received the Holy Ghost. Then Simon, the sorcerer, offered them money to give him power to do these things, and was severely rebuked. They went back to Jerusalem and preached in many places. Then Peter passed through Lydda and Joppa. Eneas who had kept his bed eight years with the palsy, and he healed him. Again many turned to the Lord. Then he was called to Joppa to restore Tabitha to life, which he did, and many be-

lieved, and he abode here many days with one Simon, a tanner.

He was next sent for by Cornelius, an officer of a hundred men, a devout man, a Gentle who had been taught to do so by a vision. The Gentiles were greatly despised by the Jews and the disciples of Christ, and consequently knew nothing about Christianity. Meanwhile Peter had been taught by a vision not to despise the Gentiles any longer. He was very cautious and took six witnesses with him to the house of Cornelius who had gathered all his kinsman and near friends, and as Peter came in, Cornelius fell down at his feet to worship him. Peter rebuked him, asking him, why he had called him here, telling him that it was unlawful for a Jew to keep company with one of another nation. But God hath showed me that I should not call any man common or unclean. Then Cornelius made known his name to Peter, and he commenced to preach Christ, and while he was speaking, the Holy Ghost fell upon all them that heard, and they were baptized. The news was quickly sent abroad that the Gentiles had also received Christ. And when Peter came to Jerusalem, they of the circumcision contended with him because he had eaten with the uncircumcised. Peter rehearsed the matter from the beginning. Then they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life, and that the kingdom of Christ on earth was now open to them, also was made manifest to them."

Soon after, king Herod persecuted the Christians, and slew James with the sword, and because it pleased the Jews, he also took Peter and imprisoned him; but was delivered through the prayers of the church by an angel. But he hardly realized what was transpiring, until the angel had left him outside the gate that led into the city. Then he fully realized that the angel of the Lord had delivered him out of the hands of Herod, and from the expectation of the Jews. Then he went to the house of Mary, the mother of John. Mark taking them on surprise, and told them how the angel of the Lord had delivered him out of the prison. Not knowing that James had been slain, he told them to tell John and the brethren, and went to another place.

Peter's escape created great excitement at the prison. Peter not being found, Herod ordered the keeper to be put to death. In his pride, this wicked king took to himself honor which belonged to God, was stricken by an angel and died a miserable death. After his death the Word of the Lord prospered; there was great strife in the church in regard to circumcision, and the apostles and elders came together to consider this matter. After much contention and strife, Peter arose and spoke on the question. Peter is the author of two of the general epistles. The design of the first epistle was to support the Christian under afflictions and trials, and to instruct them how to behave in the midst of the opposition and cruelty with which they were treated, that they should be submissive to civil authority, attentive to their duties, and lead blameless and exemplary lives. When Peter wrote his second epistle, he was evidently old and near his death, which appears from the agony he makes for writing this second epistle to the Hebrew Christians. The scope of the epistles is to confirm the doctrine and instructions delivered in the former, to establish the Hebrew Christians in the faith of the Gospel; to can-

tion them against false teachers. He warns them to prepare for the great event by a holy and unblamable conversation.

After zealously laboring many years in the cause of Christ, he was finally crucified at Rome A. D. 63, during the reign of the Emperor Nero, and thus passed away a faithful preacher whose labors on earth in the conversion of sinners, was a grand success. May we profit by his mistakes and imitate his good examples and meet him beyond the shining river.

A SHORT DIALOGUE BETWEEN FATHER AND SON.

BY R. W. NEFF.

SON. Father what is the name of that large Volume I saw you so busily engaged in reading this morning.

FATHER. It was the Bible, my son, the written and revealed Will of God.

S. I would suppose it to be very interesting; for wills are mostly read with interest, especially by the parties concerned. But what makes the tears trickle down your face so often.

F. You are right, my son. It is of greater interest than other works; for in it is the only sure promise that men have left them of being happy or gaining a happy home after they leave this world. As to the tears upon my face, how can I do otherwise, when I take up this blessed Book and behold the goodness of God, then look at the walk and conversation of the children of men! Oh I cannot refrain from weeping.

S. I would understand by what you say father, that the Bible contains a way within itself, that will bring comfort and consolation to every one.

F. You have guessed rightly, for it contains a *law* that if men and women will only become subject thereto, it will lead them from earth to heaven. It will bring greater comfort and consolation to man, than all this present world can give him.

S. By what you say father, we are living in sin, and this world is not our dwelling-place.

F. Very true, my son, our first parents done wickedly in the garden of Eden, and since that time all mankind have occupied an unsafe position, they have all become sinners in the sight of God, and this world in which we are living, is not our everlasting home. It will pass away in the future, and all they that cleave to it, must accompany it to the regions of darkness.

S. Oh yes, I understand, that is why the Bible has been given unto us, in order that we may escape from sin, and enjoy a better world than this.

F. Your suggestions are right. After our first parents sinned, God still had mercy upon them. He would not suffer them to be lost forever, but gave them a faint promise, that after while One would arise who would redeem them, and that promise has been ratified, and now the Bible contains that promise. If we wish to be benefited by that promise, we must comply with the directions that accompany it. By so doing, we can overcome sin, and instead of occupying an unsafe position, we will be perfectly safe, and safe ground, is good to occupy.

S. Father, why is it that men are so much inclined to serve the world when they know it is not their everlasting home?

F. Well, my son, there could be several answers given. In the first place our nature and that of the world are closely connected. Secondly the things

in this world are presented before our eyes like Eve in Paradise,—the more she looked at the forbidden fruit, the more she lusted it. But the kingdom that is promised to the Christian can only be seen by an eye of faith, one is present and the greater part of the other in the future. Other reasons could be given, but let this suffice.

S. Father, you have spoken of two future places. Be pleased to tell me the difference, or a part of it, for I am anxious to hear.

F. According to the Bible, my son, there is surely a vast difference. Hell, we are told shall be cast into the lake of fire which burneth forever and ever, where the beasts and false prophets are, and all the nations and they that do wickedly, shall be turned into hell, there to keep company with the devil and all his fallen angels, and there be in torment, suffering the vengeance of an offended God, where on the other hand, Heaven is a place of rest, enjoyment, happiness, comfort, joy and an endless place of glory—a place where all our troubles and trials will be over; where we can sit with Abraham, Isaac and Jacob in the Kingdom of God, where we can meet to part no more, and nothing can harm us or make us afraid. Then we can walk the streets of the New Jerusalem and speak face to face.

S. I am surprised, father, at the thoughtlessness of men, that they are so little concerned. It seems to me they are mostly concerned about this present life. I notice that many who profess to be the people of God, by their walk and conduct deny the power thereof. They too are drifting down the tide.

F. Yes, my son, this is the sad and the deplorable state of mankind. They are only living for this world; they have forgotten the goodness of God, even those who should be a light to the world. Oh! where are they going? It is fearful to behold how far they have strayed in the enemy's kingdom. May God help them, and all others to flee the wrath to come. And you, my son, serve the Lord while he may be found, before the evil day come upon you.

TOO FAST.

MEN are living too fast. Idleness and indulgence have begotten pride and discontent. The age is thirsty for luxury. The very paupers of our cities scorn the patched and simple garments which once satisfied the well-to-do; the young clerk must live in a house about as luxuriously furnished as his employer's, though he steal to support his establishment, the servants rival their mistresses in the costliness and elaborateness of their attire, though to do it they waste the savings which they may need to keep them from want and ruin. The young people who begin a home, must have it as richly decorated as that of those who have labored for years; and there is an utter unwillingness on the part of too many to be content with simple surroundings.

There should be a return to more simple, more honest ways of living. It should be deemed dishonorable to live beyond one's means; no man should be encouraged to spend a few feverish years in luxury at the risk of breaking down and making a dishonorable ending. "Let your moderation be made unto all men; the Lord is at hand."—*Sci.*

POVERTY is the only burden which grows heavier by being shared by those who love.

The Brethren at Work.

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WHAT ARE THE NECESSARY AND ADOPTED MEANS FOR THE DEVELOPMENT OF MAN'S MORAL FACULTIES?

RATIONAL beings are distinguished from irrational beings by Faith, Conscience and Reason. These God reaches by adopted means.

Some of the ablest writers on theology and sacred hermeneutics maintain that the idea of God and His character was implanted in man's nature—that the idea was revealed subjectively. Others maintain that His being was revealed to man through the conscience, but that His character was revealed objectively. That these two theories may be well weighed in the balance of Truth, let us turn to the word of God.

"God created man in his own image." In His own image: turned to man and beheld the form of God. Being created, God commanded them thus: "Be fruitful and multiply, and replenish the earth and subdue it." "God said"—

—God spoke, and in speaking He used words. At this time Adam and Eve were yet free from sin.

"Now from God his given dominion over man." To him from God that dominion upon the earth. Being pure as God is pure, there was nothing to prevent them being in God's presence. After they had sinned, they "hid themselves from the presence of the Lord." There it is; the plain Word says, "from the presence of the Lord God." Now if they had never been in God's presence—had never seen Him, why would they hide from Him? The proof is that before they sinned, God was in their presence, and they knew Him, feared Him, loved Him, and their Father.

With these facts before us how shall we conclude? Shall we say that they received the idea of God's being without seeing Him? Do not God, by inspiration, declare the "presence of the Lord?" The safe conclusion is, that God revealed Himself to man by His personal presence. Adam saw Him, conversed with Him, received His commandments, and before His transgression really obeyed Him. Gen. 1:28, 29, 30. Being made known to man as a God in existence, and man having become stained in character, it was God's work to reveal first His own character and bring man to obtain a holy character: precisely like the Father, and then sin could no more have dominion over him. The imparting of man's character by sin had a direful effect upon the body, of which God said, "Dust thou art, and unto dust shalt thou return." For some good reason, God chose not to suddenly restore man's character, but by a series of revelations gradually unfolded the means for its attainment.

It is evident that in the beginning God designed that man should walk, just as much as He designed that he should walk, breathe, sleep, eat, and drink. The only proper question is, whether we learned to talk "in the same manner as we began to breathe, as our blood began to circulate, by a process in which our own will had no part; or, as we were out of, clothed and shelter ourselves, by the conscious exertion of our natural powers, by using our divinely-given faculties for the satisfaction of our divinely-implanted necessities." Which of these two theo-

retic is the most reasonable we leave to the reader to decide; not however without calling attention to Genesis 2:19, "Out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof." God's revelation declares before Adam transgressed, he talked. This settles the question as to what he began to talk. In the second place it is quite evident that he learned to talk from God, for God gave him commands to obey as soon as he was created, and if he could not speak—could not understand words, why would God address him with commands? If he could not understand words, why would God create him; and if that characteristic of man's nature would not be man without it. To reach the human heart—to mold it after His own character, God made use of

Written Language.

Through this medium man has brought himself up to the first step in civilization, and by the same means has made rapid progress in all the signs and tokens of a higher civilization, that was the early sign of the signs of thought man being commensurate with each other, and at great distances. It is the best, and really the only reliable method of preserving thought. Attempts have been made to preserve thought by Spoken Language; but the history of this method is remarkable for its failures. God, it seems, tried this for about 2,500 years, and finding it inadequate, wrote with His own finger on stones and gave them to Moses. Here began the history of Written Language, which, from that time on, holds an important position in the history of man. Without it, man is ever led by imagination, by speculation, and fails to comprehend the character of God. On Written Language depends the development of man's moral faculties. It is the adopted means through Christ, for the training of the moral part of man—of giving man a holy, a just and true character.

We know God's character only by revelation; and the means used in revealing it to us was by sign-making, and by Written Language. Before the revelation of His character, no two men could arrive at the same conclusion concerning it; since it has been revealed, all men are agreed. The Lord is, in and of Himself, a question, but what He is, is the query with every man. To learn what He is, we need only go to His revelation.

The Mosaic dispensation was a dispensation of sign-making. Before Moses began making signs, the name Jehovah was associated only with that of being, thence being. Standing alone it conveyed no idea of character, but Moses, by sign-making, formed in the Jewish mind the idea of God's character. The sign used was to make a single sign in the history of the Jewish nation. Arriving out of bondage, and beginning a life of service to God, there was not an object in the universe which could convey to them the idea of God's holiness. The idea, therefore, had to be originated and given to the Jews through their senses. Only by comparison could this idea be conveyed to their minds, hence the sign-making, which was clean and unclean, and of the clean class some were deominated without blemish for religious purposes. Thus one class was declared purer than the others and were offered as sacrifice. These sacrifices were to be offered by a class of men, purified and set apart for that particular work. Thus the idea of purity, of holiness was conveyed to the children of Israel. Only by a series of comparisons could this principle of the Deity be implanted in their minds. Thus will be seen, the particular use of sign-making; and the dispensation of which Moses is the head is noted for its variety and plurality of signs. It was the sign age of the world. More anon.

M. M. E.

THE EASTERN QUESTION.

FOR the want of time we have said but little regarding the result of the Berlin Congress, and the effects it will likely have on the future of nations. To even the careless reader it is evident that the result of this Congress, though ostensibly a work of great power, yet never fully civilized. The empire at one time contained 900,000 square miles of territory, and 22,000,000 inhabitants. Though masters of the richest portions of the globe they despised agriculture and mining.

In fact the Turkish Empire is no more—nor has been reduced to a mere skeleton, and is but a wreck of its former greatness. She lost about 65,000 square miles of territory in Europe, besides nearly 75,000 square miles virtually taken from her control. Out of 20,000,000 square miles the Sultan has lost about 14,000,000 square miles of subjects. Religious liberty is secured in all the independent and semi-independent governments, thus rendering life a Turkey more serene.

The work of the Congress, in our estimation, was an important one, and has an important bearing on the future history of Europe and a portion of Asia. Cyprus, a fertile island in the N. E. of the Mediterranean Sea, has been placed into the hands of England, and if necessary, in case of war, will serve as an important key to the East. The island has been much neglected for several centuries, but under the wise and industrious regulations of England may regain all its former glory, and become one of the most important places in the East.

The question of war seems to be settled for the present, and the danger may now arise in the event of a war between Russia and Turkey. It causes a fire river, on which no war vessels are allowed to sail, and all the fortifications along the river are to be pulled down. Thus the shedding of much blood has been avoided. Russia has gained considerable advantages, not sufficient, however, to render her particularly more dangerous than what she has been. She feels that she has gained her object, in having civil and religious liberties guaranteed to all others who were gaining under the latter language of religious intolerance.

England seems to have gotten the lion's share, and will doubtless make the best of it. She has men, brains and money, and is now in a situation to accomplish wonders. Her commanding position from the Cyprus island will render her suspicious in the eyes of all Europe, and though appearance be her to make extra efforts, perhaps she will be able to get the lion's share. Lord Beaconsfield, Prime Minister of England, is a Jew of rare attainments as a statesman and diplomatist, and may be considered as the leading spirit of the Congress. Some have quoted Zach. 5:3 in reference to his influence in the Congress: "In those days it shall come to pass that ten men shall take hold out of all languages of the nation, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." Taking into Dismissal, who was Meletemer, was a Jew fully empowered Gentiles to assist in the diplomatic affairs of Beaconsfield, the Jew.

England will, no doubt, do much towards civilizing what remains of the Turkish Empire, for the country will be well supplied with missionaries whose work will go far towards civilizing the Turks, and opening up the country to far better influences. There are prospects of England building a railway from some point along the Mediterranean Sea, down the great Euphrates valley, so as to open up a direct overland route with her vast possessions in India. Should this route be built it will not miss the sights of Babylon and Nineveh very far.

—Avin Minor, too,—that one fertile home of becoming populations, the scene of arduous apostolic labors and Gospel triumphs, abounding with all that was grand in ancient civilization, will again be open to better influences, and the long, and the long, and the long, will give promise to the more enlightened, humane and progressive policy that England will dictate. We may expect, also, to see the Holy Land reclaimed from the dark and cruel superstitions and selfish policy of the past, and highways opened that will let in the transforming power of Protestant Christendom in a succession of influences that may cause the hills and valleys of Palestine to ring with hosannas to the Son of David.

We have been steadily watching the movements in the East, and it now seems that the morning star of the coming Millennium is beginning to shed a glim of light on the pages of prophecy, and we may soon look for important events in the history of the world. Palestine once opened up to missionaries and travelers will become the most interesting historic scene on the globe, and will be visited by thousands and pilgrims from every part of the civilized earth. With joy we laid the time when the Land of promise shall have been reclaimed from under the sword and restored to the peo-

ple to whom it was promised as an inheritance forever.

Everything considered, there is much to be thankful for in the decisions of the Berlin Congress. A mighty stride forward has been taken in behalf of Christian interests, and the foul blot of the civilization of Europe has been well high erased. Providence is opening wide open the gates of Europe and Asia for the preaching of the Gospel. A great and abject door is opened, and there are many adventures. There is a call on the Christian world for larger missionary effort. The hosts long trodden down under the crushing heel of Islamism must be redeemed for Christ; Jew and Gentile. This is the grand object of the Berlin Congress, and we possess a source of much interest to all students of prophecy. z. m. z.

BROTHER S. H. BAKER'S address is Waterloo, Iowa.

We have before us 405 pages of the manuscript of Bro. B. Baker's book, and it is published as soon as possible. We will be through with Bro. Stein's *Non-Conformity* in a few days, and then will commence on Bro. Baker's book. Our readers will likely find it an interesting work.

BROTHER ANAS S. CHAMBERLIN says: "The children are highly delighted with the *Children's Bible*, and the *Children's Bible* has been translated and adapted the *Sunday Lessons* as it is now being published in that paper. Hope it will increase in interest, and prove beneficial to young Bible students."

The Cincinnati authorities are trying to close the theatres of that city on Sunday. If those who profess to be Christians would stay away from such places, and not give their money in support of such institutions, theatres and such things would soon go away.

The Brethren's Sunday-school, at the Panther Creek meeting-house, Woodford Co., Ill., is in a flourishing condition, having 122 scholars on the roll. Bro. B. Baker is the teacher, and is diligent in the exercises. One hour is devoted to reading from the Testament and asking and answering questions.

GEORGE BAXTER is the title of an interesting little pamphlet published at Goslen, Ind. It is edited by Eli. David Brannaman, and conducted in the interests of the United Methodists. The first two numbers are on our table.

REMEMBER the kindness of some one, E. F. Burrow, of Clifton Hill, Randolph Co., Mo., has been receiving the BRETHERN AT WORK, and extends hearty thanks to those who ordered the same. He is anxious that the Brethren preach in that locality, thinking some good may be accomplished. This effort is yours to call the attention of the Brethren to that portion of the country.

The school at Huntington, Pa., seems to be prospering. Bro. J. M. Zuck writes as follows: "Our school is prospering finely at present. Fifty students are in attendance, and all well, with few young teachers. This is our six weeks' term, intended especially for teachers. Prospects for the future are flattering. Full term will open September 10th."

BROTHER SEB HECKER, a minister of good standing and highly respected by the members, is desirous of going West, and settling in some small congregation where his labor will be needed, if he can sell his well improved little place of several acres near the Hickory Grove meeting-house, Carroll Co., Ill. He gives him this notice, hoping thereby to help one of the needy churches in the West to secure his services. He prefers going to Nebraska. His address is Mt. Carroll, Ill.

A MINISTER, who feels much interested in the spreading of the Truth, orders the BRETHERN AT WORK sent to a certain post office and kept on the counter to be read by the people, who are not able to read, in reading the paper. Hope it may accomplish much good, and that others will imitate the example by sending the paper to other localities where it may be needed and read. There are many other public places where the paper should be kept.

ORDER for Bro. Mohler's *Railroad Sermon* are coming in pretty freely, showing that the well-put-up, and well arranged tract is going to be extensively circulated. A gentleman wishes to know of us if the tract suit anything about the "smoking car?" We told him, he would find that at the other end of the broad gauge road.

A MASONIC FUNERAL.

I stand before an open grave,
Beneath the sky and sun;
It seemed to me, that dark, dark
I ne'er should feel again.

Friends closely stood about me
On that sad, dreary day;
I could not fall on the sod,
Clear speech: "Let us pray."

The man who spoke had never lent
To heaven his worldly pride;
A sister and a comrade were
Of O'Connell, the exiled.

A man of God stood silent by,
With grave and reverent air,
And intoned, in soft, low tones,
The words of the sacred prayer.

He prayed for us, my precious dead,
The object of his love,
Might not his brethren all once more
In the Grand Lodge above.

I wondered, as I thought of him,
That to that stanger place of rest,
If I should ever see his face,
Or hear him join his voice.

It seemed that on earth I was alone
They stand to bow their knees,
And they would wait for their release
In the Holy Sepulchre's zone.

And I wondered, as I listened
To that strange, earnest prayer,
I could not help but feel of things,
If the Spirit was not there.

Would it not be fitting that
Would it not be fitting that
Who have gathered here to bid
Adieu to the departed one?

The brethren listened recently
To what was said to me,
And answered to the men's words,
"Amen, so made it be."

A holy one, 'twas
I believed, I said,
To choose a world from life that
To pray beside their dead.

And now I often feel the pang
That hour of that grave,
When we recited those words
Beside my brother's grave.

—The Christian Gymnasium.

SELECTED ITEMS.

- A little loquacity is a harmless thing.
- It is better to fail than to be a success.
- Three children delight in water, the brain, the eye, and the heart.
- Give light, and darkness will dispense itself.
- Anger always kills more than the one we get mad at.
- Benevolence should be universal and unvarying duties.
- Despair has ruined some, but presumption, multitudes.
- Delays decrease desires, and sometimes extinguish them.
- Next in point of measure to doing a man an injury, is to do him a favor, and cry you and then remind him of it.
- Good nature, like a bee, collects its honey from every herb. It nuzzles, like a spider, sucks poison from the sweetest flowers.
- If we would have powerful hands, we must think if we would have powerful muscles, we must labor. These include all that is valuable in life.
- Some people are all quality; you would think they were made up of nothing but little and good quality. The many of us signify difference in them; the very character of humanity, and transports them to such a degree of happiness that they reckon it below the amenities to exercise either good nature or good manners.
- One day a little five-year-old boy was permitted to have the old family Bible to look at the pictures, and coming to the picture of "Daniel in the lion's den," he gazed at it for a few minutes silently, then turning to his mother, took her hand, he broke forth in an indignant tone: "Mother, this book is full of lies!"
- "Why, my child, what makes you say so?"
- "Why, mother, didn't you read to me that when Daniel was thrown into the den, God did the lions' mouths, and see here, they are wide open."

—Among all the accomplishments of youth, there is none preferable to a decent and agreeable behavior among men, a modest freedom of speech, a soft and elegant manner and address, a graceful and lovely deportment, a cheerful and a good humor, with a mild, unassuming, even serene under the trifling accidents of human life.

—If you wish to be able to be pleasant and so anxious to please in your own home, as you are in the company of your neighbors, you would have the happiest home in the world.

A MEMORIAL.

On the Lamented Death of a Mother in Israel—Sister Prudence Price.

BY R. H. MENTZER.

DEATH has again entered the fold of our numbers. This agonizing and vivid remembrance the solemn fact that his restless spirit is still manifest, and that each one of us are approaching the same dread foe, who shall sooner or later bear us to the "narrow cell." O how solemn it is to die, and leave all the pleasant and endearing associations of earth! But it is just as solemn a thing to live when we reflect, each day is one less of life to live, and one nearer the cold, dark river of death. The days that are past will come back to us no more forever, but their records of our deeds for good and evil will come up for or against us when "the dead that are in their graves shall hear the voice of the Son of God, and come forth."

"How often didst thou go to live,
Such are the thoughts that should engage our minds under the solemn and signal providences of our Lord."

OUR BROTHER.

The subject of this brief sketch was born April 15, 1841, at New York. His Christian name was Prudence Price; was first married to Daniel Storer, deceased, and last to the late brother Jacob Price, a deacon for many years in our Antioch congregation. Our sister died at the "House of Peace," where, we remember, the yearly meeting was held in 1861. It was in the attendance of this meeting by over-exertion that she evidently contracted the cause of shortening her days and ending her years, with great sufferings. We mention this as a warning to others. Her love for the church was unbounded, and many were her labors of love. All strangers found her pleasant and hospitable, and kind to the poor. Members of the church found her self-sacrificing and untiring in her exceeding kind of all. Her good works were many and proved her love for her Lord and Master.

Though much afflicted during the last year, she was enabled by the grace of God to endure with patience, and calmly await the decisive hour.

FATHER IN CHRIST

and the Spirit gave her refuge and comfort. In the triumph of a living, glowing faith she crossed the chilly waters of death. Free from the cares and anxieties of this life, and free from the suffering of death, she rests on the shores of the pure river of blissful life, and enjoys the light that never dims. She sleeps in Jesus.

She saw the footsteps that He trod,
His soul inspired her heart;
And, following her Instructor's lead,
Gains now the promised rest.

The funeral service was held in Price's meeting-house, and the interment in the commodious burying ground adjoining.

The sermon was drawn from these words: "Return unto thy rest, O my soul!" Psalm 116: 7. "Why the bereaved find" the consolation of Christ, and the repentance of the not remain unhealed, but devoutly and gratefully to the unheavenly. How solemn the warning! How dangerous the delay when the soul is in danger.

(See Obituary)

THE LOST SPECTACLES.

GRANDPA, one night, lost his spectacles, and two or three of us undertook to find them; after looking for some time to no purpose, we gave up the search, and groups of last found them on top of his head. We all had a hearty laugh, in which he as heartily joined, but then began to talk to us on the advantage, when anything was lost, of looking in the proper place and he thus proceeded: "Almost all young people in the world dream that an eye is useless unless, when they hear of the world's order, they think of what great things they would do, if they were here, or there, or yonder, or if they had this or that, or the other." But I should say, almost all that is worth having, and at least all that could be good for us to possess, may be obtained wherever we are, if we seek for it by diligently and uprightly using the faculties God has given us, and look to Him for His blessing. We may look for a thousand things, in a thousand ways, but it will be in vain, if we neglect to look for them in the right place.

This is a warning that I ought to manifest much forbearance, for it would not be right in me to be severe on others for doing that which

I have so frequently done myself. Many years I was looking for peace, and found it not; and the only reason I did not find it, was, I did not look for it in the right place; if I had, I doubt not that I should have found it.

First, I thought that I should never naturally give me, and I set to work, determined that whoever might be poor, I would not; and that working hard and spending little is the way to obtain riches. I verily believe I should have been rich, had not I neglected the only means of opening the Bible, I read about the rich man in the parable. This account, and the verse that told me that it was "easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven," so startled me that I was afraid to be rich. I thought, what my riches might bear testimony against me, that I had not relieved the wants of the distressed, and made a good use of my riches. One Sunday afternoon I heard a sermon from the text, "There is no peace to the wicked." This I was instructed, that where wickedness was, peace could never dwell. This brought me back again to my Bible, where I read of that peace which passeth all understanding. So seeing that I had not sought for peace correctly, I went where but in the right place. I thought it well to be found, and that is the Gospel of our Redeemer, which tells us that Jesus Christ came into the world to receive sinners. I had been instructed that I was a sinner, but now I was taught to feel that the presence of the Gospel brought home to my heart, by the influence of the Holy Ghost, gave me that peace which the world giveth not, and cannot take away.

I am assured, if with sincerity you seek in the same place, you will also find it, for he that seeketh shall find, and to him that knocketh, to him it shall be opened. The Bible says, "Do many great grapes of thorns or figs of thistles?" And I am very much surprised to see that I do not do this. I was taught to feel that I should do things that we want in the places we seek to obtain them. No; no; we shall never obtain till we look in the right place for them.

What a long story I am making about seeking that which I have, and all because I happened to lose, for a few years, my spectacles. Well, what I am saying will not be in vain, if it will teach you to be a little more careful in seeking things aright. If you want money, seek it by diligence in your calling, and habits of frugality and economy. If you want peace, let it be by practicality and integrity, and by the determination to exert in all you undertake; if you want friends, seek them by endeavoring to do those things, but if you want peace, you may look for it every day in the presence of Jesus Christ, who died for our sins and rose for our justification.

For our sinners that I did not look for my spectacles, before I found I had lost them. And in the same manner one will look for anything he desires, by looking in the right place. My dear children, you will not seek peace till you have known sorrow; you will not seek a Savior until you know yourselves to be sinners; for, until then, you will feel no want of the one or the other.

The world's order is before you; many are its pleasures and many are its pains; both are necessary because both of them are through the grace of God, when sanctified to our souls are made instruments in doing so good, the former by making us honest, diligent, and laboring, by showing us our own weakness. But when the pleasures and pains of this world are passed, we shall enter on the pleasures or pain of a world that is eternal. What an overwhelming subject is this for us to meditate on, it is that I do not do so frequently, as we are reminded of it, and more of our attention? Surely if it did, we should be diligent in our inquiries after the best information possible, and be anxious to seek the right place for that peace and assurance which can only be obtained through the blood of the Cross, which God alone can give, and which He never will withhold from those who seek it in sincerity and truth. Seek it in your earliest days and be sure as your gramps is talking to you, so are you, my dear child.

Girard, Ill. Selected by GRANTHAM.

HOME.

WHAT a halcyon nest! How full of enchantment, and how dear to the heart! Home is the magic circle within which the weary spirit finds refuge; it is the sacred asylum to which the care-worn heart retreats to find rest from the toils and anxieties of the world.

Ask the lone wanderer, as he pleads his homeless way, bent with the weight of age, and white with the frosts of years, ask him what is home? He will tell you, it is a green spot in memory;

an oasis in a desert, a centre about which the fondest recollections of his grief-aggrieved heart cling with all the tenacity of youth's first love. It was once a gloriously, a happy reality, but now it rests only as an image of the home.

Ask the little child, what is his home? You will ask him to kiss it, and you know how he will not. The father's love, the mother's milk, the sister's embrace, the brother's welcome, throw about his home a heavenly halo, and make it as attractive to him as the home of the angels. Home is the spot where the child pours out its complaints, and it is the grave of its sorrows. Childhood has its sorrows and its grievances, but home is the place where these are soothed and banished by the sweet lullaby of a fond mother's voice.

Home is the place of confidence. If home be indeed a home, treachery and deceit exist not there. The heart need not fear to unfold its grief, or unburden its sorrows, for here it will find sympathy, comfort, and cheering hope.

Home is a place of refreshment. Refreshed by day upon the rough and stormy ocean of life—languished by worldly cares, perplexed by worldly inquietudes, the weary spirit yearns after repose. It seeks and finds it in the refuge which home supplies. Home is the place where the heart's burden is turned become quiet, and the spirit lulls in the peaceful delights of domestic life.

Yes, home is a place of rest—we feel it when we seek and enter it after the busy cares and trials which day are over. We may find joy elsewhere, but not so sweet as at home. Home is the place where the heart's burden is turned become quiet, and the spirit lulls in the peaceful delights of domestic life.

How often we hear persons speak of the home of their childhood. Their minds seem to be delight in dwelling upon the recollections of joyous days, spent beneath the parental roof, when the morning and happy hours were so light and full of life. It was to the joy—the satisfaction of home. Of the forever the heart may seem tired, of the latter, never. In the former there is much familiarity; much heartiness under the garb of friendship of the parent, tender character.

Selected by S. C. EXMERE.

BORROWING TROUBLE.

BORROWING is a bad thing at the best; but "borrowing trouble" is perhaps the most foolish thing a man or woman can make. An amusing instance of this species of "operation" is set forth in a "Dorn-Zeit" newspaper, wherein a man thus related his experience, in a financial way, in the following manner: "I was once a man of means, but the failure of a local bank, in which I had deposited my money, had ruined me. As soon as I knew of my being ruined, I jumped right up into my study. 'Now, this is a 'spoon' I got you all kinds of books; I'm gone if I see—that's a fact.' So I put on my coat, and I 'put' for home just as fast as my legs could carry me. 'Grazie, grazie!' I said. And when I got home, I looked carefully, and found that I hadn't got an bills out that bank now any more. Then I felt curd.

There have been a thousand instances of "borrowing trouble" which was not a white letter "second" thus in this example.

FAMILY intimacy should never exclude brothers and sisters foreign to the people and sympathizing with each other. These we contrast theological and rule habits towards the members of their own family, will be rude and thoughtless to all the world. But let the family intercourse be free, tender and affectionate, and the members of all uniformly gentle and considerate, and the members of the family thus trained, will carry into the world and society the habits of their childhood. They will require in their associates true tenderness; they will not be satisfied without mutual esteem; they will be true to the best affections, and their own character will be sustained by that faith in goodness which belongs to a mind exercised in pure and high thoughts.

"Don't write there," said one to a lad who was writing with a diamond pin on a pane of glass in a window. "Why not?" "Because you can't rub it out." There are other things men should not do, because they cannot rub them out. A heart is a being for sympathy, and a mind is a being for wisdom. The impression may be more or less indelible, but it is upon a glass. The glass may be broken, but the impression upon the heart lasts forever.

Come to Jesus.

BY H. MEYER.

"Why all ye weep will we die?" — Luke 7: 37.

At the gate of an Eastern city, near old Lebanon's shrine, afflicted with that loathsome disease which is peculiarly common typical of this part of the world, lay the famous father. These men, like the alms-giver since he came to a point in life, precarious in the extreme, not only were they afflicted with leprosy but starvation was sharing them full in the face. Then said the host to me, "I will give you my life, if we shall die?" If we say, we will enter into the city, then the famine is in the city, and we shall be there; and if we sit still here, we die also. Now therefore come, and let us fall into the arms of the Syrian. If he say we will, we shall live; and if they kill us, we shall be dead."

Just so, with the sinner when he is the prodigal son comes to himself, and sees his own wickedness, and inability to extricate himself from the grip of deep darkness into which sin has plunged him, and not only plunged him, but like the wind carried him away from his father's house, away from Jesus his Saviour and elder brother and away from his eternal inheritance, the inheritance that is incorruptible and that fadeth not away. Then he cries in the anguish of his soul, What must I do? If I say, I will go into the city of the world, I shall die there; for there is no comfort, consolation or grace in the world. I will die, I will die in pain and confusion to the weary soul. And if I sit still here, I die also. Friendly sinner, never forsake the cross, but stands firm on the borders of Zion, for Jesus the Messiah of the New Covenant is there, through whom the fountain for sin and uncleanness was opened, Zech. 13: 1, and of whom the whole family in heaven and earth is named. Yes, he is interested for you and me. And his abominations are standing against the wall, and the suffering you come to this great deliverer, that is able to save to the uttermost, all that come unto God by him. If you remain away and die in your sins, where Christ and God are, you cannot come. — Can you for one moment bear the thought of losing the blessing of Zion, the glory that attend and from the glory of his power, all on account of your own neglect and disobedience. — Accept now of life and salvation while it is called to-day, and be faithful unto the end, and you shall receive a crown of life that fadeth not away.

Harvest.

"For sower the fathers feed asleep all things come into us, they were."

HOOPER has died to say where is it? But it approaches—she ripens again. Man's seed-times and harvests make their annual round. He ploughs, sows, reaps, consumes and sows. God's harvest is the seed of the sower, the seed that grows in the soil, the seed that sows as words of eternal truth, the same power that caused the waters to crumble in his own glory, at the blast blown by priests of the Lord, will cause dead men to rise up and stand ripe for the sickle, which is the sword of the Lord, and the seed of the Lord, when it comes forth as reapers, in the presence of the Lord. When I contemplate the scene and the many, who instead of improving the talent given them of God, empty it in the service of the world, and soiling the crown of glory of him who spoke as never man spoke, I feel like exclaiming with one of old: "If my head were waters and mine eyes were a fountain of tears, that I might weep day and night for the sin of the multitude of my people." Wouldst thou see the trumpet of the word of God reach your feet, or substituting your own creed for heaven's ordained one, stop and consider, turn your backs, for the harvest will come. Death is daily burying souls to eternity, and soon the bottom will rise up and reveal the truth. Though the bloom of health be on our cheeks, yet we are not exempt from the poisoned dart of the dark-winged angel. But a few weeks ago a young man, in the little village of Hudson, left home in the morning in the vigor of health in the glory of manhood; but ere the sun had sunk to rest, the tidings came to his parents: "Your son is no more." His body lay in the dark waters of the Mackinac, his spirit had gone to find who governs all things, and to dream the deeds done in his life, whether good or evil. He had on the previous night dreamed that he had lost his life in the Mackinac. The dream had been repeated three times, and he told his mother ere she awoke, that he had dreamed he had been murdered and thrown away obeying his mother, who pled with him to stay he lost his life; and with many to-day who are scoffing at God's word.

DIED.

Obituary notice will be held, written on all but one side of the paper, and signed from all other ones.

LINDENBAUM—Near Wagonboro, Pa., after several weeks' illness, July 16th, 1878, friend Catherine Elizabeth Lindbaum, aged 64 years, 3 months and 24 days.

The decease was the wife of friend Adam Lindbaum of the First church. This is a German family, having emigrated to this country a number of years ago. They had a warm feeling for the church of the Brethren, being almost regular attendants at our services at the meeting-house here; though they understood but little of our preaching it is now all English. As far as they had learned the doctrine, they were in great sympathy with us. — About ten years ago, they had about concluded to unite with us, but a zealous member of the church of Luther persuaded them, that it would mean people there who suffer themselves to be persuaded to the desire of men and contrary to the will of God with whom we have to do. — May she rest in the mercies of God.

Funeral services conducted by Bro. J. F. Oiler and others.

BAKER—Also in the Antiochian Congregation July 30th, 1878, in hope of this blessed immortality, our venerable sister Nancy Baker in the 95th year of her age.

Sister Baker was born April 23rd, 1784. — She was a sister to Elder Jacob Holzner, deceased, who at one time presided over this congregation. She was an aunt to Elder Daniel Holsinger of Moran, Iowa, and brother Jacob Holsinger, a deacon in this congregation. She used to have been very much in the habit of reading services with brother Joseph F. Oiler. — Text: 1 PE: 12, 13.

PRICE—Near Wagonboro, Pa., July 3rd, 1878, departed in peace, our beloved sister Providence Price, aged 63 years, 2 months and 9 days. No mass preached by Bro. J. F. Oiler from Psalm 136: 7. (See Memorials.)

D. B. METZ.

HOOPER—in the Netts Church, Ark., June 25th, 1878, of palsy, sister Barbara, wife of George P. Hooper, aged 66 years, 9 months and 24 days. Occasion improved from John—5 to 25.

HOOPER—Also, in the same place, June 30, little Kolley Edward, son of friend George P. Hooper and sister Josephine Hooper, aged 2 months and 17 days.

HARTER—in the same church, July 29th, Bro. Joseph Harter, aged 25 years, 10 months and 28 days.

HOOPER—in the same congregation, Charles H. Hooper, July 30th, 1878, aged 11 years, 9 months and 29 days. A BORNK.

COPENHAVER—Six miles North of Kinta, Keokuk Co., Iowa, July 30th, 1878, Elias Copenhaver, wife of Abraham Copenhaver, deceased, aged 70 years, 9 months and 28 days.

LONG—Near the same place, February 16th, Margaret J. Long, wife of Christian Long and daughter of the above, aged 41 years, 9 months and 8 days. B. F. FLOYD.

CORRESPONDENCE.

Constitution and By-Laws of the Maple Grove Colony of Montgomery Co., Ia.

WHEREAS we, the undersigned members, having carefully investigated our financial condition and future prospects for ourselves and families in this country, find by that investigation, that our means are very sufficient for the purpose, therefore we have considered the propriety of forming ourselves into a colony, and locating that colony on government lands. The result of said consideration, is a resolve to form ourselves into a colony and locate that colony on government lands in South-western Nebraska, or in Northern Kansas, as may be selected by a committee, chosen by the members of said colony. Each member of the colony being a homestead of 160 acres, that is legally entitled to one.

We therefore propose to settle on our claims in the Fall of 1878. We have further resolved, to choose a committee of five, from among the members of the colony, to be known as the Board of Advisers. The Board shall counsel and advise with members upon all matters of importance in which they may be consulted. Said committee to hold office for one year, when others will be chosen in their stead, or they be re-elected.

The necessary qualifications to become a

member of the Maple Grove colony is, strict honesty, morality, industry, economy; no distinction to be made in parties applying for membership in regard to sex or wealth, all come in on the same terms. We further resolve, that no man shall be admitted as a member at any business meetings of said colony, and shall be considered competent to transact any business coming before the meeting.

We further resolve, that no members be received into the colony only at our regular meetings, and farther, that all applicants be received by ballot or vote, by all the members present, and be at further remembrance, that three votes, cast against any applicant for membership, shall be sufficient to defeat the same. We further resolve, that no man constitute further provision, that any person or persons, living in other parts of the country, desiring to become members of the Maple Grove colony, can do so, by sending in their names to the Board of Advisers, and by one or more respectable persons, as to the applicant's good character. Such applicants or vouchers should be known by some one or more of the members of the colony to insure their being voted in as members.

Members of the colony be subject to, and live in harmony with the following rules, and are required to show their approval of, and determination thus to do, by signing their names thereto.

ARTS OR TRADE SHALL MOVE PROPERTY.

1. That the member of the Maple Grove colony, shall not buy any property whatever on credit, where it can possibly be avoided, and under no circumstances, shall a member buy on credit without first seeking advice from the board of advisers.

2. No member of the colony shall be allowed under any circumstances whatsoever to sign or endorse, any promissory note, bond or contract of any kind as security or bail, for any other person.

3. No member of the colony will be allowed to do any kind of work on the Sabbath day, that day and justice does not demand of them, to leave the limits of said colony.

4. Infidels and disbelievers in God and the Bible or either, or opposers of the religion of the Bible, shall not apply for membership in the above named colony.

5. Every member is strictly forbidden the use of intoxicating liquors of any kind, except for medical purposes, and no other party will be allowed to sell or give away any intoxicating liquor, to any person.

6. All members in the habit of using tobacco, either by chewing or smoking, are requested to discontinue its use altogether if possible, if not altogether, to be very moderate and temperate in its use, and never under any circumstances use it in the house of God, say in other public or private house, and it shall be their duty further to discourage it at discountenance in its use, and teach their children and all others near to teach, lest, nor humk the filthy thing.

7. Profane swearing, is strictly forbidden on the part of any members of the colony.

8. Every member is expected to be industrious, economical and strictly honest and truthful, the members of the colony, and with all others with which they have any dealing, or business of any kind.

9. Any member or members of the above named colony, that become lazy, indolent and careless, and continue so, after having been corrected by the members of the colony, shall be considered a nuisance, and of no benefit to the colony or community, and will be discarded as members, and have their names erased from the book.

10. Finalness living next door to Godliness, therefore every member of the society, will be required to observe cleanliness, tidiness and neatness, not only in their personal appearance and in their houses, but also their premises should show a neat appearance, good taste and good management; thus thrift and prosperity will follow.

11. All members are expected to ornament and beautify their homes as their means will admit; by planting fruit, ornamental trees, flowers, &c.

12. Each member that is the head of a family, will be required to take with them, at least one good team of horses or mules.

13. All members of this colony, are required to be temperate in eating and drinking, for the mutual benefit of each other in sobriety, cheerfulness and privacy and for the convenience in being partners in agricultural implements, machinery, &c.

14. The members of the Maple Grove colony will meet and confer semi-annually to settle the financial condition of its members, each member to make a brief statement of their condition and what they are doing, etc.

15. Every member is expected to settle up and give satisfaction to all their creditors before leaving their present location as members of the colony.

Provision to be made for the violation of the above rules, the signature of any member violating one or more of the above rules, knowingly, shall give entire satisfaction to the Board of Advisers, and for a second offense by the same member, forfeit all rights and privilege as a member of the colony, and shall be considered an alien, and the above rules to be in full force for five years from the date of the settlement, of the above named colony. Sent in for publication by

N. C. WOODMAN,
(Private, Brethren's Colonization place copy.)

The Great Eclipse.

ACCORDING to your request, I will try and give you your readers an account of the eclipse that we saw here on Sunday night the 29th July. I was so particular in my observations as I could be, but the great privilege of being allowed on the exact line of its greatest shadow. Large numbers of scientific people had come to the place to see the eclipse, and many of the observations of the eclipse, upon a party of ladies of Vassar College, and also a party from London, England came over to observe this great event of the times. Great fears were entertained for some days previous, that the sun would be obscured, and that it would be the case every afternoon for a week or ten days, but the day was the brightest we have had for long time. Some attribute this to the efficacy of the special prayers that were offered in the Department of the Navy, and some say it may be close. There were but a few scattering floating clouds to be seen, and the viewing of the eclipse was as a "grand success."

A description as we saw it: At two o'clock and twenty minutes, there was a small notch taken from the sun, and the shadow began to move towards the left side of the sun; when half over, the sun was a crescent shape, like a half moon. Seventy minutes elapsed while the moon was passing over, and its totality took place. The sun's shadow continued to grow larger and darker until the sun was about twilight. The last ray of the sun was observed, when sudden darkness over-ruled the earth; the darkness came so sudden that it was similar to dropping a curtain before a light. The moment totality took place, the moon was seen to be over the face of the moon, which before this, was of a dark color. Around the edge of the moon was a small, livid, shining circle, and from this or immediately behind it, there showed forth the moon's mountains and a bright light 1 or 2 miles in diameter. The light seemed to spring out in spiral flames of glowing fire. While totality lasted, the moon was nearly three minutes, the stars shone out like on a moonlight night; the darkness was so great that the moon did not seem to be very far distant; it was difficult to see the hands of a watch. The appearance around us was like it might be midnight, with a dim moonbeam.

The next change of interest was the sudden turning of the rays of the sun, and the moon looked like the fishing of a meteor; it was something grand to behold, and in a few seconds, daylight came as sudden as it disappeared. — Nothing was more grand or interesting than the manner in which the moon seemed to spring up all around the horizon, something similar to the Aurora borealis, which arose upward, and the darkness of the heavens seemed to roll away "like a scroll." Never had we seen anything so magnificent and sublime as this. The moon's light shone very over head, surely things might delight the wonders of God's world-manship and the magnificence of all his handiwork. It was a little diverting to see the pigeons flocking to their roosts, and the birds crowding in to their nests, and the birds crawling like in the morning. We continued to observe the receding moon, as it passed off the left limb or side of the sun— a little above the center of the left side, and then the sun showed the left limb of the sun, and it was around to go on in the even track of its way. The eclipse lasted until 4 o'clock and 35 minutes less a fraction. It is said we shall not have another similar one until 1906. It is claimed by the professor from the University of the same of the totality of the eclipse, they discovered a new planet in close proximity to the sun. His report will be close probably for great interest, by the scientific world. The government will fur-

THE BRETHREN AT WORK.

"Behold I Bring You Good Things of Great Joy, which shall be unto All People."—LUKE 2: 10.

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The Brethren at Work

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BEYOND THE HILLS

Beyond the hills we must go down,
And brightly beam on us the sun,
Love the land of our forefathers old,
The land which I myself must know.

Above the dissonance of time,
And amidst of its angry words,
I hear the everlasting din,
The music of unending chords.

I bet it welcome, and my haste
To just it cannot break delay,
O song of morning, come at last,
And let us who sleep rise and sing.

O song of light and dawn of bliss,
Sound ever earth and fill these skies!
You reign, ever, ever true,
Thy son-eterrance joy unfolds!

Glid song of the abandoned earth,
Which play to us the old song,
Praise for creation's second birth,
And glory to creation's King.

—S. fo. fo.

"ESAU HATE I HATED."

ONE of the first assertions we are likely to meet in controversy with the scriptures of today is, that the Bible teaches that God hated Esau before he was born, and that God do not believe in any such God as that. And a good many ministers and clergymen, will admit the assertion, but say that it is "a great mystery," something which we do not understand. A large proportion of these great mysteries are mysteries only to those people who are too lazy to read their Bibles or to care to seek to understand them. The quizzical king who puzzled the heads of his wise men by inquiring why, when a fish was put into a vessel of water, the vessel would weigh no more than it did before, found at last his match in the man who asked him if the fact was really so. If it had before drawing inference from the mere facts.

Now the fact is, that this statement about God's hating Esau before he was born, is a barefaced misrepresentation or a most stupid blunder. There is not a passage in the whole Bible that says God hated Esau or anybody else before he was born, and if people instead of jangling Scripture into one indistinguishable mass, would compare what they read and where they read it, it would save them from such absurd mistakes.

The facts are as follows:—When Rebekah, the wife of Isaac, inquired of the Lord, he said to her: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Gen. 25. Esau was born first and, according to the eastern law of primogeniture, the firstborn became the head of the family, the other members of the family yielding him allegiance. In this case, by divine ordinance, this order was reversed, and the birthright was to pass to Jacob instead of Esau. The brothers being twins, and the difference in their ages perhaps not being an hour, it would seem wise that the question of primogeniture should be settled in some authoritative manner, to avoid all disputes between the children that born. Accordingly, without the slightest injustice, in the wisdom of God, according to his purpose, for which, no doubt, there were good reasons,

though he was not under the slightest obligation to give them, he said, that the elder should serve the younger, and that the second born of the twins should be the head of the patriarchal family instead of Esau, whose subsequent conduct showed him to be probably less fit for the position than his brother Jacob. A man who would sell his birthright for one morsel of meat, certainly did not prize it as he did who was glad to be a purchaser of that which was so lightly esteemed. And the fact of Jacob's purchasing the birthright when it had been already promised that Esau should serve him, showed his desire to extinguish all other titles, and avoid all occasion for controversy.

Jacob's conduct towards Esau is not in all respects to be defended or imputed, though their differences were finally peacefully adjusted,—but the loss of the birthright, combined with his lachrymose marriage alliance, caused Esau to renounce to Esau, where, after varied fortunes, the nation which sprang from his loins, combined with other people was doubtless called a "people," and, even eventually, a "nation," and after years of wandering, a "people" and a "nation." In view of this fact the prophet Malachi, when threatening Israel for their sins, says, "I have loved you, saith the Lord: yet ye say, Where hast thou loved us? Was not Esau Jacob's brother saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." Mal. 1: 2, 3.

When was this spoken? Before the children were born? By no means, but thirteen hundred years after Esau was dead and in his grave the prophet relating the calamities which fell upon the sinful nation of the Edomites, says: "I hated Esau, and laid his mountains and his heritage waste." The nation of Israel had been preserved through their obedience to the law of God, and in fulfillment of the covenant made with Abraham; and the descendants of Esau had been hated and punished in consequence of their iniquity, hence the prophet continues: "Whomsoever Esau hath, we are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down, and they shall call out, the builder of wickedness, and, The people against whom the Lord hath indignation forever." Mal. 1: 4. Edom is denoted to-day an account of the wickedness of its inhabitants, the land and the land is also denoted, but not so utterly, nor is it without promise and hope.

When the apostle Paul, in writing to the Romans, speaks of the distinction between the children of Abraham according to the flesh and those according to the promise, as it is illustrated in the case of Ishmael and Isaac, he also declared that the similar principle of choice was exhibited in the case of the children of Isaac. "For the children being not yet born, neither had Esau been hated, or loved; and the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Rom. 9: 11-13. Persons who have read this covetously conclude that before these children were born, it was written, "Jacob I loved, but Esau have I hated," and that the purpose of God is entirely contrary to the facts in the case. It was before the children were born that it was said, the elder shall serve the younger; it was thirteen hundred years after the children were dead that it was written, "Jacob have I loved, but Esau have I hated," and Paul clearly makes a distinction between what was said to the mother of the children, and what was written of the world, and his purpose was simply confirmed the prediction uttered before the children's birth. Thus vanishes another of the bugbears of skeptical criticism.—The Christian.

ECHOES FROM THE EAST.

A Harvest-meeting.—An Occasion of Thanksgiving.—Ministerial Aid.—The Sabbath Well Improved.—The Church Edified.—Special Love-feast.—An Interesting Sabbath Service.—One of the Lord's Afflicted.

(From Our Special Correspondent.)

WAYNESBORO, P. I., AUGUST 3.

IT gives me pleasure to state that our brethren and sisters in this section of the brotherhood have held a meeting of thanksgiving to God as a signal return of gratitude for our abundant and unbroken harvest. Probably, no such crop has crossed the hills of the ground for some years. Surely the Giver of all good gifts is worthy of many cordial thanks for these temporal blessings.

According to appointment, this meeting was held in the Wesley meeting-house on the 27th inst., at 9 P. M. All were much glad to have the presence of ministering brethren Ephraim W. Steiner, of Union Bridge, and James C. Kayler, of New Windsor. Mr. Brother Steiner spoke on the text: "While the earth remaineth, seedtime and harvest, cold and heat, and Summer and Winter, and day and night shall not cease." Gen. 8: 22. Such copious temporal blessings should call forth abundant spiritual offerings from the altars of our hearts. O that we could understand how very much we are indebted to our Heavenly Father, then we should be enabled to give to the necessities of the church. How ready and liberal we ought to be whenever the church calls for money to pay its current expenses. The Lord gives us, let us give to the Lord again.

Next day was Sabbath. At an early hour a large assembly had gathered into the meeting-house. It was a most auspicious opening of the services, the fourteenth chapter of John's Gospel was read by one of the deacons. Brother Kayler then discoursed upon the words of Jesus: "If ye love Me, keep My commandments." We learned that:

- 1. Jesus has the right to command.
- 2. His commands are right.
- 3. We are right only when we keep His commands.

Brother S. followed in a hearty application of the subject to soul and sinner. Come brethren, let us leave more such preaching, for we stand in the way, and ask for the old paths." We believe indeed that the old paths are the great and safe. I would love to note some excellent remarks and illustrations, but do not desire to make our letter too public. In this connection would say we had a very pleasant brethren meeting, and then in the evening, these brethren preached for us in our meeting-house here in town. May our beautiful Father abundantly reward our dear brethren for their labors of love.

We saw the expression "special Love-feast" was more aptly designated "between the time of our regular feasts, and at the special request of members whose age or infirmities do not permit them to unite with the congregation at the time of the regular feast of church." Our regular Love-feast was held on the 30th of June last, and was a very interesting occasion; but the Love-feast which we will note in this communication, was appointed at the request of our venerable sister Susan Steadley. Her virgin name was Bunkerake, and is a widow. For several years past she has been blind. She is in her seventy-eighth year. Notwithstanding her age and affliction, she enjoys the service of Christ. Though aged, the Lord renews her strength in her profession of faith. Though blind, she sees Him who is the Light of the world, and brightness of the glory of God. The sin of God's love kindles her heart's best affection—the love of the Church. She evidently enjoys this little Love-feast, and

it is hoped it was a refreshing season to her soul, as she approaches the final conflict.

We shall long remember this occasion. It was on the evening of the 2nd instant. The quiet, balmy evening contributed to make a special communion with Christ and His disciples. About a score of members participated, and more than that number enjoying the occasion to enter into the spirit of the service, and we trust that the Lord's benediction will rest upon all for good.

On the next day one of our regular appointments, was at the Annetonian meeting-house. Good attention, for which this place is noted. The 194th hymn of our collection introduced the service with an excellent sentiment. How much there is in that precious hymn. The 152nd was read and sung to the praise of God. After an exhortation, we knelt at a throne of grace.

The 14th chapter of John's Gospel was read by a deacon brother, as usual. One of the two ministering brethren presented, then discoursed upon the 17th verse, bringing forth many good words and making many practical suggestions. After testimony was borne by the other minister, he knelt the 487th hymn and exhorted to prayer, after that beautiful and loved chorus was sung, commencing

"Faith see not O gentle Savior
Hear my humble cry," &c.

We love to think of such good meetings. They are seasons when we get very near the cross—the best and sweetest lanes of the life we now live, but after awhile we will only have to regret that we did not more appreciate them and use them as means of grace to rise in the higher life—the life of Jesus.

We spent the afternoon in a dear brother's family where is one of the Lord's afflicted. May our Lord abundantly bless and sanctify sister Ann. And THIS BODY is coming. A life free from all affliction came to attend it through the merits of our sufficient Savior. May He make us all ready for His glorious appearing.

THIS BODY.

BY SUSAN ROUSEBREE.

THE body is a possession for the soul. At first it was a noble structure, but it has lost much of its substance through sin. Itroweth in many unguines, and is the seat of much pain. It is subject to trials and temptations, and grows with its burdens. Nor will the grossness cease until our breathings are no more.

Believers in Christ sometimes fancy themselves alone in their troubles and feel sad and lonely. Christian friends, neglect not to call upon them, and comfort them, if you fall, the poor and lonely believer will feel grateful and you may lose a blessing.

Refreshing as the presence and spiritual communications of a fellow Christian may be, you will find the presence of the Master far more so. God has said, that He will be with His people in every trial. How sweet is rest to the weary, yet how little rest do the Lord's people enjoy here. But they shall rest in the presence of the Lord, and the poor, weary and distressed body shall lose all its pains and troubles in the grave. Weariness stops with the grave, but rest belongs to the Christian's eternity. There noaching bones, no weary limbs, no broken hearts, no troubled souls will be found. Here the rest of the body is often disturbed, but over there all will be rest and peace.

Ever live (unfortunate excepted) within your income.

When you retire to bed think over what you have done during the day.

JUDGMENT.

BY GEORGE B. BOKER.

I WAS a long time ago,
When the angels were sent,
To pronounce the dread doom,
On Gomerah and Sodom;
And to sever the just,
Who in God had their trust,
From the cities devoted,
From the cities devoted,
To pleasure and lust;
Oh horrible night!
When the righteous men pleased
With his blinded to-day,
While vengeance departed,
The dread morning appeared,
And destruction was near,
While the angels were singing,
The flight of their wings,
What a moment of awe!
When the righteous withdrew;
And God executed,
His most terrible law!
No pen can describe
The grim moment of gloom,
When the wicked men stood,
Their terrible doom.
So will come the great day,
Of vengeance and doom;
When Justice shall wail,
The grim word of destruction;
And Jehovah's dread ire,
Will open in fire.
O the judgments of God!
Both certain and dire;
In anguish most burning,
The sinner must wail,
When crisis for relief,
Can no more avail.
O sinner repent,
While mercy still pleads,
That your soul may be spared,
In the day of God's vengeance;
Entrust of the Lord,
His grace to afford,
That you may be remembered—
Near by His Word;
And when the deep wallings—
Of we shall arise,
Your soul may rejoice,
With God in the skies.

SMALL THINGS.

BY A. B. GAGNEY.

"For who hath despised the day of small things?" Zech. 4:10.

IT seems that the band of Zerubbabel became discouraged in laying the foundation of the house spoken of in this chapter. This was probably because they could not perform the amount of work they desired. They despised small things.

Small things, in one day, are not appreciated as they should be. It is not uncommon to find people, who if they cannot reach the goal with one grand leap, turn back and give up in despair. This is not common in one branch of business only, but in every pursuit of life, church as well as in other. There are preachers who become discouraged if they can do but little at a time. There are people who would rather do nothing than work for fifty cents a day. Such people should learn that all large things are made up of small ones. There is nothing so small that cannot become large; nothing so weak that cannot become strong, and nothing so ignorant that cannot become wiser.

Take for example, the small grain of wheat, plant it and you will reap a mere handful, plant again, and you will perhaps reap a bushel, keep on and you will next have a bin full—next your granary will be filled, lastly you will have the ships upon the sea filled, or enough to feed the entire world. All from that small, simple grain.

The large oak in the forest sprung from a small, tiny acorn. Little by little the acorn absorbs from the mother earth nourishment, until finally there stands a large tree, stretching its limbs far above our heads, serving as a home

for birds, squirrel, &c. Again, observe the little stream that flows from the side of a hill, so small that it could be made dry by merely satisfying your thirst. As it flows along, it receives a stream of similar size, until it becomes a stream of roaring waters, flowing through the valleys, rolling over rocks, seeking its way into the mighty ocean—the ocean, almost without bottom, reaching from the shores of America to the shore of far-distant Europe and Asia, from the North pole to the South pole, bearing vessels of many thousand tons, all made up of drops of water.

So you will find it in life. The smallest things often determine your future destiny. I am told that on the top of the Alleghany mountain stands a house whose roof divides the water that falls from above. Falling on the East side, it finds its way first into the rolling Mississippi, thence into the Gulf, and finally into the ocean. The least puff of wind will cause a drop of water to fall on the West side of the roof, and amazing what a change in its course! What a great change a small thing can produce! That little puff of wind has caused many drops of water to find their way into the ocean by way of the Mississippi, instead of directly East into the ocean. The change is not in the amount of water, but in the direction of its course. Just as small things are that little puff of wind often change the entire direction of persons. I once heard a man say, that he was about to unite with the church and follow a life that would be acceptable in the sight of God. But, he says, when he had made up his mind to join the church, there occurred a small thing in the church which was not so pleasing to him, but in my estimation it was only a trifle, and he at once abandoned his movement.

Dear reader, stop right here and reflect for a moment over the past. Can you form any perception of the great change there would have been, had this small thing not occurred in the church? O that we could one learn to know small things; sometimes we should appreciate them, and at others despise them, it depends entirely upon the nature of the small act; but let us learn the effect—the wrong and the good of small things; then we are able to judge whether to despise or appreciate them. Take care of the minutes and the hours are cared for. Keep small troubles and trifles out of the church, and a great disturbance will never occur.

The little Dutch vessel that brought a few negroes to Jamestown, Va., in 1620, and sold them as slaves, was a small circumstance at the time, and may be yet to you, but from it—the most momentous consequences ensued,—consequences that long after created an internal disturbance, rent the republic with strife, and moistened it with blood and tears. Cromwell, when he was taken on board the ship to depart for an unknown land, was about to commit suicide, when a few words from the lips of his friend saved him, nothing great in these words, but the result must come. Cromwell afterwards revolutionized the entire map of Europe.

Washington, in his youth had declined to be a sailor and make his home on the rolling deep. When about on the verge of departure, his mother would not restrain from weeping. Thank God that he had a kind and tender-hearted mother,—a mother who had felt for her son. Small as was the weeping of his mother, it stopped him from going to sea.

Washington, afterwards led the American army, fighting for liberty and independence. He won that glorious victory which fixed the fate of two nations. Finally he became the first President of this glorious and enlightened republic, the foundation of which he himself laid. The little blaze, with which the burning of Chicago commenced, could have been extinguished by a mere breath, yet, the entire business part of that beautiful city was laid waste by it. What a destruction resulted from a small thing. The small point of the pea has performed wonders of wonders. It has caused Christian people to neglect their duty, it has brought some nations to destruction, and others to fame and renown.

The heavy cannon ball can be sent through the air with amazing speed by the movement of your finger. The little ball that came whizzing from the pistol, killed the ruler of our country.—A. Lincoln, a great result from a small thing again. By it, our nation was thrown back five years, and passed sorrow and mourning over the whole country. Lastly, we will consider the little infant babe in the cradle. Does not seem as though nothing could be accomplished by the little creature. Time, the little babe has grown to manhood and become the solver of all problems. We cannot begin to enumerate his works. He has iron horses running through valleys, mountains and hills and over the plains. He has balloons ascending the in the air, ships crossing the unknown waters, words flying through the air at lightning speed, not only through the air, but through the water, from America to Europe, so that distant nations can keep up a conversation at any time. I will enumerate no more. The above is sufficient to show what results from small things, in fact all large things whether good or bad.

Let us then learn to know small things, that we may make a proper application of them. Like the water falling from the roof of the house on the mountain, and its direction so easily changed. So your course through life may be as easily changed by a similar, small effect. A little thought will put you on one of the two roads,—the one to everlasting life, the other to eternal destruction. Remember the one to destruction is down and a day's journey on it, takes three days to come back. O that none could choose this road! Direct your thoughts to the road that will lead you to an inheritance in the beautiful realms of endless bliss.

Brethren and sisters, let us keep small troubles out of the church, so that not one precious soul may turn from us on account of it. Remember, that Jesus brought peace and good will on earth; let it be in the church. Clad in this immortal robe, we need not fear the awful summons of the King of terrors, nor reject our retiring into the chambers of the dust. Our immortal part will wing its way to the arms of its Omnipotent Redeemer, and find rest in the heavenly mansions of the Almighty.

Meyersdale Pa.

MOTHERS'—THEIR INFLUENCE.

BY S. E. JOHNSON.

ONE of the sweetest names on earth, is that of mother. There is perhaps no other name around which cluster so many fond recollections. No other name has so many sweet influences associated. To every person with proper feelings of humanity, the name of mother, will produce feelings of filial love and care

within his breast. And no sacrifice will be too great for him in the care of her, who laid stood over him through life as the guardian angel watching his footsteps. The Saviour while upon the cross, though suffering the greatest pain, remembered his mother with feelings of sympathy, and by sweet instructions to the disciple standing by whom he loved, produced in the heart of that beloved child of God such feelings of filial love and affection, that from that hour he took her unto his own home, and cared for her with all the tenderness of a son. Such are the feelings associated around the cherished and endearing name of mother. The remembrance of a mother's name, and a mother's words brings influences to bear upon the minds of many that result in good. That son reared up under the pious instructions of a mother, is under a healthy influence. But as he leaves the parental roof, bids far-well to home and friends, and goes to distant lands, under the pressure of surrounding circumstances, forgets that pious instruction, his heart becomes hard; he turns a deaf ear to all that is good. Wealth and affluence are at his command, and dreamingly looking into the future, he is charmed with the thought of biding defiance forever to want and adversity. By and by his castles fall and become obliterated. He comes to want, is thrown into society of others and there in that humble abode, he hears a mother-sending to God a fervent petition in behalf of her son. It is there his heart is touched and then remembers a mother's prayers in days gone by. That influence follows him wherever he goes and until he resolves like the prodigal to return, he never can be at rest.

The name mother, has associated with it, great influence and it is often used to bring penitence to the heart. It is said, of a famous assassin, whose heart was so hard that his spiritual adviser could make no impression upon his mind, until he made mention of his mother,—when hearing her name, he remembered neglected advice of bygone days, and with feelings of remorse, burst out in tears. A mother's influence is great, and greater than many apprehend. Our own experience may teach us this, as well as the experience of others.

A late writer says, in regard to this fact, "let me educate the mothers of heathendom, and I care not who governs it." A mother's power is great, which we learn from the following scraps of history: John Randolph, of Roanoke said, "I should have been a French atheist were it not for the recollection of the time when my departed mother used to take my little hand in hers, and make me say, on my bended knees, 'O Father who art in heaven.'" "I have found what made you the man you are," said a gentleman one morning to President Adams; "I have been reading your mother's letters to her son." Washington's mother trained her boy to truthfulness and virtue, and when his messengers called to tell her that her son was raised to the highest station in the nation's gift, she replied, "George always was a good boy."

Some one asked Napoleon what was the great need of the French nation,—"Mothers!" was the significant answer. "This is the influence that mothers can yield. Early impressions are the most enduring in the human mind. During the first few years of child-life mothers have the greatest control, and it should be borne in mind that, "a moment's work on clay tells more than an hour's labor on brick," so the work should be per-

formed on hearts, while yet tender. The example of noble influences are countless and exhibit great power for good or evil, which sweep history really influences.

Solomon makes mention of works of wisdom that fell from a mother's lips. Prov. 31: 1. It was said of Timothy, "from a child thou hast known the Holy Scriptures," which was undoubtedly taught by his grandmother and mother. 1 Tim 1: 5. And by this holy influence exerted by a Christian mother, he entered the service of the Lord in early life and consecrated the prime of his manhood to the service of his Master.

Mothers, the influence for good is in your hands, will you extend it? It is God who has given you the responsibilities of motherhood, and as those little ones are placed under your care, be faithful unto them and bring them up under a healthy and moral influence, in the nurture and admonition of the Lord. In early youth you may hold the key to their hearts; oh may you never lose it, that you may be enabled by help divine to stamp upon the tablets of their hearts, a holy influence that may tend to life eternal,—a treasure locked up in their hearts that will be impetenable to all that is unholy. Mothers—it is yours to elevate the moral standard of humanity. It is in your power to enlighten the world. It is in your hands to guide the destiny of nations.

HEALING.

BY EDNA C. NEWMAN.

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we were healed." Isa. 53: 5.

HERE the prophet told how Jesus would have to suffer for our transgressions. Oh, when we know how great His suffering was, how careful every one ought to be not to take one crooked step. To read of it, one might think that all His sufferings would have been too great to bear; but alas it is true, He bore them all. There are a great many afflicted persons; both sinner and sinner are often afflicted. God visits us with sickness in order to teach us things which we know not.

It is said of Manasseh, when he was in affliction, he besought the Lord his God and humbled himself greatly before the God of his fathers, and prayed unto him; and he was entreated of him and heard his supplication, and brought him again to Jerusalem into his kingdom. These Manasseh knew that the Lord, he was God 2 Chron. 33: 12, 13. This made Manasseh know the power and greatness of God, His holiness and hatred of sin. Jesus hated sin, yet He was bruised for our iniquities, and with His stripes we are healed.

Our Redeemer has various and wise cuts in afflicting us, which ought to be duly considered by all, whether converted or unconverted, and especially by those who are afflicted. Christ teaches us the emptiness of the world. Ottimes we see that neither riches nor friends can give the least ease to the bodies nor comfort to the souls of persons under sickness and distress. Can any one be at ease when there is such a great work for them to do. "A good tree bringeth forth good fruit." There is a vast difference between our prayers in health and in sickness; in sickness our prayers are more earnest. "Lord in trouble when they visited thee, they have poured out a prayer which thy abetting was upon them." Isa. 26: 16.

Manasseh prayed when he was under

his fetters, but he did that which was evil in the sight of the Lord, where he began to reign in Jerusalem. A fervent prayer is what the Lord desires to hear. Oh, sinner, is your heart become so hard that you are not sensible of your own sins? Have you undervalued health, and slighted the mercies that your Maker has bestowed upon you? Are you too proud and self-conceited to realize that Jesus, that meek and lowly Son of God, was wounded for our transgressions. By and by a thorn will be sent to break the swollen place of pride, that you may not be puffed up above measure. "If the righteous scarcely be saved, where shall the sinner and ungodly appear." Affliction visits all of us that we may not sleep the sleep of death. Oh, why not loosen our hearts from the vain things of this world, and look to Jesus who was bruised for our iniquities? We have an resting place here, this is only a home for a short time. Had I wings like a dove, then I would fly away and be at rest. I would hasten my escape from the windy storm and tempest. Psal. 55: 6. Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

AN IMPORTANT QUESTION.

BY JENNIE SHERKIN.

"What shall I do then with Jesus, who is called Christ?" Matt. 27: 22.

THE chief priests and elders had conspired against Jesus to destroy Him. Before their council they charged Him with blasphemy for saying he was the Son of God, for which the council decided that he should be put to death. But they had no power to take life, therefore they brought Him before the judgment seat of Pilate, in whose hands were vested the issues of life and death. After hearing the charges against Christ, Pilate became convinced that the prisoner was a just person, and that the Jews had committed Him to prison out of hatred; but how to dispose of Jesus, was a different problem.

Now at this time which was the feast or passover week, it was their custom to release a prisoner, and Pilate embraced the opportunity of releasing Jesus. But unfortunately when two prisoners were presented the Jews had the privilege of deciding which should be released.

There was at this time a very wicked person in prison by the name of Barabbas. Pilate knew that Barabbas was guilty of sedition and robbery, and that Jesus was innocent, submitted the name of Jesus and Barabbas, thinking no doubt that they would consent to release Jesus, rather than to set at liberty so great a transgressor as Barabbas was. But not they cry, "Barabbas, release Barabbas!" Pilate was very much disappointed, and asked, "What shall I do then with Jesus, who is called Christ." They cried out, "Crucify him, crucify him." They doubtless thought that if Jesus should be put to death, His name would soon be forgotten. But Pilate was undecided and did not know what to do. Soon he received a message from his wife, saying, "Have nothing to do with that just man, for I have suffered many things this day in a dream because of him." This troubled him more than ever, so he said to the Jews, "I will chastise him, let him go," but they cry out the more exceedingly, "Let him be crucified." Contrary to law and justice, the entreaties of his wife and the conviction of his conscience, he gave sentence of death

against the Lord of glory; after washing his hands before the multitude, he said, "I am innocent of the blood of this just person, see ye to it!" The Jews were pleased thinking no doubt that they would be troubled no more with his teachings; but in a few days the apostles are preaching salvation through His blood and performing miracles in His name.

The name of Jesus is now producing more interest and excitement than it did before He was crucified. "What shall we do then with Jesus who is called Christ?" This troubled the elders and chief priests more than ever, and for the purpose of freeing their minds, they put to death many of the disciples of Jesus. But still the name of Jesus cannot be put out of the way. Some persons now, like Pilate of old, try to have nothing to do with Jesus at present, but will call on Him at a more convenient time; some fearing the loss of home or position, if they should confess Jesus before men, and become His disciples; like Pilate, contrary to the wishes of their best friends, reject Jesus and say, "crucify him."

Reader, have you embraced Jesus as your Savior, and live as He has commanded you, obeying even the least command? If so, you have made a wise decision. Then honor Him by living holy, and eternity will answer the question, "What then shall I do with Jesus who is called Christ." To those who have not accepted the Savior, do not wait any longer, but accept Him to-day, for to-day is the day of salvation. Read and learn of the awful judgment that fell upon the Jews and their city, for the way in which they answered this question. If you cannot find it in your heart to say, "Crucify him," then embrace Him as your Savior. Come to Jesus as He stands revealed in the New Testament,—embrace Him as the Son of the living God, and the Savior of the world. Remember as long as you refuse to confess Him and become His disciples, follow, you join in the cry of the Jews, "Crucify him." If you do not want to say, "Crucify him," then turn to God with full purpose of heart, confess Jesus as the Son of God, repent of all your sins, be baptized in the name of the Father, Son and Holy Ghost. Give yourself, soul, body and spirit to the service of God, and He will receive you, will forgive your past sins, and claim you as one of His dear children.

I hope that every wavering person will answer this question wisely and well, "What then shall I do with Jesus who is called Christ?"

HOW TO MAKE A HAPPY HOME AND A VIRTUOUS FAMILY.

1. Learn to govern yourselves, and to be gentle and patient.
2. Guard your tempers, especially in seasons of ill-health, irritation and trouble, and soften them by prayer, penitence and a sense of your own shortcomings and errors.
3. Never speak or act in anger, until you have prayed over your words or acts, and concluded that Christ would have done so in your place.
4. Remember that valuable as is the gift of speech, the gift of silence is often much more precious.
5. Do not exact too much from others, but remember that all have an evil nature, whose developments we must expect, and which we should forbear and forgive; as we often desire forbearance and forgiveness ourselves.

6. Never retort a sharp or angry word. It is the second word that makes the quarrel.

7. Beware of the first disagreement.

8. Learn to speak in a gentle tone of voice.

9. Learn to say kind and pleasant things whenever an opportunity offers.

10. Study the character of each one, and sympathize with them in their troubles, however small.

11. Do not neglect little things, if they can effect the comfort of others in the smallest degree.

12. Avoid moods and pets, and fits of sulksness.

13. Learn to deny yourself, and to prefer others.

14. Beware of meekness and tale-bearers.

15. Never change a bad motive, if a good one is conceivable.

16. Be gentle, but firm with children.

17. Do not allow your children to be away from home at night, without knowing where they are.

18. Do not allow them to go where they please on the Lord's Day.

19. Do not furnish them with much spending money.

20. Remember the grave, the judgment-seat and the scenes of eternity, and so order your home on earth that you shall have a home in heaven.—Selected.

POVERTY A BLESSING.

POVERTY is the nurse of many energies, and heaven-climbing thoughts attended by love, and faith, and hope, around whose steps the mountain breezes blow, and from whose countenance all the virtues gather strength. Look around you upon the distinguished men that in every department of life, guide and control the times, and inquire what was their origin and what was their early fortune. Were they as a general rule, reared and dandled in the lap of wealth? No; such men emerged from the homes of decent competence or struggling poverty. Necessity sharpens their faculties; and privation and sacrifice trace their moral nature. They learn the greatness of renunciation, and enjoy the happiness of having few wants; they know nothing of the indifference or satiety. There is not an idle fibre in their frames; they put the vigor of a resolute purpose into every act. The edge of their mind is always kept sharp; in the school of life, men like these most softly-nurtured darlings of prosperity as iron needs the vessels of porcelain.

REGARD FOR THE AGED.

A LITTLE thoughtful attention, how happy it makes the old. They have outlived most of the friends of their early youth. How lonely their hours! Often their partners in life have long filled silent graves; often their children they have followed to the tomb. They stand solitary, leaning on their staff, waiting till the same call shall reach them. How often must they think of absent, lamented fires; of the love which cherished them, and the tears of sympathy which fell with theirs, now all gone. Why should not the young cling around and comfort them, and let their gloom with songs and happy smiles.—The Guide.

LIBERALITY consists less in giving profusely than in giving judiciously.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, EDITORS.

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LANSDALE, PA., AUGUST 23, 1874.

OUR PEOPLE VS. SECRET ORDERS.

THE United Brethren church, which has for years stood up against secret orders, is experiencing considerable trouble from some disloyal presbyters, who are striving every nerve to overthrow the time-honored law of that respectable body. However much we may be opposed to the general faith and practice of the United Brethren church, we have always entertained for them a very high regard on account of their persistent opposition to secret orders, and it has been said that the devil—the enemy of light—would put it into the hearts of some, to associate with an order as void of the Holy Ghost as a rock in a creek, and thus lead the denomination still farther down into the chains of darkness. Such men, if they have no respect for either themselves or the church, ought to have a little regard for others, and if they cannot live up to, and defend the doctrine of the church to which they belong, they ought to leave manhood to step down out. When a body of people are not fully resolved to discontinue secret societies, it is in the light of all-wise counsel, for any man to conduct himself with the intention of saying nothing about Christian courtesy, for any man to join that body, with the intention of once throwing their time-honored customs founded upon Bible authority.

No one ought to allow to reform, or an attempt in that direction—for such movements in times past have done good, but this thing of a few hypocrites, with low upon their lips and grins in their hearts, working their way, under the cloak of religion, into a church with well established principles, for the purpose of perverting her orders is a species of deception, that cannot be too severely censured. Such men have never been converted; they do not know what a change of heart is. They are wolves in sheep's clothing, void of manhood enough to let their actions speak out what is in their hearts, and they have secured an influence sufficient to enable them to do considerable damage. Of all the men in the world these are the worst enemies to the cause. They make a conflict, as so much from without, as within. Their work is to rain the church by producing internal discords, and hence cause divisions contrary to the Word.

These are the men who, with their lips, while on their knees in the water, will pronounce Satan and all his pernicious ways; but when their hearts will cling to secret societies as the idol of their affections. They are born of the water, but, we fear, not of the Spirit. The outside may be clean, but the inside is full of corruption. They can belong to and commune with a church that they know to be opposed to secret societies, and yet not ever repenting of so planning their evil seed in the hearts of other members and thereby corrupt the church. Are such persons honest? Did they not know when they united with the church that our people, as a body, were opposed to secret orders? Under these circumstances how can an honest man, as a body, be in the church and at the same time a member of an out-loud-honored society? Of course these remarks do not apply to the members of churches

not opposing secret orders, but to us as a body they do apply, and I would that we could feel forcibly. The man who proposes to enter a church for the purpose of overthrowing her established and distinctive features, might to have honesty and manhood enough about him to tell the church of his intentions beforehand.

On this question our people want to let their distinctive features stand out pretty prominently. Up to the present time the church has one respect, and should be content to do so in the future, as she lies in the past, we may rest assured that we will have but little trouble with secret societies. But should we be a little lenient—allow a few Masons or Odd Fellows in the church for the sake of peace the time being, and then after awhile undertake to enforce the time-honored law, I believe that the church as a whole, we would have a harder difficulty on our hands than might at first be supposed. That is just the condition of the U. B. church. Their church rule regarding secret societies has not been rigidly enforced, and now it is almost too late—there is danger of them becoming divided. And unless we watch our posts pretty closely, we too may be overtaken by the same evil. I have said that the faith in the methods of Masonry or Odd Fellowship. The former such persons there are in the church the better off she is. They are worse than a dead weight; they are detrimental to the cause of pure Christianity, and in their daily walk and conversation add nothing to the good influence of the church. Before they are suitable subjects, with which to adorn the religion of Him who did nothing behind the veil, they want to be converted from the religion of darkness to the true and merciful light. J. H. M.

MORE CONCERNING THE ADOPTED MEANS FOR THE DEVELOPMENT OF MAN'S MORAL FACULTIES.

MAN learns better by example than by precept. The system that is made up wholly of theory, is too impotent for intelligent beings like man. The theory of conversion, however true it may be taught in schools of learning, never makes a practical engineer. The theory of farming may be advanced with eloquence in agricultural colleges, yet it never makes a practical farmer.

God is God not only in theory—in being, but also in practice. He is not simply the Author of theoretical morality, but He is also the Author of practical morality. Then to have man made acquainted with a system of conduct, without the aid of knowledge, it must be both precept and example. "There can be but one perfect model of human nature." To put this Model within the reach of mankind was God's prerogative; and He did it. The Model came, taught and justified precisely what God demands of those who are to be saved. "Honest men could be perfect only by following a perfect model of God's nature." With this Model before him, man may attain to that perfection which God demands of all who will come unto Him.

Man's Character

needed reformation. A model character was presented to him in the Son of God. He assumed human nature, and gave it the seal and perfection of the Deity. He swept away the filth with which the ignorance of man had enveloped it, and made it possible for all men to obtain to the perfection of the Model. If not, then there was no necessity for a Model.

But before observing the means adopted by the Son of God for the development of man's moral faculties, let us go back and take another glance at the age when sign-making was introduced. A noted writer says: "Nothing in the universe of God, animate or inanimate, is left without the government of an appropriate law, unless that law is the law of the Spirit of God in a human spirit. To suppose, therefore, that the human soul is thus left ungoverned by a created law of conduct, is to suppose that God cares for the less and not for the greater—to suppose that He would constitute the moral powers of the soul so that a law was necessary for their guidance, and then reveal none—to suppose, manifestly in the case of the Israelites who would prepare a stone to receive, and obey with a proper spirit, the necessary rule of duty, and yet give no rule. But to suppose these things would be absurd; it follows, there-

fore, that God would reveal to the Israelites a law for the regulation of their conduct in morals and religion." In full harmony with these deductions, the Lord presented the children of Israel with a rule of life.

Moral Law.

In a former article, notice was made concerning the manner of teaching the idea of holiness to the Jews. This was by comparison. The camp was purified; and the people were by certain acts declared purified. The beasts to be offered were to be more clean than the others of the class; the streams of the tabernacle were purified—in fact every thing was purified and purified, until the highest point of purity was reached by the convergence of the numerous rays employed. This conveyed to the mind the idea of greater purity holiness on the part of Him. They looked upon Him as a Being infinitely powerful and full of purity. It was a picture of the condition of God's Spirit and acted upon their spirits with happy effect. With holiness they learned that the law was too pure to look upon sin with the least degree of allowance. That the idea of sign-making vanished with the going out of the Mosaic dispensation is an error. It is still a

Leading Characteristic

in the present dispensation, and forms the basis for the inhibition of many divine principles.

We shall now proceed to notice some of them. God never puts His own inhibition beyond His power, and He never allows them to be compared by human wisdom. He creates, precisely, then selects for His own purposes. He created water. This He selects as a means for man's moral purity. As water is useful for the cleansing of all material things of their impurities, He chose this as an emblem of the power of the Holy Spirit upon the heart of man. God did not wish making signs when Moses did, but by His Son Jesus Christ, at the end of time, the healing of the sick, giving sight to the blind, feet to the lame, ears to the deaf, life to the dead, are signs of God's power. Washing the saints' feet, breaking bread, dividing the cup, the substitution of the holy kiss, the manifestations of brotherly love, are signs of God's power in the hearts of men. God provides the means of bringing the truth into the heart of man, thus stamping the law of holiness upon the human nature. This is, however, this difference between the Dispensation of Moses and that of Christ; the former consisted very largely of material things, while the latter is full of spirit and life. The former was designed to convey certain ideas of God's character to the human mind by material things, and the latter is designed to perfect ideas in the human soul, having received the impress and seal of the Deity through Christ our Saviour.

Outward Objects

having formed ideas in the mind of man, and words given to distinguish them from other ideas, there is no longer any necessity for the objects which were used to represent the idea. In short, when the idea of purity was once conveyed to the mind of man, there existed no longer the necessity of the means employed to represent that idea. "Whenever the Jews were cured of idolatry, and had obtained true ideas of the attributes of the true God, then the dispensation of shadows and ceremonies 'could not be made the center of their worship.' " With correct ideas concerning the attributes of God, the Jews were scattered throughout the world, and those ideas were thus placed within the reach of all men; but at no time were those ideas stamped indelibly upon the human soul until done so by Him who came in the flesh. M. E.

JOHN WESLEY ON DRESS.

THE following clipping from the *Gospel Banner*, is, to the point, and shows how that devoted minister looked upon the habit of men and showing dress.

Wm. W. Wesley to arise from the dead, take a tour through the United States and preach such doctrine there would be some lively preaching among the dry bones, and may be a terrible shaking among the silk and jewelry. Carefully read and take heed: his language is as follows:

"I object to those who desire me to watch over your souls, wear no gold, no pearls or precious stones, use no curling of hair or costly apparel, nor have servants. I advise those who are able to receive these sayings, but no velvet, on

silk, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any way gay, glittering, and showy; nothing made in the spirit of fashion; and taking care to attract the attention of bystanders. Do not invite women to wear rings, ear-rings, necklaces, beads, of whatever kind or color; or ruffles, which may easily show from one to twelve inches deep. Neither do I advise men to wear colored waistcoats, shining stockings, glittering or shining buckles or buttons, either on their coats or on their shoes; any more than gay, fashionable, and costly hats. And I should advise you, says that there is no harm in these, might as well say that there is no harm in stealing and adultery. This is a melancholy truth. I am ashamed of it, but I know not how to help it. It is not my fault. The trumpet has not given an uncertain sound. For nearly fifty years past, I have borne a clear and faithful testimony. In a strict, a searching, a meeting the eyes say that there is no harm in these, might as well say that there is no harm in stealing and adultery. This is a melancholy truth. I am ashamed of it, but I know not how to help it. It is not my fault. The trumpet has not given an uncertain sound. For nearly fifty years past, I have borne a clear and faithful testimony. In a strict, a searching, a meeting the eyes say that there is no harm in these, might as well say that there is no harm in stealing and adultery. This is a melancholy truth. I am ashamed of it, but I know not how to help it. It is not my fault. The trumpet has not given an uncertain sound. For nearly fifty years past, I have borne a clear and faithful testimony. In a strict, a searching, a meeting the eyes say that there is no harm in these, might as well say that there is no harm in stealing and adultery. This is a melancholy truth. 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SOME GOOD SUGGESTIONS.

JOHN S. SWANEY is known to most of the Brethren in the Kingdom of Achaia, both by his many worthy donations, and lately had a public debate with Mr. Miller, an able deacon of the Methodist church, who was attended by Benjamin Franklin, an able deacon, and editor of the *American Christian Review*. Mr. Franklin, in speaking of the conduct of the two men, gives some most excellent suggestions. For the sake of those who may wish to engage in public discussions we give below some of his criticisms:

"1. I would have greatly preferred that Bro. SwANEY had invariably kept silent while Mr. Miller was speaking; that he had invariably declined to answer any questions during the same time, or even not the head in assent, or shake the head in dissent. This would have avoided some little alterations and interruptions that injured the force of the debate, and caused unpleasantness in the audience. These interruptions were caused on both sides; but we would have preferred that none of them had been caused on our side.

"2. It would have been much better if he had stood in his regular speaking-place, and not worked round, as he did at times in front of Mr. Miller's table. This was not the best of tactics. We expected that his gestures were to be violent, and that he did not receive a few flourishes of his hands, and slaps of books, before Mr. Miller's face. These gestures did not assuage Mr. Miller, nor convince any in the audience.

"3. A very few little things, witicisms, etc., might have been omitted with profit to the effect of the debate.

"Should he fall to the lot of any of our brethren to defend the Truth in a public discussion they will do well to remember the above suggestions."

MORE ABOUT JOHN'S BAPTISM.

ANOTHER brother sends us a few more remarks about John's baptism, and by answering them, some additional light can be thrown on the subject. It is a question even which is a very important one. The baptism by immersion is clear. That his baptism was forward instead of backward is generally conceded, but was it by trine or single immersion? There are many reasons for concluding that it was by trine immersion, which, on any other question, would settle it as a matter of fact. But to the remarks of our correspondent, he says:

"I was in the house of the BRETHERN at Work on the 10th of July, when I observed the following remarks in the *Register*: 'Did John use a form of words when he baptized Jesus?' You are right. 'We think he did not.' I have seen the following passage in your issue, which seems positively to settle that John used the formula there also given to the disciples. I have seen the formula in this case; and it seems almost giving would have been unnecessary. I have seen the formula in the name of the Father, and of the Son, and of the Holy Ghost."

When the disciples were sent out on their first mission, their work was limited, for they were to cross their fingers to the last they of the house of Israel, not being permitted to preach specially to the Gentiles, but when they were sent out on their second mission no limits were mentioned, the whole world being their field of labor. In fact it was their duty to preach the Gospel to all nations.

It is not ascertained that the formula was given to the disciples in a special way before the ascension. They were first baptized by John, and then by the Savior, and baptized in that way, because it was approved by their Master. This conclusion is reasonable, and is the only one against which no fatal objections can be filed. That John used any other formula is a mere supposition and therefore cannot be received as evidence in any case. That he used the same formula in his baptism of others, as he did in his baptism of Jesus, is not only reasonable, but backed up by circumstantial evidence that seems sufficiently close to warrant its correctness. It will not do to maintain that Christ taught his disciples to baptize differently from what John did, for that would have caused a confusion regarding the mode of baptism. It then follows, that the same formula must have been used by both parties as being the only way of maintaining the sameness of practice.

But while it may be clear that there was no difference between John's baptism and that taught by the Savior in Matt. 28:19 practically, and their origin and design the same, yet we cannot do so without a difference theoretically. This has been mentioned several times before, but perhaps, not so fully as might have been explained.

John's baptism was in the name of the Father, *a fact*, and of the Son and Holy Spirit prospectively. John spoke of the Father in fact, but of Christ and the Holy Spirit in promise. This however did not affect the mode of baptism, for if he baptized only he baptized the people in the name of the Father whom they knew to exist, and of the Son, and Holy Spirit who were yet to come, and were promised by John. And as they were promised, and John baptized in their name, it follows that his baptism, so far as it was in the name of the Son and Holy Spirit, was prospective. But after Christ came, and was known to the people, then John's baptism was in the name of the Father, and of the Son, and of the Holy Spirit prospectively. Then, when the Holy Spirit came, the baptism was in the name of all three in fact, and now prospectively, *i. e.* before Christ was baptized. John's baptism was in the name of the Father in fact, and of the Son and Holy Spirit prospectively—Then after the coming of the Holy Spirit, the baptism was in the name of all three in fact, but in the name of the Father only, so present it in the following form, wherein the large capitals represent the baptism when in fact, and the italics when prospective: (Before Christ was baptized).

IN THE NAME OF THE FATHER, and of the Son, and of the Holy Spirit.

(After Christ was baptized).

IN THE NAME OF THE FATHER, AND OF THE SON, and of the Holy Spirit.

(After the Holy Spirit came)

IN THE NAME OF THE FATHER, AND OF THE HOLY SPIRIT.

"A man's duty is to be obedient. John telling the people to believe on him that should come after him Acts 16, 4; Matt. 23; Mark 7; Luke 7; John 1:13. Again, when he said to the disciples, 'I have yet many things to say unto you, but I cannot say them now, for I must tarry with you until I shall send you into John's baptism; and never shall I see you again until you have been baptized into the Holy Ghost.' This could not have been if the same formula had been used by both parties in their baptizing services, that were then given to the disciples of Christ."

I regard the re-baptizing of the twelve disciples by Paul as evidence of proof of two things: 1. Though they said they were baptized unto John's baptism, yet they were not baptized by John, for those he baptized were by him told of the Holy Ghost, on whom they should believe. (Matt. 3:11); but these disciples had not even so much as heard thereof there is any Holy Ghost. Had they been baptized by him, they would have heard of the Holy Ghost, hence it certainly follows that they were baptized by some one who did not teach the way that John did, and hence omitted the mentioning of the Holy Ghost.

"2. As they had not even heard of the Holy Ghost, it follows that that name was omitted from the formula used at their baptism, and from a careful reading of Acts 19:3, 4, it may be inferred that even the name of Christ was also omitted, thus showing that at least a part of the formula was disregarded, but rendering the baptism of John's baptism, and were then baptized by Paul "into the name of the Father, and of the Son, and of the Holy Ghost."

J. E. M.

A SPECIAL OFFER.

It is not to accomplish as much good as possible, as his end and his manner to disseminate the faith and practice of the Brethren, we conclude to make a special offer and thus afford our readers an excellent opportunity to assist in a great and good work. There are thousands, not members of the church, who might be greatly benefited by reading the BRETHERN AT WORK the coming year, and especially the debate, and in order to reach this class we propose the following:

Let some one in each neighborhood send in the names and addresses of those whom they think will likely be influenced for good by reading the paper, and we will drop a careful record of them, and a separate book of names should be written on a sheet of paper separate from all other business. But before sending in any one's name, it would be best first to see the party and solicit their subscription for the paper according to terms published last week, but if they will not subscribe, then forward the names to us. You may also send in the names of dissenters, and we will send them a copy of the paper.

To all such who will send the BRETHERN AT WORK one year for \$1.00 each, and want to raise the money by donations from our readers. Hence suggesting that all who feel disposed to do so, donate something to this fund—which we will call the *Gospel Fund*—to be used in sending the paper to those names as will be forwarded to us. We will enter the names in order as they come in, and there as we receive the money, will send the paper. In order to show that we are doing a straight business, we will publish a list of the money received and names to whom the paper may be sent.

Our readers will perceive that this is a very liberal offer, as we throw off 50 cents on each paper in order to reach a class who otherwise would not take the paper. We hope to reach many of our own sons, for it is an excellent opportunity to spread the truth.

People who expect to become chaste in conversation, must first learn to be pure in heart, for pure water cannot issue from a corrupt fountain. Purify the heart and the conversation will take care of itself.

Brother Ship left here last Friday, with the intention of spending some time with the Brethren in the Washita's Grove, Texas. His family is still at Marysville, Conn., but will soon move to Ashland, Ohio.

Men and women who have to talk their neighbors that they are Christians, are poor walking advertisements for either the Lord or his religion. If a man's daily walk and conversation do not tell what he is, there is but little dependence to be put in his verbal profession.

It is truly sad, that the tallest trees are most exposed to high winds, and adulterers and ungodly men to the cyclones of false and destructive temptations. He who will earnestly pursue this subject, will see a reason for keeping down in the valley of his duty—how low will he find the secret of the success attending an humble life.

Some evangelists are slow to make an effort to build up a church in the State of Missouri, and in the opinion of the Brethren it could be done. There is no State in the Union up with Maine in the cause of temperance, and it would be of much advantage to our people to establish a congregation in such a place, having a temperate people in connection with, such good might be accomplished.

Favorable indications it would seem that the Catholics are making considerable progress in England, and by some it is feared that Romanism will yet become the prevailing religion of that island. Catholics have already intimated that if England were under the influence of their faith, they could see their way clear to manage the Eastern question in their own notes. Protestantism should keep a keen look out, for the Catholic will have a stone thrown that will strengthen their cause.

There always will be men who are called great preachers. The cause cannot well get along without them, nor would they be true without the cause. Some of them are great of words, but not of power, and will probably have much to do with their superior workmanship. In order to become eminently useful, a man must not attempt to do too many things at the same time. Great preachers are seldom great in all things. We have our gifts, and it is our duty to improve them, and do the best we know how in our calling. If you would be useful, learn to do good and make your mark, not by passing all over the world in search of something to do, but by work in the place where you are called to stand. Better to be great in humility and be care of salvation, than to be great in the eyes of the world and lose heaven. Take good care of your own conduct and do what is right. God will be to the grateful and the obedient. He will not have a servant that is not jealous of anybody else.

The Lord has but little use for people who want their own way about everything that comes in the church. If they cannot learn to submit while in this life, what will they do in that which is to come?

It is gratifying to reflect on the past history of the island of Cyprus. During the first years of the Christian church it was the home of Barnabas and Manco, and the scene of some of Paul's arduous missionary labors, but having been redeemed from the corrupting influences of idolatry, and the control of England, we may expect it to resume, in a measure, much of its former glory and become the home of devoted followers of the Master.

Informations received in that many years ago there was a German book published, giving an account of the religion that Alexander Mack sustained to the descendants of the Waldenses, and that the same thing was referred to in a Bible, published by the United Brethren Church, containing a history of that denomination. Are there any of our readers who know anything about the book? If they do, they will please inform us, as we would like to procure a copy of the work.

If your minister must spend two or three days out of each week preaching funeral and attending to church work generally, you cannot expect him to prosper financially. Instead of comforting him, and talking about his poor management and failures, it would be far better to lend him a helping hand and thus relieve him of a part of his burden. Treat him as you would like him to treat you, were you in his place. Do not be so kind as to have the old error alone and all the church fees. Golly the poor minister and his family, for the rich will not.

It is reported that the Hellenic ministers are talking seriously among themselves of attempting to abolish operatic quartets and music from their churches. Is it true they were making some kind of a reform. These denunciations have been making off into every foolish thing imaginable in order to induce people to attend services, are beginning to learn a lesson, and this should serve as a warning to our people, that they run not into the same error of error. It is better to have the old error of error of singing with the spirit and the sustaining also.

Those who quote Webster in defense of sprinkling and pouring, do the richest injustice possible, for to have the original meaning of the word correctly. We quote from his Unabridged Dictionary of a late date, where he is defining baptism: "*in, Baptisms, Baptizans, from Baptizo, to baptize, from Baptizo, to dip in water.*" From this we see that baptism is derived from words, meaning to dip in the water, hence as evidence as clearly as any of immersion. Man of such scholarship as Webster are not satisfied to define baptism to mean either sprinkling or pouring, for that would endanger their reputation as scholars. Since the ancient usage of the ancient Greeks, in whose native tongue the New Testament was first written, is in the case of immersion, it is not safe for modern scholars of reputation, to gainsay. The question is too firmly settled.

CALIFORNIA COMMITTEE FUND.

St. Joseph church, Ind.,	.....	\$1.00
Terker church, Ind.,	.....	1.00
H. Berkman, Iowa,	.....	1.00
Methodist church, Ind.,	.....	1.00
Brookwood church, Ind.,	.....	1.50
P. P. Bowers, Ind.,	.....	1.00
Hope Creek church, Ind.,	.....	1.00
Red River church, Ind.,	.....	2.15
Fusion church, Ill.,	.....	1.00
Methodist church, W. Va.,	.....	1.00
Knock church, Tenn.,	.....	1.00
Chippewa church, Ohio,	.....	1.50
Black Creek church, Ind.,	.....	1.50
Previously reported,	.....	\$15.00
Total,	.....	\$39.15

Who can send us the names and addresses of a number of persons living in Maine? We would send them sample copies and try to work up a list of subscribers all over that State. There are too many temperance people there to have no Brethren among them. Come brethren and sisters, help us a little, and we will see what can be done.

The safest place during a hurricane is in a cellar, or some other low place. When a hurricane is on its way, keep down in the valley of humility if you are.

TRUTH.

Over there was a little boy,
With early love and pleasant eye,
A boy who always spoke the truth,
And never, never, never to lie.

And when he trotted off to school,
The children all would wonder why,
There goes the curly-haired boy—
The boy who never tells a lie.

And everybody loved him so,
And all the people who should know
Would ask the parents how he told the truth,
For every day, as he grew up,

'Twas said, there goes the honest boy,
And when the people should know
Would ask the parents how he told the truth,
For every day, as he grew up,
'Twas said, there goes the honest boy—
He never told a lie.

—Bible Banner.

DEATH.

BY HARRIS BUCK.

Oh friends, the day is not far distant when a friendliness will confront you. Strength of soul and pride of heart will be in vain. Death will soon lay his cold and icy arms around you, your eyes will close to all earthly sights, your life will cease, and your throbbing heart will cease to beat; and you must go, prepared or unprepared, to try the realm of an unseen world. If you have not made your peace with God, O sinner, whether can you live for protection? Or must you then pray for the rocks and mountains to fall upon you and forever hide you from the face of Him that sets upon the throne, and in your behalf, will be in vain. Death, for already Death's shadow darkens your pathway, and the fatal dart may be poised with unerring aim in the hands of the destroyer. Hark in the great judgment day what will the Savior say to those who have not obeyed His commands, but have sought to live in sin? "Death, I never knew you." Have you never inquired, I never knew you? Have you never thought that you ought to become religious? If you have felt that you should live a Christian life, then why delay coming to Christ? You may think that you have no sin, you do not, dear friend, if you have no assurance for to-morrow. "To-day if you will hear his voice, hearken not your hearts." No doubt others thought as you now do, but where are they now? Sleeping that long sleep of death, and some of them dead and to be awakened—called away without a moment's warning.

Then since death is on our track, let us try to improve the short space of time allotted us, and try to live, by God's help, so that death will not lead us to regret, but to glory. Let us be holy, virtuous, through our Lord Jesus Christ, and in that great day may we hear that welcome shout, "Well done good and faithful servant, enter thou into the joys of thy Lord."

Oh mine own friends,
What life we live in sin,
Toss to the Lord, forsake your sin,
And He'll forgive what's past.

EXTRACTS UPON THE MARRIAGE OF NEAR RELATIONS.

BY JAMES WERT.

IN Spain, kings marry their own nieces, and in this country, (England) first and second cousins marry without scruple, although every philosophical physiologist will declare that this is in direct opposition to the institutions of nature.

If the first individuals connected in near relationship, who unite in marriage are uncommonly robust, and possess very favorably developed brains, their offspring may be so much deteriorated below the common standard of the country as to attract particular attention, and the law of nature is, in this instance, supposed not to hold; but it does hold, for to a large nature, there never was an exception. The offspring are uniformly inferior to what they would have been if the parents had united with strangers in the usual manner of society. Whenever there is any remarkable deficiency in parents who are related in blood, these appear in the marked and aggravated forms in the offspring. Comb on the Constitution of man, pages 127, 128.

Marriages between persons nearly related by consanguinity are now deemed to be, in a certain sense, a violation of the physical laws of nature, and tending to the deterioration of the race. This impediment is of universal force, and though the laws of nature are, however, quite as much upon the liabilities that marriage between near relatives will impair the concord of families, and interfere with the purity, harmony, and freedom of domestic intercourse, as upon the result just given. What a question of infamy or concealment should be preserved from marrying each other, is a question upon which there has been great diversity of opinion, and in its discussion much learning has been expended. Chamberlain's Commercial Law, page 20.

"None of you shall approach to any that is near of kin to him to uncover their nakedness: I am the Lord." Lev. 18: 2.

"Concerning marriages of near relations especially cousins, was unanimously considered, and deemed good, that such marriages should not be allowed, save in those cases where their children especially in this respect, so that offense and scandal might be prevented, which have

been so often occasioned by it, and that our dear youth may not, in ignorance, be led into thoughts, where, perhaps, afterwards their thoughts might be accusing one another about those things which cannot be altered any more, and therefore should be well considered previously, and approved of by God." Minutes of Annual Council, page 17.

TWILIGHT.

BY E. L. STITLER.

HOW delightful are the twilight hours! When the last rays of the brilliant orb of day—the setting sun, have disappeared behind the fast-retreating Western hills, and all nature is hushed to quietude, then will our minds wander back to the happy days of our childhood, when our hearts were as the sparkling evening dew, when we knew not of sorrow or anguish of heart, when all was joy and happiness, and we thought not of the coming future. Again, we feel ourselves transported to the walkways paths of our youthful home, and imagine we hear our childish voices ringing in the old familiar halls, through many days, weeks, months, years, have elapsed since that time. We inquire, Where are those who mingled with us in a childhood's holy days? Where are those who associated in joyous days? We receive the answer, borne by the passing breeze: "Sorrowed," Beloved and affectionate parents, brethren, sisters, School-teacher, schoolmates, and scholars, all the golden chain that binds the family and friendship circles together is broken and where are the loved ones? Death has entered and claimed the golden jewels, while we have wandered to a far-off distant land, and thus it is *Zangis* in the passport from the first dawn of the morning of youth to the setting of the sun, and the close of the twilight hours of the silvery locks of age.

May we, as we wander from the threshold of the old familiar homestead, "O'er these wide realms of thought, from day to day, of those golden hours of childhood, and all through the journey of life, remember His great and holy name, so that if we arrive at the twilight hours of life, that we may exclaim with Christ, our Redeemer, as He bowed His head and was about to enter into His glory, "It is finished." Our race is ended, and our journey of life is complete. May we then calmly sink to rest in the arms of Jesus to await the sounding of the trumpet on that great resurrection morn.

There's nothing so sweet as
The evening shades appear;
O, may we all remember well,
The sight of death draws near."

"LET NOT YOUR HEART BE TROUBLED."

BY N. S. MENCKEN.

THERE is trouble for man from the cradle to the grave. He is of few days and full of trouble. Jesus warned His disciples of the trials and persecutions that were about to befall them. He told them "ye will be hated of all men." They will persevere you from day to day; you will be cast into prison, and be put to death for His sake. The great Teacher did not tell His disciples where to go, or what to do, to escape trouble, but He told them what was most better for them and as to know—how to triumph over our trials.

"Ye believe in God, believe also in me." This is the great antidote for all our troubles. Faith in Christ enables us to soar above trouble. As the eagle soars above the rain, the storm and clouds, in a clear atmosphere, so by faith shall the Christian rise above trouble, persecution and even death itself, into the glorious light of the Sun of Righteousness.

Are we in trouble, let us in Jesus will still our fears. Do we fear to die, we will let us die to live. If we live right, we shall die right. If we care for our life, God will care for our death. There is nothing for the Christian to trouble about in life or death, who obeys the injunction, "Fear God and man shall only say you save."

Let war, famine, pestilence come; let the lightning flash, the thunder roll; you, let the earth and the heavens be away. God is our FATHER. "God is our refuge and strength, a PRESENT help in trouble." Psalm 46: 2.

A FEW THOUGHTS.

BY M. C. HILLIS.

OUR work is not our wages. When Saul offered the cattle for sacrifice, it was good offered he had in view, but it was not according to God's will. That was not God's will and we

will all admit that He knows best. When God says, "Do not fear," we should not be separate from those. He means for us to do so. When God says, "Be not unequally yoked together with unbelievers," it is for us to obey. We must learn to obey; it is one of the hardest lessons we ever have to be taught. We can measure by that perfect rule which we have, can we not? "If any man preach any other Gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for I will please none. I should not be the servant of men." Gal. 1: 8, 10.

Yes, we complain of hard times, but were we only thankful instead, for the many blessings which we are continually enjoying, how good it would be for us to be thankful as we should be. God would bless us so abundantly that we would not have room to receive it. We murmur and complain, yet we are even now blessed above what we are worthy to receive.

Sometimes people, when they come to the church, are disappointed. They seem to think the victory won, but it is only commenced. They expect to find everything smooth and easy. This is a great mistake. We have a battle to fight,—a fighting battle, and our battles are as well as we, and sometimes they, and sometimes it happens that we are in peril among false brethren. Even in the Apostles' time, false brethren had crept into the church and what may we expect now? If we are to be true, we must be among false brethren. Of all the pearls Paul speaks of being in, I always thought the last one was the worst. I've Christ was mistaken in the house of His friends. The Christian has a great battle to fight, "Be not overcome and fear." 2 Cor. 10: 3.

"When my father and mother forsake me, then the Lord will take me up." What a sweet and comforting thought this is of the Psalmist! When our dearest friends forsake us, the Lord will take us up. He will bring us up in the Scripture where it says, "I will forsake all for Christ or we cannot be His disciples. God wants our services unconditionally, not as father and mother give themselves wholly to Him. At the judgment, the church will not be accepted as a whole, but as individuals. Some will be rejected. Brethren and sisters, we will all be judged individually; let us not follow one another, but let us measure ourselves by that measure which will stand when all earthly things will have passed away."

PLAIN TALK.

ZION'S HERALD reports the following remarks of Mr. Moody, delivered in the Boston Tabernacle: Mr. Moody did not believe that anything could renovate the country but a pure revival, and God is always ready to revive His work when asked to do so. Since the war there is no question but that we have become demoralized and extravagant. Young men will not get married in the old-fashioned way and live in two or three rooms, but think they must have at least \$5,000 or \$10,000 a year. If they cannot do this, they will not get married, and are led into idleness and licentiousness. The speaker had seen an amount of rottenness and corruption in society for two or three years which astonished him. It was full time for the revival of the nation, and we are called upon for the purpose of obtaining position and the confidence of society, and soon we hear of them as defuncts in \$200,000 or \$300,000. Some ministers are so anxious to have a large roll of money in their church, they will do anything that anyone comes along without regard to status. We went downright home in the church. There is something to be done besides singing a few psalms and hymns. We want a revival of temperance in all things. He was sick and tired of our country, and he said, "I am sick and tired. If anything is wrong in their church, they should speak out, and not fear to lose their position. A man who is not willing to die for righteousness is not his own man, and he is not a Christian. We to the minister who does not do his duty to his people? We want, also, a revival of our country, and we want a cessation of party bickering." The Christian.

AVOID falsehood. There can be found no higher virtue than the love of truth. The man who deceives others must himself become the victim of moral hatred. Knowing the deceitful of his own eyes, and that he is doing his own wrong, his eyes must be always filled with suspicion, and he must bear the greatest of all happiness—condemnation in those who surround him.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

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SEEDS.

We are now, my daily sowing,
 Careless seeds of good and ill,
 Scattered on the level world.
 O'er upon the windy bill;
 Some that sink in such low furrows,
 Soft with heaven's precious rain;
 So that they need not the sun's face
 Of the fire, or the lightning's pain;
 Some that fall sown in the stillness
 Of the lonely mountain glen;
 Some that rest in crowded places,
 'Till the winds foot of men;
 Some by some loaves for golden,
 Flung at random on the air;
 Some by faithful souls remembered,
 Sown in tears and love and prayer;
 Some that be sown, unmarked,
 Lifeless on the treading soil;
 Some that live and grow and flourish
 When the noon of life is old;
 By a whistling sore weakened,
 By a blast we weaker die;
 Some that sink and sink and sink
 Like the seeds of death and life.
 Thus who knowest all our weakness,
 Love us not to sow alone!
 But thus sows great the harvest
 And the joy is great to sow,
 Till the Sabbath even and with alms,
 Filled all our meadows, ripened ears,
 Filled with fruit of life eternal.
 From the seed we sow in tears
 Check the froward thoughts and passions,
 Lay the busy, restless hands,
 Let the ground be not sorrow,
 May our fair and pleasant lands,
 Father, help each weak sower,
 Make each faithful effort blessed,
 Till these harvest shall be gathered,
 And we enter into rest.

—S—

ANALYSIS OF ANNUAL MEETING OF 1878, WITH OBSERVATIONS.

BY D. P. SAYLOR.

In the report of A. M., 76 brethren are reported as having taken part in the discussion. Of these, five were combined, leaving 104 names, one 20 and one 24 times. 30 of the speakers were up but one time, 8 ten, and five three times. The report contains 429 lines of these 519 are filled by the clerk reading queries, closing and opening remarks; the rulings by the Moderator, including his verbal report of the Dakota Mission, leaving 3479 lines to discussion; of these the five most frequent speakers use 11-68, two of them fill 772 lines, leaving 2809 for the 71 remaining speakers, equally divided among them, will give each one 324 lines. How many of the speakers are lay members does not appear, the presumption is, but a few, if any, and the hue and cry of clerical intolerance, domination, and dictation amounts to nothing; and what is said in favor of public meetings for the transaction of church business, this analysis proves to be vain, as is clearly manifested that the business before the meeting is participated in by but few of these present. Query, could not these few dispose of the business before them in a private room as well as in the public assembly of the great mixed multitude, who come to the meeting simply to gratify a morbid desire of the natural mind, to the great discredit, and cost of those who really study the merits of the question from a Scriptural standpoint?

Being for many years a close observer, and active participant in the disposition of business of A. M., I know whereof I affirm. The truth that the really worthy and important part of business before A. M. is disposed of by the Standing Committee, cannot be denied, and why should it be? They are the representatives of the church sent by the voice of the brotherhood, expressed, first in each session of the church meeting, and these to the District Meetings, and by these each District meeting sends a delegate to the Standing Committee of A. M. Thus the whole membership is as fairly represented in the councils of Annual Meetings, as the people are represented in the Legislative councils of the nations. At some Annual Meetings, one half of the queries from District Meetings come without any answer at all, but are referred to Standing Committee for an answer; while some queries have been discussed for hours in public, until the meeting became so confused that nothing could be done, but to send it into the Committee room for final disposition of it. Very few, if any, such answers are objected to when read to the public.

For the last thirty years I know that the most important business before Annual Meetings has to do, and was so done. All applications for committee, &c., are made to the Standing Committee, as well as the many letters sent from different branches of the church, asking for private advice and instructions from the Standing Committee on most important matters, which are never read before the mixed multitude. If a delicate case should arise in the church in which I live, and I would advise the brethren, I would have it published to the meeting of a mixed multitude; I would do so many have done, address my inquiry to the sober, reflecting mind of the Elders of the Standing Committee.

What we are there then in conversation of, is the reverence and respectability of interested and disinterested persons to one place at an expense of going to, and being fed while there, of thousands of dollars to hear and see 76 brethren take a small part in the business of the meeting? I am, and have been opposed to this system for many years.

I was foreman of the Committee of 1866, to devise a plan to hold A. M. In that place we say: "We recommend that the Annual General be formed by the delegates sent by the District Meeting, and by all the ordained elders present." And from among these, "The bishops and elders of the church holding the A. M., shall select, from among the bishops present, the Standing Committee. These should organize for the reception of the queries presented by the delegates from the District Meetings for their decisions, after which all proper queries shall be read to the general council meeting for adoption or amendment." And "The church holding the meeting, shall make arrangements to receive and entertain all the brethren and sisters privately. There shall be no hearing held out at the place of assembly to entertain and feed a mixed multitude as heretofore."

In 1867, the brethren of Eastern Va., held A. M., according to this plan, and with the exception of a turbulent spirit in some of the delegates, the brethren of the plan were successful. Over their queries we had no control, full power to control them was vested in the Standing Committee, but it failed to enforce its power. The A. M., of 1869, held by the brethren in Va., was held according to this plan, but all others have disregarded the plan, and even some who were on the Committee to form the plan of 1866, have held no more according to it, than the one we now have. I believe it is now the understanding that next A. M., shall be held according to the plan of 1866, subject to the different amendments of A. M., since; but as these are numerous, there ought at least a

committee of one have been appointed a committee; that is, if there is one brother who understands how to arrange the original plan with all the amendments in regular order so as to be understood by all the brethren. If I had been present, I would have offered a resolution that all amendments should remain until the plan of 1866 be thoroughly tried by all the churches West as well as East. I have no doubt of the efficiency of the plan. It is difficult to have us all understand such things alike. We cannot employ language, but some one will put a different construction on it to what was intended. In the plan of 1866, we specified in what sense a hearing held should not be put up, yet how was it construed by many of the speakers at that A. M.?

The brethren at Va., in 1869 understood the hearing meaning as well as our language, they had put up a small tent to entertain and feed the brethren and sisters, but not one to entertain and feed a mixed multitude as heretofore.

JESUS CHRIST, THE SURE FOUNDATION.

BY J. W. SOUTHWOOD.

WE understand that Jesus Christ is the only basis for the future; that which will build our heavenly bliss of the saints and dwell in the bright mansions of eternal glory; yet it is possible and even probable, and more than this, it is a fact that men have, and will continue to lay foundations and try to get others to build thereon; but all such foundations are sandy and will not, nor cannot stand beyond the limits of time, scattered they may seem; but as we want and need a foundation that will not crumble with time we reach away with the clouds of sin, hence we gladly accept Jesus.

"For other foundation can no man lay than that which I laid, which is Jesus Christ." I Cor. 3: 11. For he is the Stone "which is become the head of the corner. Neither is there salvation in any other; for there is no other name under heaven given to men, whereby we must be saved."

Then in view of the fact that Jesus Christ is the only sure foundation—the only means of salvation—"the Chief Corner-stone," "the Rock of our salvation;" would we not better all build upon this Foundation and not upon the follies of this world?

Would we not better worship the true and living God, instead of the goddess of fashion? If we would build on that sure Foundation, we would better take heed to all of Christ's commands, not humble ourselves under His mighty hand, so the walls of our works and conversation rest upon the rock and not upon the Rock of our salvation—Jesus Christ Jesus.

"Therefore, whoever heareth these sayings of mine and doeth them not, I will liken him unto a man who, when he built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not, for it was founded upon a rock." And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the winds blew, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it." Matt. 7: 24-27. Reader, are you hearing the sayings of the blessed Master and not doing them, and thus building your house upon the sand, even upon the follies of this world or the devices of men; or are you hearing and doing them, and thereby build your house upon the Rock Christ Jesus, fearless of all the scoffs of a scorned world, or a popular Christianity?

He who takes advice is sometimes superior to him who gives it.

WHAT IS NEEDED.

NOT eloquence in the pulpit, nor wealth in the pew, but the reviving influence of the Holy Spirit. Spurgeon says, "The Holy Spirit is able to make the Word as successful now as in the days of the apostles. He can bring in by hundreds and thousands as easily as by ones and twos. The reason why we are not more prosperous, is that we have not the Holy Spirit with us in might and power, as in early times. If we had the Spirit sending our ministry with power, it would signify very little about our talent.

Man might be poor and uneducated; their wisdom might be broken and unorganized; there might be none of the polished periods of Hall or glorious Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most eloquent of preachers. It is extraordinary, not talent that wins the day; it is extraordinary spiritual power that we need. Mental power with a chaplain, but spiritual power fills the church. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them. But we know others, simple-hearted, who speak their country dialect, and who stand up to preach in their country places, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, sinners are born again. Oh, Spirit of the living God, we want Thee! Thou art it, Thou art the soul, the source of thy people's success; without Thee they can do nothing; with Thee they can do everything.

Selected by Jacob K. HARLEY.

BE KIND TO THE LIVING.

It is all very well to give me fine funerals when they die, and to write long obituary notices proving them to be saints unaccounted. It is a good thing to praise—we who must all die some day—for a little moment to do honor to the dead and make us here yesterday a man. But while we do this, can we not also give a little to the living? Can we not be generous and just and forgiving to those who still have ears to hear and hearts to throbb with pain and misery?

How many hearts might have been saved from breaking by a perusal of their obituary notices; how many might have been comforted by an astuteness personal of the verses on their tombstones! It is after he is dead that they of the man, "He was true and good;" of the woman, "She was pure and pretty." The deers, the sneer, the insinuation, the malicious whisper, the coarse caricature—these are for living, breathing, bleeding human beings. Any amount of tombstone praise and funeral programs that you like, but it will harm us to be a little kinder to the living?

KEEP BUSY.

THE man who has nothing to do, is the most miserable of beings. If you have an regular work, do chores as farmers do when it rains too hard to work in the field. In occupation we forget our troubles, and get a respite from sorrow. The man whose mind and hands are busy finds no time to weep and wail. If work is slack, spend the time in reading. No man ever thinks more than he does when he is busy. The man who reads, who studies in the law, who are the men who know the most. If you lack books, there are free or very cheap libraries, at least in cities, at your command. The man who does not acquire some item of useful information between day-break and bed-time, must necessarily sleep, with the Roman Emperor, "I have had a bad night."

'To be in a passion is to punish one's self for the faults and impertinences of another.

MY WIFE.

WHAT maiden in the day of joy,
Smile me with most tremendous power,
Believing pomp and majesty?
My wife.

Who pitted man my distress,
And, by one simple little "Yes,"
Changed all my joy to bitterness?
My wife.

Who did, with look asunder,
My soul in cords of love entwine,
And gave her priceless heart for mine?
My wife.

Who to the altar went with me,
Our hearts aflow with ecstasy,
And my good angel vowed to be?
My wife.

Who, since I to the altar led,
The blushing bride, and vows were made,
Her might but blessings round me shed?
My wife.

Who in our pilgrimages joined,
And cheered with smiles the passage through,
Has ever faithful proved and true?
My wife.

When passed with sorrow, toil and pain,
Who all my grief and trouble shares,
And half, at least, my burden bears?
My wife.

When tempest rage and billows roll,
And human passions spurn control,
Who calms the tumult of my soul?
My wife.

When stains are knotted and sides are bright,
And shadows dark are changed to light,
Who joys with me in sweet delirium?
My wife.

Who was in youth th' admiral of men:
But now, at threescore and ten,
Is far more beautiful than then?
My wife.

As down life's rugged steps I go,
With careful, trembling steps and slow,
Who clings to me and helps me over?
My wife.

Who, when my halcyon days are o'er,
Will meet me on life's Canaan's shore,
And say my love forevermore?
My wife.

—Selected.

CLOSE COMMUNION.

BY J. K. HURDLE.

FATHER—Dear son, I am concerned
for your salvation, and have woun-
dered why you stood aloof from the
church so long, and in danger of losing
your eternal interests in the world to
come.

Son—I would have joined the church
before now; but there is one thing in
the church I do not understand. It looks
a little selfish to me. I mean close com-
munion. I would like to know your
reasons for observing it?

F.—So far as Gospel authority is con-
cerned, it is clear about those terms, but
we think the principle of close com-
munion is established.

S.—In what part of the Gospel, and
how?

F.—In Hebrews 13: 10, we read as
follows: "We have an altar, whereby
they have no right to eat which serve the
tabernacle." Here we notice that the right
to eat at the Christian altar is denied
those of the Jewish religion.

S.—Yes, but the apostle does not deny
that right to any Christian people;
only to the Jews.

F.—But we must notice the ground
upon which the right to commune is based.
The Revelator, says, "Blessed are
they that do his commandments that
they may have a right to the tree of life,
and enter in through the gates into the
city." Rev. 22: 14. Then if the right
to the tree of life is based upon obedi-
ence to the commandments of Christ,
doubtless the right to partake of the
Christian's altar is based upon the same
ground. For it is clear, had those who
served the tabernacle, served Christ, they
would have had as much right at the
Christian altar as any other believer;

their disqualification arose from their
disobedience.

S.—Your argument seems conclusive
and the doctrine of close Communion
pretty clearly established; but then Paul
says, 1 Cor. 11: 28; "Let a man ex-
amine himself, and so let him eat of that
bread, and drink of that cup." This,
it seems to me, gives every believer
the privilege to eat at the Lord's table,
and destroys your argument on close com-
munion.

F.—It should be borne in mind that
when the apostle wrote the church was
not divided, and subdivided as it now
into hundreds of fragments. The vari-
ous church names we now have, were
not in use then. But the apostle wrote
to the members of a united church, and
not a divided one (save a little temporary
trouble at Corinth at the time). They
had the same Lord; the same faith;
the same baptism; the same ordinances
in all things; they had kept the ordi-
nances as they were delivered to them.
Had the division of the church existed
then, as now, the apostle would doubt-
less have referred to all who were not in
full obedience to the doctrine of Christ
as he did to those of the Jewish religion.
"We have an altar whereto they have
no right to eat."

S.—It never occurred to my mind
that there were no divisions of doctrine
in the apostolic church, hence no occasion
for the term open, or close Communion.
I also infer from your argument
that certain qualifications are required
to constitute us proper communicants at
the Lord's table. I should like to know
what those qualifications are?

F.—One of the most important qual-
ifications, is union at heart.

S.—That is just the view of open
communicants, hence they unite in com-
municating.

F.—It should be borne in mind that
mere external union in form, is no evi-
dence of heart union.

S.—What is the difference?

F.—Heart union is based upon obedi-
ence to the true doctrine of Christ, its
members being perfectly joined together
in the same mind and judgment; while
mere external union implies or admits a
difference in doctrine; but only unites
for the time being, retaining their differ-
ence still.

S.—Then I understand there must be
union, or oneness of doctrine; this pro-
duces oneness of heart: this only qual-
ifies us to eat at the Christian altar.

F.—You have a true conception of a
proper communicant. There can be no
communion without union, and union
that is not from the heart, is no union at
all, and there can be no real union with-
out oneness of doctrine. But it must
be remembered that there may be union
on the side of error, as well as on the
side of truth.

S.—This is a new phase of the subject,
how can this be?

F.—In the days of Moses, while he
was receiving the law, the Israelites in
camp made them a golden calf and wor-
shiped it; here was a great union, but
on the side of error. Exodus 32. Again,
in the days of the prophet Elijah, there
was another great union on the side of
error. All Israel had gone after Baal,
save 7,000 men; and their prophets were
430 men; while but one true prophet
remained. Other cases might be referred
to, but these are sufficient to establish
the point under consideration.

S.—I perceive that union may be on
the side of error, as well as on the side
of truth; but how can I discover
which is the proper union.

F.—You can discover this by exam-
ing the basis of doctrine by which such
union is effected. If it is based upon obedi-
ence to the whole doctrine of Christ,
it is true Gospel union; if but part of
the doctrine of Christ is complied with,
we may well doubt its acceptability in the
sight of God.

S.—I am now satisfied as to what the
basis of Gospel union is; but wish
to know whether there are other qual-
ifications to commune to divine accept-
ance.

F.—Another very important qualifi-
cation, is consistency.

S.—What do you mean by consisten-
cy?

F.—We mean, a strict forward course
in doctrine, acting from right principles;
while inconsistency, is contrary in its
character.

S.—Can you refer to a case of inconsis-
tency in the Gospel?

F.—The case of Peter eating with the
Gentiles in the absence of the Jews; but
withdrawing from them when the Jewish
brethren came; is a case in point, and
because of Peter's inconsistency, Paul
withstood him, for Peter was to blame.
Gal. 2: 11, 12, 13.

S.—But are there any inconsistencies
practiced by the church now?

F.—We are inclined to think there
are.

S.—Will you be so kind as to explain
them, as I am concerned about this mat-
ter, and want to be right.

F.—For your sake, and others who
are equally concerned, I will try and do
so, for the sole purpose of establishing
the truth as it is in Jesus. A church
that holds close baptism, and open com-
munion is in my judgment not very
consistent.

S.—What is meant by close baptism?

F.—Close baptism, means, that one
mode only of baptism is right, and prac-
ticed by a church, all other modes being
innovations.

S.—Where does the inconsistency
come in?

F.—To exclude all from church fel-
lowship who are not baptized with the
baptism of that church and commune
with those who have been baptized with
some other baptism, does not look very
consistent.

S.—But does not the person who has
received alien baptism, commune at his
risk?

F.—Not altogether. If the church
has the right to close its doors against
alien baptism, has it not the same right
to close its doors against improper com-
municants?

S.—It would seem that the church
has that right; still I cannot see that
the church is to blame, for opening its
communion doors for members of all churches
to commune. The responsibility it
seems to me, rests on the individual com-
municant, and not on the church.

F.—But a willing opening of the door
of communion, and a general invitation
for members of all churches to come,
and commune, is a virtual acknowledgment
on the part of the church, that there
is no real difference between them.
How does this harmonize with close bap-
tism? If the person who has received
alien baptism is good enough to commune
with, why not have an open door
for baptism, and be consistent?

S.—But is the church responsible for
the alien baptism of their persons or
churches?

F.—No; but it is responsible for ac-
knowledging that baptism in open com-
munion.

S.—But I cannot see how the church

could be chargeable with inconsistency
or guilt even in open communion.

F.—Read what John says, in his sec-
ond epistle 1: 4 and 11th verse, speak-
ing of a certain class of believers who,
if they did not bring their true houses,
were not to be received into the churches,
(houses of worship), and it be that
him God speed because partaker of his
evil deeds. Just so in the church to-day.

If I willingly and knowingly, commune
with a drunkard, or a liar, or a covetous
or a profane man, I then and there, ac-
knowledge that man my equal in religion,
and become partaker of his evil
deeds, for in willingly communing with
him, I bid him God speed. To retain
my integrity, I must withdraw from the
Communion table, or have him with-
draw. This applies with equal force
where there exist diversity of doctrine.
If an immersionist willing and know-
ingly communes with a Pedo Baptist,
then and there he compromises his bap-
tism, and virtually acknowledges by his
act, that baptism by pouring or sprink-
ling is as good as his own, and to oppose
Pedo Baptism after that, would certainly
be very inconsistent. Further, let it
be understood that no man can commune
to himself. It requires at least two to
commune. *Koinonia*, the Greek for
Communion, means fellowship, society,
participation. The letter, as well as the
spirit of Communion, means a number
of persons; hence the propriety of all be-
ing of the same mind and judgment to
commune to divine acceptance. It is be-
cause of this, that Paul says, "Ye can-
not drink the cup of the Lord, and the
cup of devils; ye cannot be partakers of
the Lord's table, and the table of devils."
1 Cor. 10: 21. This clearly proves our
position. The principle is, that the
Lord's table, is not the devil's table, and
the devil's table, is not the Lord's table.

Where the apostle says, "Ye cannot
drink the cup of the Lord, and the cup
of devils," he does not allude to any
physical inability to do so; but that we
cannot do so from Christian principle,
without violating our integrity and com-
promising our religion, and becoming
partaker of the guilt of devils, equally
so now. A *willing and knowing* com-
munion with those we know to be in er-
ror, should that error only consist in one
thing, is an acknowledgment of influ-
ence and makes such person guilty of
the same error.

S.—I admit the propriety, and con-
clusiveness of your argument; but from
the reading of the Scriptures I am con-
strained to believe that Judas commu-
ned with Christ, and Christ certainly
knew what was in Judas' heart; that
would make Christ a partaker of Judas'
evil deeds. How will you reconcile this
matter with your argument?

F.—Can you prove that Judas com-
muned with Christ?

S.—Do not the Scriptures clearly
teach that Judas sat with Christ in the
night when the Communion was institut-
ed, as shown by his receiving the cup.

F.—The cup you refer to pertains to
the Supper, and not the Communion.

S.—What supper?

F.—The Supper instituted by Christ
in the night of His betrayal.

S.—I thought that was the Jewish
Passover they were celebrating.

F.—In this you are mistaken. In the
thirteenth chapter of John, we learn that
it was before the feast of the Passover
that Christ met with His disciples and
instituted the Supper and Communion.
Again, the Jews would not go into the
judgment hall lest they be defiled, but
that they might eat the Passover. John

18: 28. Here we see that at the trial of Christ, the Passover was not yet eaten. But Christ had eaten a meal with His disciples the evening previous, hence it is clear that the *sup* you refer to, did not pertain to the Passover, but to the Supper or meal eaten by the disciples in connection with which the Communion was instituted.

S.—I had an idea that somehow the *sup* connected with, or pertained to the Communion.

F.—In this you are equally mistaken. Matthew and Mark both reveal the fact, that the traitor was revealed before Christ took special bread to bless it, i. e., the Communion. From John we learn, 15th chapter, that so soon as the traitor was revealed by receiving the *sup*, he went immediately out i. e., before the Communion was instituted; between the eating of the Supper as instituted by Christ, and the taking of special bread and blessing it, or the institution of the Communion, Judas went out, hence did not commune. As an additional evidence of the distinction between the Passover, Supper, and Communion, we might refer to their distinct names in the original. The Greek for Passover is, *pascha*, for Supper is, *deipnon*, for Communion is, *Koinonia*. Judas partook of the deipnon (of which the *sup* was a part, but not of the *Koinonia*, hence Judas did not commune.

S.—I must confess that your reasoning has thrown new light on the subject. I never could exactly understand how the *sup* belonged to the Communion, still I could not locate it anywhere else. The idea of a supper separate from the Communion, never entered my mind, but now it is clear as daylight, I can easily understand how Judas could receive the *sup*, and not commune. But are there any other inconsistencies among the churches?

F.—Pulpit affiliation and close Communion also seem inconsistent.

S.—What is meant by pulpit affiliation?

F.—Simply assisting ministers of other churches in protracted efforts, for the conversion of sinners, at the same time not allow those members, nor those who they themselves were instrumental in converting, to commune with them, unless they joined the same church.

S.—No, this certainly not charitable to assist those with whom we would not commune, and less still to deny those the right to commune with us whom we had been instrumental in converting, unless they joined your particular church, after giving them free and full liberty to join any other church, as I have heard ministers do. But you have based heart union upon obedience to all the doctrine of Christ, and this only would constitute us proper communicants. Now I would like a brief outline of the doctrine.

F.—This I will consent to give in a very brief manner.

1. Conviction of sin.
2. Objective faith in the Son of God.
3. Repentance, that need not be repeated of.
4. Subjective faith, evinced by our obedience to all the precepts of the Gospel.
5. Baptism by trine action as commanded by Christ, Matt. 28: 19, and practiced by the apostles and their successors hundreds of years in an unbroken line of succession.
6. Washing the saint's feet as commanded by Christ, John 13: 15, and referred to by Paul, 1 Tim. 5: 10.
7. The Lord's Supper, *deipnon*, an evening meal as defined by Webster, of

which the apostle ate, as Christ was taking special bread and blessed it, thereby instituting the Communion. Matt. 26: 26; Mark 14: 22.

S.—The Communion, *Koinonia* as instituted by Christ, while the disciples were eating Supper. Matt. 26: 26 latter clause; Mark 14: 22.

9. The Christian salutation commanded four times by Paul, 1 Cor. 16: 20, 2 Cor. 13: 12; 3 Thess. 5: 26; Rom. 16: 16, and once by Peter, 1 Peter 5: 14.

10. Prayer-covering for the sisters as instituted by Paul, 1 Cor. 11.

11. Non-conformity in dress, custom, conversation, pleasure, amusement, etc., as taught by Christ and the apostles.

12. Non-swearing. Matt. 5: 34; James 5: 12.

13. Non-lawing. 1 Cor. 6: 1; Matt. 5: 44.

In addition to these requirements of the Gospel, we must cultivate the graces and virtues of Christianity, that we have excellency of character, such as humility, obedience, temperance, charity, honesty, truthfulness, chaste conversation, purity, etc. In short, manifest in our lives the fruit of the Spirit, and not of the flesh.

S.—I am aware that you have Gospel for all you have referred to; but is it absolutely necessary that we be so particular, especially in some of those little things?

F.—It is very safe to have the Word of God on our side.

S.—I know that the Word of God is sure and steadfast; but then suppose we attend to the main requirements of the Gospel, but leave undone such little things, as Feet-washing, salutation, prayer-covering for the sisters, would this condemn us?

F.—In answer, I can only refer you to the case of Peter, who doubtless thought as you are thinking, that Feet-washing was too little to be observed; but his refusal would have severed his part with Christ. Now if you can show from the Gospel, that you are better than Peter was, or that you can be saved some other way, then your plea may amount to something. Besides this, I cannot see how you can call anything *little*, that is commanded, either by Christ or the apostles. I do not know but you are sinning in so doing.

S.—Perhaps I should not have used the term, *little*. I do not mean to disparage the precept of the Gospel; but somehow I can see no propriety in being so very particular.

F.—You must admit, whether you see a propriety in strict obedience or not; that it is infallibly safe, while to be only partially obedient, may not be safe.

S.—There is no doubt as to the safety of the position you occupy.

F.—It is not only safe, but forms the basis of union for Gospel Communion. Suppose every believer would obey the Gospel in all things in its plain, simple meaning, what would the result be? Would we not have Gospel union all over Christendom? Yes; and heart union too. Zion's watchmen would see eye to eye. All schisms and divisions would cease, and we would have no more use for the terms, *open* and *close* Communion, than the brethren had in the apostolic age of the church. We would be one people, perfectly united upon the broad platform of the Gospel. We could then freely, consistently and authoritatively of the Gospel, commune wherever we might go, among all the churches of the land. The term, *churches*, then, would not mean divisions of the

church; but branches of the same church or organization. It is not because men cannot see alike, that we have so many divisions in the church; but because men and women are not willing to obey that, which they already know.

S.—I now see the propriety of your reasons for close Communion. If I understood you correctly, your reasons for close Communion, are to retain the purity of the doctrine of Christ; and this you can only do, by strict obedience to all things required at your hand.

F.—You understand us correctly. Close Communion upon any other ground, is mere selfishness.

S.—But do you believe that churches that are not so strict in obedience, are positively wrong?

F.—We should not concern ourselves so much as to who are positively wrong, as we should as to what is positively right. To obey God in all things as well as we know how, is certainly right and safe. This is all we claim, and all the Gospel claims.

S.—I admit the correctness of your premises, as well as your conclusions, and upon that basis, I am a close Communionist too. I see that there is no sectarianism in your selfishness about it; but simply love for the truth as it is in Jesus. Would to God that all believers were possessed of this love; damnation would soon be banished hence.

AN INVITATION TO SINNERS.

BY DAVID L. WILLIAMS.

"And when they saw it, they all marvelled, saying, This was gone to be guest with a man that is a sinner." Luke 15: 7.

THE language of our text was uttered by the multitude that thronged our Savior's entrance into Jericho at the time that he dined with Zaccheus. Zaccheus had climbed into the tree in order to get a position that he might have a fair look at Jesus as He was passing with the multitudes thronging after him. Somehow or other he had attracted great attention, not that the multitudes really considered Him the Son of God or the Savior of the world, but from the reports circulated relative to the miracles that He did and the power in which He taught. He spoke as one having authority. Now Jesus seeing Zaccheus, called him down from the tree, telling him that He intended to dine at his house. They all marvelled; they say that Zaccheus is a sinner, and Christ who claims to be the Son of God, and we partly believe it, from the miracles that we have seen Him perform, and the fame that is gone abroad of Him; but now it astonishes us to see that He is going to become a guest with Zaccheus, that sinner who has not stood at all creditable in society. We cannot afford to stain our character so as to become a guest with such a low character as this sinner.

Mark you, that this great multitude consisted mainly of those who pretended to be righteous as a general thing, and those of course did not feel the real need of a Savior; consequently He could do them no good. It is those who are laden down with sin that He relieves. The invitation is, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Yes, Jesus was a friend to sinners; it was for sinners that He died and died. He says, "came not to call the righteous, but sinners to repentance"—that those who are whole need no physician, but they that are sick. The idea here advanced is, that Christ came to do for poor, mortal, sinful man, what he could not possibly do for him-

self—heal him, restore him from the malady of sin, and reinstate him in the favor of God.

Herein is presented a sublime thought for our mortal minds to feast upon, and animate our souls with the ecstasy of gladness. To contemplate that we have such a friend who is holy, harmless and unoffended, yet is not only willing, but anxious to have us come to Him. He left His Father's side and the shining courts of heaven, denied Himself of the joys of that habitation for a season, acquainting Himself with sorrow and grief in order that we might become His children.

—His joint heirs in the everlasting kingdom—the region of the just, the estate of all purity. Contemplate the blessing of Zaccheus, that sinner who was favored with a Guest from heaven, the Son of God, who needeth not that any testimony of Him, for He knew the state, the secret emotion of Zaccheus' heart. He knew that he could do him some good. No doubt Zaccheus was some what like David, did not justify himself in his sin, but was such that would acknowledge his faults and willing to reform. Such an one as this, Christ can assist and help. How Zaccheus must have rejoiced while favored with such a Guest as Jesus was; the Son of God going to sit dinner with him, he such a sinner that he certainly was disapproved from the will of Christ. If he had been so drawn down to Christ. If he had at that time belonged to a religious body, as did our Savior's persecutors, he no doubt would have clung to it and rejected Christ, as it is with us in this nineteenth century. Those that have joined themselves to a religious body, cling to it whether their religion is pure and undefiled or not. They are like the Pharisees and Sadducees in our Savior's time. They "know" that their religion all is right.

Here again, is one grand and important thought, and that is, as Zaccheus was so base as to be rejected on account of his sinfulness by those of his brethren in the flesh, and Christ stooped to him so as to elevate him in society. Yes, dear sinner, this is what He came, and died and died for, that He might elevate you; though you are vile and have sinned greatly, and have sunk your character beneath the notice of creditable people. He will stoop to you if you will yield to Him, and He will take your feet out of the mire and clay, and place them upon the Rock of ages. He will refine your character, and at you for the best of society; will lead you to live a holy life—*one* that cannot be gamed by your neighbors.

Oh, sinner, what a Friend you have in Christ, and yet you reject Him. He is willing to become your Guest, while your neighbors are not willing to stoop so low. But if you will yield to Christ and accept Him as your Guest, He will elevate you above many of those who refuse Him. He loves you, dear sinner, though you may be low in sin, and your life much degraded. But He does love you; your sin He hates. He knows that it will destroy you and ruin you. He wants to free you from it. He loves you, that He is willing and anxious to do it, but for Him to accomplish, you must have some regard for yourself and Him too. You must yield to His kindness and grace, and He will refine the purpose of your heart, that you may be led to live a different life—*one* that will be animated with the hope of that blessed immortality. No matter if you have been a great sinner, He is your Friend.

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GRAINS OF TRUTH

"Festus of Charity."—Popular Churches and Popular Preachers.—Clouds, Tempests and Sunshine.—Patient Endurance.—Supremacy of Christianity.—Right is Might.

FROM the Atlantic to the Pacific preparations are being made for "feasts of charity," thus showing that the primitive practices of the Gospel still live, and that a noble band of believers are not ashamed to maintain them in their purity. Who is it that recently said, that the "Gospel is a failure"? The disciples of Jesus knew nothing about yielding up the holy, self-denying practices of the Lord and Master. Brethren, let us strive full as apart, but let us continue to pull together. This together always wins—always brings victory.

Just as soon as churches begin to seek more than popular preachers, and popular preachers begin to seek more than popular churches, there is a down-grade tendency, swift and sure. Churches should seek truth-loving, God-fearing, zealous men to declare the word of truth, and whom they "chief men" or superintendents; and proper, God-fearing preachers should seek the isolated and numerically weak churches, where much hard work is needed, and where the devoted few are unable to do much themselves. Go and help them to develop activity, help them to increase in the riches of Christ—help them to bring out the hidden talent that it may also labor in the vineyard of the Lord. This is the way of the Lord, and He has strewn many blessings there. Highly-favored minister, what say you to gathering them in?

SOMETIMES it is cold, rainy and cloudy for weeks, and only now and then we get a glimpse of the sun. We become gloomy and impatient, declaring we never saw such weather. But after while the clouds pass away, the sun shines out gloriously beautiful, and all nature sparkles with joy. Smiles seem to rest on things. Is not this a picture of the soul? Storms, tempests, trials of all kinds to us either small things or, we become alarmed and are ready to fall away from the clouds, and then God drives them away, and lets in the bright rays of the Sun of Righteousness, and we are ourselves again. Bright will prevail, and peace always follows war; so long as there is war, there is no peace, and during peace there can be no war. Blessed be the God, who can always bring sunshine in the time!

"A MAN who has no enemies is seldom good for anything. He is made of that kind of material which is so easily worked that every one tries a hand at it. A sterling character—one who speaks for himself, and speaks what he thinks—is always sure to have enemies. They are as necessary to him as fresh air. They keep him alive and active. A celebrated person, who was surrounded by enemies, used to say, 'They are sparks which, if you do not blow them, go out of themselves.' Let this be your feeling while endeavoring to live down the sea-board of those who are bitter against you. If you stop

to dispute, you do as they desire, and open the way for more abuse. Let the poor fellows talk. There will be reaction, if you do but perform your duty; and hundreds, who were alienated from you, will flock to you and acknowledge their error."

CANTONMENT MEN, *God's favorites*, and with all natural beings. Judaism was purely legal, being the system of one nation, but Christianity is designed as the one system for all nations. Greek gods were made in the image of men, hence when man worshipped those gods, he could see no higher than himself—partook of his own nature, which when once defiled leads man from God to man. But Christianity raises above us corrupt atoms—makes us feel that where we were filthy, paths light here there was all darkness. Mohammedanism has man for its head-light, hence Mohammedans fail to reach the higher and better life. Christianity has Christ for its head, and this Head possesses a divinity—a sinless nature; hence is following—accepting this Leader, our nature becomes purified—our souls cleansed, our hopes confirmed and peace with the ever-living Father.

No one should attempt to carry his point by *distinction by mere assertion*, but by the assertion of *truth—by divine authority*. This is the highest and absolute authority in all things. Why should you fret and worry, and get into a petty quarrel because you opponent carries his point—gives *divine authority* for his work? Never try to *win a man*, because the argument is on his side—has the right and the you in the wrong. Walk out to the head field of divine authority and let a free man study well and carefully the whole truth, and then stand for it. If a man will twist and evade, get the exact truth at him: he will not, he cannot withstand it. Take the right ground—the precise Truth as revealed by the Lord, and stand by it. Right may be pushed back a little, but God will, in due time, get it to the front. There is strength in right, for God is at it. Who is not for right? M. M. E.

TRIP TO ROCK CREEK

LOOKING over the work pertaining to the organization of the church at this place, of which an account will be found elsewhere, we left Lansark, by private conveyance, to attend a camp meeting held by the church at Rock Creek, some twenty miles South of here. We were in company with brethren Enoch Ely, J. J. Emmert, and Daniel Miller. Found the rule a pleasant and enjoyable one, considerable rain having fallen, sufficient to lay the dust and cool the air. We reached the place on the morning of the 20th, and found the arrangements as usual in the Brethren's large meeting-house, beautifully situated in the edge of the timber, on a lofty eminence, overlooking a vast tract of well improved farming country. The situation of the building is certainly a desirable one.

This congregation is composed of about one hundred members, pretty well scattered over Whiteville Co., and formerly a part of the Mill-creek congregation. It is nominally well supplied with ministers, who, owing to the scattering nature of the settlement, have considerable traveling to do, in order to perform the duties, thus rendering their work rather laborious. The church here had been sorely affected for some time, and on this occasion set to confer with a committee sent by last Annual Meeting to adjust the existing difficulties. Elders Enoch Ely, Jas. R. Gish, and J. J. Emmert were the committee.

The council meeting commenced on Tuesday morning. There were in session before the committee, and some other persons, about twenty. The members presented their grievances, one by one, in the most Christian-like manner. I never before saw a body, in the midst of such a trouble, so cool and deliberately. The most critical points were presented and examined without producing the least excitement. In respect the example of those brethren is certainly worthy of imitation.

The committee made their report on Thursday morning, and explained it in full, giving the members permission to ask all the questions regarding it they thought proper, so to be sure that they fully understood the decision in all its parts. It was then put to vote whether

the church would accept it, and carried without a dissenting voice. Every member seemed fully satisfied, and the whole church present, manifested tokens of the greatest satisfaction. One was retained and another laid, thus adding much to the joy of the church.

We regret that all the answers were not presented, but we will not read and explain, for that was the essential part of the work, and a duty on which much depends. It is so often the case that members think it is not necessary to put themselves to any extra trouble or effort to hear the decision read and explained by the committee, as they can hear of the contents from other sources. In this, however, they may be mistaken, as none will likely be prepared to explain it as well and answer questions as satisfactorily as the committee, besides this, they ought to be paid to file objections if they have any, and assist further in removing whatever may be in the way of peace and general good will. If all were present they could take part in the closing portion of the work and thus contribute to the sentiment and feeling of the body, and be instrumental in arriving at a greater measure of confidence.

During this, as well as other similar investigations before committees, we thought we could be of service to some improvements in the manner of presenting cases. It would greatly facilitate the work of committees if the plaintiffs would carefully write all the charges in a very brief and pointed manner some days before the council. These charges should then be read before the hearing, in the presence of the committee, and the defendant should read the proper time, the party handling in the charges could be called upon to prove them. This would save the committee much writing and enable them to do their business in about half the time. It is generally the case that committees require that the plaintiffs give in all their charges, without being molested by the other party. While doing so, the clerk writes down all the charges presented, and the defendant presents their defenses and charges, if they have any, which are also written down by the clerk. After this, the plaintiffs are called upon to prove all their charges, one at a time, if they can, the clerk keeping a record of the evidences presented. In this way they go through with what has been presented by both parties. In connection with this last part is the cross-questioning, which it is necessary to conduct with great care. Thus, the committee views, takes into consideration all that has been presented, and makes their decision accordingly. We have mentioned the above for the benefit of other congregations where committees may chance to be called.

Our associations with the members at Rock Creek were pleasant, affording us an excellent opportunity of becoming acquainted with them, and learning much of their history and ways. We must confess that we found a good opinion of them, and we are glad to see them. They are many warm-hearted members in this congregation, who love the cause and will sacrifice much for the Master's Kingdom. We had great reasons to sympathize with them in their long-standing afflictions. Being lovers of peace and harmony in the church they felt the last heavily.

Congregations like the physical body, may, at times, be sorely afflicted with disease, from any false member of the body most suffer more than get relief, as an evidence that the body is dead. Some of the healthiest men in the country have passed through severe stages of sickness, which, when over, seemed for the good. Just so it may be with churches, the body Christ; all things, if properly applied, may work together for good. Brother Edmund Forney takes charge of the church for the present. The meeting was not only a good one, but evidently a profitable one, inasmuch as the church will doubtless derive great benefit if she puts to practice the advice given her, and strictly lives up to the laws of spiritual health.

J. H. M.

A WOMAN cannot afford to give herself away to a man to reform him, for as a general thing, if he does not reform before marriage there is but little hope for him afterward. A good woman's life is of too much value to be wasted by a man; none, she should never marry till she is sure of a man, or one who she can depend upon about him to know how to treat a woman.

DECOY-SHEEP.

ALBION! The best thing out is the decoy-sheep. It is difficult to drive a flock of sheep through the crowd and noisy streets of cities; the vehicles will cause them to scatter in all directions. The decoy-sheep is the butcher who procures a sheep and trains it to follow him wherever he goes, through the streets or any place else. Before starting through the noisy streets with a flock, he turns his decoy-sheep in with them a short time, to become acquainted. When he starts off, his decoy-sheep will follow, and of course, according to sheep nature, the flock will stick to the decoy-sheep, and so in the way will entice into the slaughter-pens. Thus one decoy-sheep may be made instrumental in leading thousands to the slaughter.

We are led to wonder if the devil hasn't a few well-trained decoy-sheep? They are turned into the church just long enough to become acquainted, and then start off to the slaughter pen with the flock following them. Whenever I see a church apparently prospering, I look to the church, and in a few days want to lead the flock into sin and destruction, it does not take long for me to conclude that he must be one of the devil's decoy-sheeps. Such people need to be watched. There are thousands who will not follow the devil through the public streets of this world, but they will follow some man who is walking in the very footsteps of the devil.

Do not conclude that all the devil's decoy-sheep are persons of great influence. He knows the nature of Christians and breeds works accordingly. Let each of us be certain of two things: 1st, That we are not a decoy-sheep, and 2nd, That we are not following a decoy-sheep. The Good Shepherd says, "Follow me;" "I am the way, the truth and life, and no man cometh unto the Father but by me." J. H. M.

BROTHER BRICKWORTH arrived in Lansark, Sunday morning, direct from England. He preached here Sunday evening and will remain with us a few days.

A YOUNG sister writes the following: "I find enclosed one dollar for which please send me BRETHREN AT WORK. I have been reading borrowed papers, but thank it the best policy to send for one for myself. Think others should go and do likewise."

TWO yellow fever scourges continue in the South and seem to be spreading. At Grandis, Miss., the mortality is terrible. At Vicksburg, New Orleans, and Mobile, there is an abundance of the plague. Thousands of people are leaving the cities and have gone into camps on high ground, hoping to escape sickness.

BROTHER BASKER commenced a series of meetings in Marshall Co., Iowa, the 24th inst., and will continue one week. He expects to reach Lansark by September 7th. His correspondents will please note this. Glad to hear that brother B. is able to take the field again, and hope his labors may be crowned with success.

For the want of space, considerable interesting Correspondence and Gleanings go over to next issue. We feel thankful to our readers for the good supply, and long they will continue to furnish us with interesting news, and the progress and development of divine character. "Rejoice with those that rejoice," is a divine injunction; and to rejoice, the saints must have the knowledge.

The troubles on the Eastern Continent do not seem to be over. Bosnia and Herzegovina are contesting Austria's occupation of their country, and the people of Batsman declare that Vienna shall govern them. In the meanwhile the Porte is so very slow in submitting to the work of the Berlin Congress, that the powers are uneasy. All this shows that the governments of earth are still in human hands.

We usually conclude it a good task to stand before men and confess our faults; yet we seem to be willing to stand before God and confess to Him, and this, too, when we know He is great and all-wise. We are so concerned, we so love, we think it not against the flesh to humble ourselves before a greater, but dishonorable to yield before an equal? If so, it is not the mind of Christ, who thought it not disgraceful to humble Himself before His Father, with whom He is equal. A little more humbleness will forward the spirit's conformity, and keep down the flesh not a little.

OUR LORD'S DAY.

How We Spent It—Internal Work—Hearing, Coming and Doing—Exact Theory and Precise Doing... THE LORD'S DAY... THE LORD'S DAY... THE LORD'S DAY...

THE LORD'S DAY... THE LORD'S DAY... THE LORD'S DAY... THE LORD'S DAY... THE LORD'S DAY...

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It is in our calling or business... THE LORD'S DAY... THE LORD'S DAY... THE LORD'S DAY...

THE LORD'S DAY... THE LORD'S DAY... THE LORD'S DAY... THE LORD'S DAY... THE LORD'S DAY...

CHURCH ORGANIZED.

ON the 18th inst., at 8 A. M., the members... THE CHURCH ORGANIZED... THE CHURCH ORGANIZED...

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longing for the love of God... THE LORD'S DAY... THE LORD'S DAY... THE LORD'S DAY...

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SARAJEVO was the capital of the kingdom... THE LORD'S DAY... THE LORD'S DAY...

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thousands to go in and occupy... THE LORD'S DAY... THE LORD'S DAY...

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THE LORD'S DAY... THE LORD'S DAY... THE LORD'S DAY... THE LORD'S DAY...

METHODISM is not agreed... THE LORD'S DAY... THE LORD'S DAY...

CALIFORNIA COMMITTEE FUND... THE LORD'S DAY... THE LORD'S DAY...

NO DEBATE IN VA... THE LORD'S DAY... THE LORD'S DAY...

Shall Christians Dance?

(Continued from page 6.)

Why not Christians, if anybody? A sinner is no enemy to God; he is a sinner in the eyes of men, and shall be held a sinner in the eyes of God. A sinner is no enemy to the law of God, and may be therein an hour's laborer in dance. There is something supremely shocking in the idea of a dancing square. What fearful declarations are made in the name of the Lord, and what sins like a flock, and their children dance. They spend their days in work, and in a moment go down to the grave" (Job 21: 11, 13).

But a Christian is no reformer. "He is a sinner in the eyes of men, and shall be held a sinner in the eyes of God. He is justified in the name of the Lord Jesus, and by the Spirit of our God." "He is a new creature; old things have passed away; henceforth all things are become new." The Christian is the image of Christ, and is to show forth that which he has seen with Jesus, and has learned of him. The Christian is "circumcised to the world," and is in a little while to be in heaven holding and enjoying, and forever to enjoy the glory of God. Let him sing for joy, and let the dance be his reward. He is such an enemy he suited to his present condition, and adapted to promote the glory of God and the salvation of man. For this is the apostolic exhortation: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of our Lord Jesus Christ" (1 Cor. 10: 31).

Shall Christians dance? Then they must have a time to dance. At what point of time shall it be just before, or after they sit down at the table of the Lord? Is it in the kind of preparation with which they have seen which Calvary beheld? Will the brethren help them to "examine themselves"? Will it enable them to testify themselves as they should, after they have been seen to see Christ crucified? Can they, at the dance, thus manifestly glorify in the precious garden of the palace of the high priest; in the hall of Pilate; on the way to Calvary; at the mauling of the victim; and at the innocent sufferer's cry of agony, "My God, my God, why hast thou forsaken me?" This cry, which is almost every man's prayer, and which for our sins, makes the ears of Christians tingle. How can they forget it, so as to find a time to dance?

Shall Christians dance? Then they must have leisure to dance. "Why do ye seek to be busy? He begins early, and continued to the end to be called his Father's business, so that in the end he could say to his Father, 'I have glorified thee upon earth: I have finished the work which thou gavest me to do.' Then his work was very complete, and with his last breath cried, 'It is finished.' Duty and suffering were completed. Are Christians the followers of such a Savior, at leisure so that their work is done long before the sun is set? Do they consider that the minutes of their life they need study it no more? Are all their duties to God in the closet, in the family, and in his house, diligently and faithfully performed? Do they perform all that is needed for the young, for the aged, for the church of the world, and then find leisure to unite with gay companions in moving to the sound of the viol, and the music of pleasurable disposition? Is the soul duly cared for? And from the dance can they return home to commune with God, to give for the needs of the ministry of Christ, and to all prayer and without ceasing? Can they visit the fatherless and widows in their affliction, and keep themselves unspotted from the world?"

Shall Christians dance? Then they must have leisure to minister to the world. "The Lord's stewards, and he claims all they have as well as they are. The gold—"it is mine." The silver—"it is mine." Does he require Christians, on his stewards, to take his silver and gold, and to minister to the world, and to furnish rooms and equipage and music and refreshments for the dance? His poor must have food and raiment and shelter out of his silver and gold. The institutions of religion must be sustained; the words of God must be put into every family of man; the ministry must be furnished for every creature; and all this must come out of his treasures. And when millions are needed more than that obtained—when the cry is wailed to Christian care on every breeze, "Give us, and we shall live," how can the money be found to maintain the dance?

Shall Christians dance? Then they must be instigated by others. Allowing that Christians have time, leisure, and money for the dance, and that it may be proper for them to dance, still a question remains: Is it expedient for them to be instigated in the sight of God, does it tend to edification? Is it attended with no danger to believers? Will the gay and the thoughtless believ-

ers to derive benefit from such examples of Christians? Did not the apostle Paul say, "If meet mass my brother to offend, I will not no flesh while the world standeth, lest I make my brother to offend?" Should not we also look to the welfare of others? Is it not proper to be careful to offend no man? Is it not expedient to require us to abstain? If we would not advise sinners to dance, we certainly should not set the example. If but one member of a church be found in a ball room, will you know it? Will you be so ready to say, "I will not go." Will not some be ready to say, "I will not go." Will not some be ready to say, "I will not go." Will it not be reported at the Lord's table? Will it not be repeated the next day? And will not the edification among the circles of the lovers of pleasure? Will it not be a scandal to the church, and a plea for the indulgence which conscience forbids? And will not many be emboldened, not only near by, but far off, to do what no sinner should venture to do, as it may be at the peril of his soul? And will not those gay companions of yours, desire—yea for your vain indulgence?

The New Paper.

I have slandering and rapidly increasing spread of materialism in our land, the columns with which it advocates maintain and challenge discussion, is a subject demanding the thoughtful consideration of every candid Christian saint. A little reading may lead to the conclusion that there has been a "branded change" in the tactics of these would-be destroyers of the Christian's hope. The "contrary to human experience" argument of Hume and others—has been surrendered as untenable, as we now read in the columns of the "New Paper." It is declared that a miracle was in opposition to human reason and experience—Christianity therefore was a falsehood. Tyndal, Huxley and Darwin announce Creation as the result of force. A little reading may lead to the conclusion that the Moslem account is false and fabulous history! These men rank among the ablest scholars of the day and have their followers in every class and circle, from the erudite philosopher down to the ignorant ignoramus, who perhaps never read a line of their writings.

That a higher grade of education, coupled and connected with true Christianity is necessary to successfully refute the argument of these false teachers, few will controvert. The signs of the times are such that we are in need of not of casual warfare—but of a conflict with more potent weapons—brighter than the tarnished steel—the demonstration of the truth that science does not conflict with Religion, and that where God, science is at fault, say the very scribes of theological speculation has fallen before the argument of nobility knowledge, and "as" says Dr. Campbell, "science is of little value which does not serve as a foundation to some beneficial art," so it is also in the case of the sciences of the mind. (It is such a term he not a measure) that betrays the error of a faith that acknowledge no obligation to God. The recognition of this doctrine not only crushes out the inherent love of man everywhere to Duty—but denies the truth of the percepts taught ages before the advent of our Savior.

The step in recent years taken by my friends—the Brethren many of whom have not been formerly impressed with the necessity of a more serious study of the knowledge of God, with confidence the hearts of the lovers of truth everywhere. I refer to the several schools of learning, that are now soliciting and receiving the encouragement of the Brethren. Your children, it is said, a thoughtful man of average intelligence, who has a youth of perhaps 15-20 years growing up under the influence of a greater or less degree of the doctrines, publicly proclaimed by Juggernaut, whose foolish rhetoric and fairly polished sentences are well adapted to excite the understanding of the mind of the young, the wonder is that this step was not taken long ago. Do we not see these thousand—sons and daughters of those, about whose Christian frames there need be no question, standing before the fire of the atheistic, heathen, hostile lines—uncertain, doubtful and hesitating? Scores of them can be counted in every church—and their doubts multiply as their numbers increase.

The observant student cannot fail to notice during the past few years a change of Christianity during the last half century. There was a time when atheistic views were regarded by the masses as well as the church with abhorrence, now there is an attempt at least to clothe its advocates with the garb of respectability. We return to the association of the term "atheism" in this matter—unconsciously and unintentionally, but to blame nevertheless. The world admires nothing so much as successives

triumph courses to be treason and a crime when its advocates are successful; so that when abused skepticism challenges unadvised Christianity—we who believe—have reason to tremble for those who are standing on the halting ground of Christianity, fathers and mothers testify in other ways beside faith their devotion to the holy cause? "By their works ye shall know them." Stand by and encourage to the full extent of your ability in every way your educational institutions, through their representatives are applicable to the cause of the holy cause in those who through they designate, or arrange intellectual refinement as the cause of skepticism—who prefer not only the killing of the weak but the destruction of the soul bodies—wage with these, let us hope, will convince them of their error. Let us rather possess the educated soul of a Galilean than the circumcised, begot's faith of an Urian. "The human soul" says Addison, "without education is like the marble in a quarry, which shows none of its inherent beauties— till the skill of the polisher files out the colors, makes the surface shine, and discovers every ornamented cloud, spot and vein that runs through the body of it." We the divine Master crown with a glory of success this noble effort in behalf of Christianity!

A STRANGLER.

DIED.

Obituary notices to be held, written as, but one title of the paper, and separate notices, and other notices.

NEEHE—In the Pleasant Hill church, Aug. 4th, sister Susanna Neehe, at the age of 78 years and 7 months. S. F. NEEHE.

BUTTERBROUGH—In the Spirit Creek church, Welsh, Oct. 13th, 1907, George O. Butterbrough, aged 68 years, 10 months and 9 days. D. NEEHE.

PRICE—In Mount Carroll, Ill., August 10th, 1878, Bro. Abram Price, aged 80 years, 6 months and 19 days. Bro. Price departed this life very suddenly. He had done in his long life, much good. A large and interesting congregation attended the funeral services on the 12th from the language of Job 14: 14, 15. J. J. ENGER.

USORIN.—In the bounds of the Hamilton congregation, Mo., June 24th, Josephine O. Usorin, in the 18th year of her age.

SELL—At Hanilton, Mo., July 15th, S. W. Sell, son of Bro. George and sister Elizabeth Sell, aged 5 months. A. D. GARDNER.

GARBEL.—In the Middle River congregation, Augusta Co., Va., August 1st, sister Barbara, wife of Bro. Levi Garbel, aged 55 years, 5 months and 7 days. Deceased was a daughter of Elder Peter Miller (deceased) of Augusta Co., Va. P. C. CLARK.

McDONALD.—Passed this life, of consumption, sister Martha Ellen McDonald, aged 24 years, 4 months and 11 days. Funeral services by the Brethren from Boston: 5: 12.

An account of this sister's baptism was given in the paper's paper, and after she had seen of the Lord's Supper, and partook of the symbols of the broken body and shed blood of Jesus, she was prepared to go home. Peace be to her ashes. J. H. MILLER.

PRICE—In the Yellow Creek congregation, Bedford Co., Pa., August 12th, Samuel Alexander, infant son of friend A. J., and Margaret Price, aged 6 months and 22 days. Funeral services improved from Boston: 4: 14. C. L. BECK.

RASHOR—New London, Brooker Co., Col., Aug. 5th, of lung disease, Susan Rashor, son of friend S. S. and sister Delphia Dallas, aged 6 years, 4 months and 25 days. J. S. FLOYD.

CORRESPONDENCE.

From Housertown, Ind.

AS I am aware, that no correspondence has been had, from this area of church, I shall therefore endeavor, to write such communications for publication, if you admit a space in your paper. Our saints are companions with Owen Clay country—considerably scattered over a large territory—about eighty or ninety members. David Culler is the Elder, R. R. Goshorn and Amos Heston, speakers in the second degree. We desire a speaker in the first degree. Our saints are in need of such an accession for some time, but in a healthy condition, and we have a good Sabbath-school in our fraternity. I would further hold, the

news of the death of a brother-in-law of mine, and who has many friends, that are members in our church. The name of the deceased is Jonathan Shultz, who was born in Somerset Co., Pa., July 13th, 1829. Expatriated to the state of Ohio, at the age of 23. On the 14th of Feb. 1843, was married to Catherine Brown. Had moved to Ind. some years ago. Had born to them eleven children, six sons and five daughters. The father departed his life, May 21st, 1878, aged 53 years, 10 months and 11 days. Hoping this obituary may recall many of his friends, by reviving the power, which would otherwise not bear of his death for years. May the Lord still be our protector to the end of our earthly journey, and offer death save us all, in the prayer of your humble servant,

JOHN LENO.

From Elk Creek, Nebraska.

Dear Brethren—

Will try and give you a few lines concerning the Brethren at work. We are installed some twenty-two or three miles from any other body of the church, and feel somewhat. We take the BRETHREN at WORK. I can hardly attend to my home-odd affairs, but I am glad to hear of you, and I am glad to hear of you with trouble and sorrow, but when I read those good pieces that are in them, it encourages me. Now dear brethren and sisters do try and give up your poor sheep when you are ready to go to the world, and do not let us be left with no place of worship, and we have no shepherd to watch over us. We are three brethren and four sisters and no preacher. Now dear brethren can't you branch out more and send us on, as we are settled here on a farm and in the mountains, and we are in need of a place of worship, and we would like to stay here if we could have meeting more regularly. Oh how I love to have your brethren and sisters to come and sing and pray with us; it does us so much good. I am glad to hear of you, and I am glad to hear of you. Our meetings are so far apart that we get all wild and careless. Our piety is a subject of remark by both the people and profane and the pious person. Our mode of worship, and our place of worship, and our meetings are talked about in a light manner, and then we are exposed to the jeers and taunts of the world much more than those who almost wholly make up a community. Now I believe we should be a home preacher, and have some members. PAULINA MILLER.

From C. H. Balsbaugh.

DEAREST assured that Rom. 8: 28 has the seal of divine vocation upon it. God never finches.

To "walk in the light as He is in the light," is to have the head and heart and hand of the omnipotent at our command.

Let us be a simple, harmless as a dove—be meekness be entombed in your heart, put on humility and lowliness of mind, and the honor of Paradise on your lips. Let your whole power and glory lie in self-crucifixion, live in the element of James 1: 5; 1 John 4: 16.

I am deeply grieved at your many trials. Do not lose yourself in them, but look through them, and see that you are in the hands of God, and are secure to secure. I know by experience that we make too much of affliction as we read, and too little as a means. When we are tempted to resist, and our bottles are broken, we are not to give up, but to be more receiving, more treatment, and in our sense we are not our great future requires it. Jer. 48: 11, 12; the Lord revealing of God, and faith in "the promises to be revealed in us," enables us to "take joyfully the yoking of our goods, knowing that our increase that we are in Heaven a better and an enduring substance." Rom. 8: 18; Heb. 10: 34. To maintain our integrity through all the trials and sifting of disciplinary steps, requires a whole-souled commitment to the Cross, and a steadily practical acquaintance with the Crucified. Christianity is not sentimentalism. It means baptism with fire and the Holy Ghost, "sparing even to the dividing sorrow of soul and piercing of joints and marrow," penetrating into the innermost recesses of the heart, and Heb. 12: 12. It may sweep away everything, but faith, hope and love, and leave us as naked and destitute as Job. The church is to be led in following the great lesson of Philip 3: 8. Let us step into the arena.

From Cornelia, Missouri.

I company with A. Hitchcock and J. S. Moberly I attended a Love-feast with the Brethren of the Murves Creek church, Morgan Co.,

Missouri, on the 12th. Their meeting passed off pleasantly. The members are watchful to improve their opportunities having had a number of additions from other denominations, who were to be earnest workers for the truth. Bro. Daniel is his country, leaving on the 20th. He returned to the full ministry, having now the care of the congregation in said county, and hope that he may, in connection with his official brethren and the church, do a good work in the large field open to him. He has a number of converts, namely: Bro. David Glane also from Virginia, who is as yet young in the ministry and needs the sympathy and prayers of the church, which we hope, he is loving— Our association with the church, of which we are members, has been from the 1st of Feb. to the 1st in Morgan Co., in 1852, when, from two members, grew to the number of forty-five or fifty at this time. Bro. Peter Lehman and wife, members from New Johnston, Pa., were the first to locate at this place, since which they have sons of their children and others added to them, and they have a fine working body. I may truly say, that my visits to them through a series of years were always attended with pleasure; and in severing my connection with them, I feel that I leave behind me a good work, the truth will continue to flourish among them; as the fruit of their covenant with each other to labor together for the promotion of holiness and for the active development of the principle of plainness of attire, both among the members and among the laity.

I may state here incidentally, that my observation in visiting many congregations of Brethren has been, that, as a rule, our strongest churches are those, in which plainness of dress is cultivated. I can refer to this in many places, but that the characteristic of our brotherhood may be honored as a means of promoting the good cause. Its influence is recognized by many, who are attracted to the church by it. God blessing it to the saving of many, by continuing the example to the disciples, and the word as held by the Brethren. Examples of this fact are numerous among us as a whole. While many urge a partial abandonment of this peculiarity of the Brethren's church, an equal increase in plainness of attire, will benefit all such, no doubt, were they to know the fact, that not our churches which have relaxed discipline in this particular are the strong churches, but to the contrary. True, if salvation was of man, this man-conceived law would not have been, but satisfaction in God, who says "My ways are not your ways." God bless the self-adoring ones, who in gentleness, as nursing-fathers are leading the tender lambs of the fold into the clearer, view of Christ's light and of man's willfulness. They penetrated ones do not stagger at it, but are attracted by the positive principles of His word, and lose its exaltation. May God bless our dear Brethren of Morgan Co., Missouri and everywhere in this maintenance of plain dress—

As an item of interest I may say that several of our ministers who on a trip lately to Benton Co., the State, holding meetings, had an opportunity to hear Elder Ray of the Baptist *Battle* Play preach a sermon, the burden of which was "Baptist Heresies," and which was especially severe on the Campbellites and paying full-blown compliments to the Brethren, paying changing Moore's "True Inheritance traced to the Apostles" with the *lowest* fellowship being ascribed to them. Of course, I was severely reminded "Newtonian" when informed of his treatment-abusing among the Oage river hills. I imagine, that had I been present on the occasion referred to, I might have helped him to get a greater hearing, by simply mentioning "Ston, N. Carolina, and the Brethren's division, moderated by Baptist." Mr. Horne, the Baptist moderator at the Newtonian discussion, has also put his hand into the business, saying publicly, that the Tinklers are a people, who believe greatly in wearing "winged hells" of wood for yallows, etc., reiterating Mr. Ray's reading of "Bucks" statement of the Ephraim Danbark, descriptive of the Brethren. Yet notwithstanding that Bro. Ston expressed his idea, Mr. Horne being present, he finds food in saying of us, what he knows is false. Neither Mr. Ray nor Mr. Horne have yet recovered from the gaudium venenum, that Bro. Stein gave them at Newtoul. The Brethren here are quietly looking on at the "blustering of the wind" and speaking their own words of truth, like the wave washing against the rock, and disappearing. "Him whom the gods would destroy, they first make mad." These men eat up as if the spell was on them.

As to the regretful ones, men—claiming to be ministers of the Gospel, will so degrade their standing, as to do in unbecoming and defame others. Mr. Ray in his late article, asserted, that

the "Brethren" preferred to be called "Tinklers," which he knows to be untrue; asserting also in his speech, (for sermon it was not,) that Tinklerism is a Campbellian term to credit. If Mr. Ray had been a member of our church, he would have been heart, and here, gentle Christian spirit, others do not; and the comparison is in no sense creditable to him. One of his own Brethren remarked to me, "It is of no use for Mr. Ray to ridicule and defame your people" meaning the Brethren, "for," says his Baptist brother, "I know it is so false."

It is no source of pleasure to write this of Mr. Ray, and apart from the duty to make known the man who proposes to champion the claims of his sect, against those who hold the faithful Word, I would not be inclined to do this in this manner. S. S. MATTHEW.

From Jewell Co., Kansas.

NOTICING the death of Bro. Henry Smith of Belmont Co., Pa., by lightning, reminds me of an incident here, during our late Kansas tour.

A heavy, black storm cloud over from the north, dark, flashing and roaring. My little boy, my brother David and myself, all took refuge in our carpenter shop, up-stairs, in the old cottonwood shanty, which we vacated last Spring. There, with open window, we had a view of the sea, and saw a dark cloud, which, all at once, burst over the sea, and landed in with its terrible roar. We had closed the North window and sat down on the work-bench and took-look, silently listening to the raging trio outside, when a terrific crash and simultaneous display of fire and smoke, burst upon us, and we were all hurled from our seats. The sparks seemed to fall like shower. Never were we so closely enveloped by so many of the powerful elements of nature before. We looked and the old cottonwood shanty lay scattered around, the walls and beams were broken loose, both rafters were splintered, and the ceiling and lining and filling all showed signs of the thundering and instantaneous demoralization. The terrible bolt had struck within ten feet of us. We were not hurt, but I fear that even had we been still rmg and we had all complained the same way. Today the chapter read at Sabbath-school, was the 102nd Psalm. How feebly our hearts responded, as the sweet singer began and ended, "Bless the Lord, O my soul."

The paper brings us the welcome intelligence that our beloved Bro. Leland Hilary is about to pay a visit. I believe that no item could have given me greater pleasure, as I have desired long ago and still desire that our beloved hill should, from the very time that the Gospel first started, be well acquainted. Yet we have often had to sigh with our Savior, "The harvest is indeed plentiful but the laborers few." We have taken the advice of the Savior and we feel to thank God that our prayer is about to be answered.

The Brethren of the Northern District of Indiana, have acted nobly in the missionary cause. God has blessed you as you are able, you are strong, you have laborers in abundance, you are continually sharing the labors of our talented and able Eastern Brethren that visit you—you will not be so good as allow us to share with you of the great abundance of your good workmen in the Lord? If you feel both to put one of your missionaries, remember how you will feel when hundreds of these Western prairie are tending to the Lord. Certainly you would like as prairie as we in Denmark. Come over into Kansas and help us. "Whoever will let him come."

J. L. SWITZER.

White Rock, Kansas.

GLEANNING.

From B. B. Gilman.—I have just returned from a short tour of a week, in Davies and Coll-well counties, Mo. There were a few isolated members in Davies Co. who desired my humble labors. With Bro. G. Witter, who was with me part of the time, had six meetings, the immediate result was five baptisms. The few publishing members revived, the doctrine of Christ held up in its original purity. The order was excellent, and the interest as good as I ever witnessed; as usual had to close too soon. As we were on our way back to the congregation at White Rock, Bro. C. Z. Henrick, of the Eldership, and advanced Bro. Z. Henrick to the 2nd degree of the ministry.

From Mattio A. Lear.—The first Sunday in August, Bro. Sarah, baptized in our arm of the church a sister, aged 84 years. Her name

is Young, she had long been a member of the Methodist church. *Urbana, Ill.*

From C. Hope.—On the 28th of July we had council meeting, and those Bro. H. C. Thompson in the ministry. The meeting was very interesting and well being remembered by all; for it was like many of those which occur in America, tears flowed from all eyes, and earnest prayers were offered from all present that God would supply abundant grace to our Brethren, and that such meetings will meet God's approbation. I do not know what will; and if they are not better than a cold oration; by a so-called straight line by some supposed professor who says "Lord, Lord" and fails to do the work of his commands, then I am at a loss to know what to say.

Sickness still rests with our family. I am still unable to do much. We have very warm weather occasionally, then suddenly cool, which makes it unhealthy. *July 30th, 1878.*

From H. P. Brinkworth.—I intend starting for America the 12th. Shall be pleased to meet those who will be the brethren and sisters of America, if spared by the kind hand of Providence. I can assure you it is lonely to be among strangers in spiritual work, and always when contending for the truth to find opponents there. May God speed the time for a return to my dear friends on the now far distant shores of the Atlantic. May God's blessing rest on you and your labors in editing and publishing the Brethren at Work. It is highly appreciated by some here, especially the "young men" of our church, who are in possession of "these papers that you gave me a while ago." Hoping to be with some of the Brethren soon, I remain yours in the love of the truth. *Wilmington, England, August 18th, 1878.*

From Sarah Summers.—I am much pleased with the paper, though I have not been permitted to read my of the paper till now, and am glad to know how the work is going on in God's vineyard. You have my prayer. *Huntington, Ind.*

ANNOUNCEMENTS.

Notice of Love-feast, District Meetings, etc., should be held, and written on paper separate from the issues.

- LOVE-FEASTS.
- Beatrice church, Gage Co., Neb., September 7th and 8th, commencing at 2 o'clock.
- Saga Creek congregation, Sangamon Co., Ill., Oct. 1st, commencing at 2 o'clock.
- Ingva Center, at residence of E. G. W. Bolinette, Sept. 7th and 8th.
- Paint Creek congregation, Benton Co., Kansas, October 1st and 2nd, commencing at 2 o'clock.
- Murrell Creek, Johnson Co., Mo., Tuesday, Oct. 1st, 2 o'clock.
- Stamilton church, Cal., first Sunday in October.
- Wilmington, Mo., Sept. 7th.
- Arrowsville, Sept. 10th and 11th, commencing at 2 o'clock.
- Manly congregation, Bond Co., Ill., Oct. 9th.
- Camp Creek congregation, Sept. 14.
- Cottonwood congregation, Lyon Co., Kan., Sept. 7th and 8th.
- Beffel church, Polk Co., Mo., Sept. 14th and 15th.
- Fountain church, four and a half miles Northwest of Leon, DeWitt Co., Iowa, Oct. 10th.
- White Rock congregation, Kansas, Sept. 21st.
- Fremont Park Creek church, Madison Co., Ind., Oct. 1st.
- Lovers Leap, Ia., August 31st, to commence on the 1st and 2nd of September.
- Protein church, Logan Co., Oct. 10th at 2 o'clock.
- Plainly church, Oct. 6th and 7th at residence of Bro. Henry Shipherd, three and a half miles South of Union, Mo., commencing at 2 o'clock.
- Wymond congregation, near Little York, Wyandotte Co., O., Sept. 14th and 15th, at 10 o'clock.
- Heaver Creek church, York Co., Neb., September 21 and 22.
- Palmer congregation, Cass Co., Mich., October 20th at five o'clock, P. M.
- Grasshopper Valley church, Jefferson Co., Kansas, Oct. 30th and 31st.
- Brother's Creek seven miles Northwest of Springfield, Clark Co., Ohio, 10th and 11th at 10 o'clock.
- One mile East of Dallas Center, Dallas Co., Iowa, October 12th and 13th at 10 o'clock.
- Wagon Wheel congregation, near Hagerstown, Wayne Co., Ind., Oct. 25th or 26th.
- English Plains church, LaGrange Co., Ind., Oct. 10th at 10 o'clock.
- Brother's Creek church, Ill., Sept. 16th.
- Honey Creek church, Seward Co., Mo., Sept. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, at 10 o'clock.
- Edmondsville, Valley, Polk Co., Ia., ten miles North of Edmondsville, at 10 o'clock.
- Springfield church, Summit Co., Ohio, Oct. 20, at 10 o'clock.

- Clear Creek church, near Huntington, Ind., Sept. 27th at 10 o'clock.
- Heaver Creek church, near Bloomfield, Ind., Sept. 12, at 2 o'clock, P. M.
- Union City church, near Union City, Ind., Oct. 16, at 10 o'clock.
- Campanette on the West side of the San Joaquin River, within ten yards of V. P. R. R., Bridge, Cal., Sept. 20th.
- Yellow Creek, Stephenson Co., Ill., Oct. 10th and 11th at 1 P. M.
- Shannon, Carroll Co., Ill., Oct. 19th commencing at 10 o'clock, P. M.
- Kimb Creek, Washington Co., Tenn., Oct. 21st and 22nd, at 10 o'clock, A. M.
- Neesho church, Oct. 21st and 22nd, three miles North east of Glasgow.

- There will be a Love-feast on the 23rd of September, commencing at 2 o'clock, P. M. Place of meeting, 2 miles East of Dorothea, Saline Co., Neb.
- Love-feast near Pandora, Iowa, Sept. 12th and 13th.
- The Bethel church, Holt Co., Mo., expects to hold a Love-feast, Oct. 31st, at 4 o'clock, Preaching next day.
- The Bell Creek church, Neb., will hold their Love-feast, about 8 miles West of Tekamah, Bert Co., Neb., at the residence of Bro. D. Metz, on the 14th or 15th of Sept.
- Convention meeting at Hudson, Ill., Oct. 12th. By Order, T. D. LYONS.
- Convention meeting in Johnson Co., Iowa, Sept. 7th and 8th. Place of meeting, 10 miles South of Iowa City.
- Convention meeting in North Fork church of Wild Cat, Carroll Co., Ind., Oct. 9th at 10 o'clock A. M.
- Convention meeting in Cole Creek church, Saturday and Sunday, Sept. 14th and 15th, in Fulton Co., Ill.
- The Spring Creek congregation, Kosciusko Co., Ind., will hold their Communion meeting six miles South of Perfection, Friday, Oct. 14th, to commence at ten o'clock.

- Love-feast at Urbana church, Champaign Co., Ill., Sept. 14th and 15.
- There will be a Communion meeting in the Howard congregation, Ind., October 4th, commencing at 10 A. M. Those coming by R. R. will be met at Kokomo with conveyance the day before, if notified in time. H. HAMILTON.
- There will be a Love-feast at Pine Creek, Ill., Oct. 3rd and 4th, commencing at 4 o'clock.
- There will be a Communion meeting at the same place, on the 10th of Oct. in the Seneca church, Ohio.
- Our Communion meeting will be held 9th and 10th of Oct., 1878, at Plymouth, North Fork church, Carroll Co., Ia.
- Our Love-feast is appointed Oct. 10th, at 4 o'clock, three miles East of Parkersburg—Meeting to continue over Sunday.

- The brethren and sisters of the Maple Valley church, Cherokee Co., Iowa, will have a Love-feast on the 6th and 6th of Oct.
- The church at Covey, Chester Co., Pa., will hold their Love-feast, Oct. 5th 1878, commencing at 2 o'clock P. M. Railroad station, Poststown.
- In the Burr Oak church, near Sulu, at the residence of A. M. Bailey, September 28th and 29th, commencing at ten o'clock.
- In the Limestone congregation, at the residence of Bro. Abraham Epper, three and one half miles East, and one and one half miles South of Leon and Jewell City, Ia., Oct. 5th and 6th.
- In Solomon Valley congregation, Osborn Co., Nebraska, Oct. 12th and 13th. The place of meeting is here not learned.

JAMES M. BAILEY.

W. U. R. Table.

- Day passenger train going east leaves Leavenworth at 12:00 P. M., and arrives in Boston at 6:45 P. M.
- Day passenger train going west leaves Leavenworth at 2:16 P. M., and arrives in Boston at 10:30 A. M.
- Night passenger train, going east, west, and north, leaves Leavenworth at 10:00 P. M., and arrives in Boston at 10:00 A. M.
- Freight and Accommodation Train will run west at 10:00 A. M., and east at 12:30 P. M.
- Trains are sold for above trains only. Passenger tickets are sold except on Western Union Junction. O. A. SWAIN, AGENT.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

Vol. III.

Lanark, Ill., September 8, 1878.

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The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

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THE KIND OF PREACHING.

The preacher read his text,
And named his subject next,
And soon we felt
Our hearts to melt
Beside, the argument that rolled
A steady stream in words of gold,
Would all the preachers we
Preach only what they know,
And plainly teach
(I wish they preach)
"The good old way," the preaching then
Would doubtless make us better men.
The Word of God we seek;
On that disciples feed,
And live, and grow,
While here below,
Until prepared, beyond the night
Of death, to dwell in heaven's bright.

THE CHRISTIAN'S PATTERN.

By D. P. MINTZER.

"See, with him, that thou make all things according to the pattern showed thee in the second." (Heb. 8: 7.)

WHEN God gave Israel a law, he came down on Mount Sinai and met his servant Moses there. To whom he delivered the law, the commandments that God gave Moses, only the ten commandments. That God gave Moses these written on two tables of stone is *sure*, for it is written in Deuteronomy 4: 13. But in addition to that I believe that God, during the forty days Moses was with him on the Mount, gave him all the law; so that of the law, as well as of the Gospel, it may be said, "All things are of God." Every precept, every statute and every commandment, with the promises and penalties annexed, are all of God, who delivered them to Moses, his servant. Moses is not even left to prepare an architectural suggestion to the making of the tabernacle or tent in which God's service is to be performed; but a pattern of it was shewed him on the Mount by God himself, with the solemn injunction, "Look that thou make them after the pattern which was shewed thee in the Mount." Ex. 25: 40. The margin reads, "Which thou wast caused to see." We need not inquire in what way this pattern was shewed him. It is enough to know that God in a tangible form presented to Moses a pattern of the tabernacle just as he would have it made, and just that way is Moses left to make it whensoever it suits his view or not.

Paul says, "For whatsoever things were written aforetime, were written for our learning, etc. And they are written for our admonition," etc. Rom. 15: 4; 1 Cor. 10: 11. Now then we presume to do any thing religiously otherwise than according to the pattern of it given in the Scriptures? I believe we dare not. And I am doubtful whether God will accept anything we do if done contrary to the pattern given in the Scriptures how it shall be done, though the object may be to be attained in the way we do it. I mean in things of which a pattern is given in Scripture how we shall do it. For instance, to give to the support of the poor saints, is a Christian duty clearly enjoined in the Scriptures. And the pattern how to do it, is just as clearly given.

Paul says, "Now, concerning the collection for the poor saints, am I have given order to the

churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God has prospered him;—some more, and some less, but every one something. If it be but one cent a week, it will be fifty-two cents a year, and one hundred members will amount to fifty-two dollars a year, but surely none on our landstick is so poor to give this amount. One stick of candy less a week will make it.

And one glass of ice-cream less a week, will save ten cents a week for the Lord's service. This would amount to five dollars, and twenty cents a year, and for one hundred members it would amount to five hundred and twenty dollars a year. By this I will not have you understand that I am saying shall not eat ice-cream and candy if you are fond of them, and are able to pay for them. I mean only to tell you how to save money for the Lord's service (the poor saints) when you please plenty to do so.

In our country, where hundreds and thousands of gallons of wine are consumed yearly, I know members who claim to be too poor to give into the Lord's treasury, and never give one cent—yet their fifty cents weekly during the Summer months for ice-cream, and walk a mile to the saloon to get it. Why are not these members required to pay by on the Lord's day something for his service? A few here all the burden to bear; they must do all the giving, and even they do not alter the Scripture pattern, but in ways of their own choosing. But then, after having borne all the burden, I am not sure that the Lord will accept it as being done for him. I can only say of the approbation of God when I have done all things according to the pattern given in the Scriptures.

This is a solemn saying of the Savior where he says, "Many will say to me in that day, Lord, Lord have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7: 22, 23. It is manifest that these were working prophets. They were not idlers, but workers; and there is no doubt but that did, apparently, some good things, but they did it all according to the pattern of the Lord but not after, and hence he says to them, "I know you not," and notwithstanding their many works they must depart from him, for they were workers of iniquity. I know that some brethren think their preachers did not baptize right, did not observe the Lord's Supper and Communion right; did not wash feet, etc. Of course they did not do those right, and I suppose they did it all according to the pattern of the Lord but not after, and hence he says to them, "I know you not," and notwithstanding their many works they must depart from him, for they were workers of iniquity. I know that some brethren think their preachers did not baptize right, did not observe the Lord's Supper and Communion right; did not wash feet, etc. Of course they did not do those right, and I suppose they did it all according to the pattern of the Lord but not after, and hence he says to them, "I know you not," and notwithstanding their many works they must depart from him, for they were workers of iniquity.

I believe the text applies to every thing done in the name of religion; and anything done religiously, and not done after the pattern given in the Scriptures, the Lord will not accept it done for him. I believe that not to give in support to the pattern given in the Scriptures, or we may be like them when the great day of the Lord comes.

I believe the text applies to every thing done in the name of religion; and anything done religiously, and not done after the pattern given in the Scriptures, the Lord will not accept it done for him. I believe that not to give in support to the pattern given in the Scriptures, or we may be like them when the great day of the Lord comes.

this strong meat? If so, let them know this is the proper way to occupy.

We have no right to depart from our pattern given in the Scripture more than from the other. The pattern to wash feet, and the Lord's Supper, etc., is given in the Scriptures, even so is the pattern for the collections of the poor saints given, and we have no right to change or depart from either, and if we do, we do it at our peril. Soe, then, that we do all things according to the pattern given us in the Scriptures, and then do we know that the Lord will accept and not reject us. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6: 13.—*The Victorious*

REST

By E. H. BELLING.

I DO not mean getting from labor, but that heavenly rest which belongs to the salvation of the soul. How may we obtain that rest? Not by folding our arms and doing nothing; certainly not, but by complying with the promise of Christ, who is with the Father and exerting it out unto death. Not until after death will we receive that rest. Without the baptism of suffering, rest is not promised to one single soul. If it were not so, why should we be so particular to be baptized unto Christ; so then we ought to make the Bible our Book in our youthful days, and it will be ours in old age and in eternity. Then shall we have that heavenly rest which Jesus Christ said he would go to prepare for all his children. Let us so live that when we die, we may obtain that heavenly rest.

One by one we're passing over,
One by one we follow on,
One by one we'll meet together,
On that blissful shore of rest.
Then onward let us march,
Till we'll meet each other there,
Where we'll meet to part no more.

LET YOUR LIGHT SHINE.

By W. BROWN.

THERE is no doubt in my mind, the Savior had reference to his followers in the text, where he says, "Let your light so shine before men." And it is what we profess to be, our light will shine. What for? That our neighbors and all the surrounding community may see our good works.

Now brethren and sisters, as meek and lowly followers of the Lamb of God, who demands a work, we are not to be lazy, sleepy servants of Christ, or we will fare like the foolish virgins, when the cry was, "The Bridegroom cometh!"—we will have no oil in our lamps. How are we to get that oil in our lamps? By going to meeting, taking our rest, and after the services of the Lord begin, commence reading or sleeping; so that worldly people begin to whisper to each other, "See Mr. or Mrs. is sleeping." This we often see and hear.

Let us take heed to our ways, and not let our farms and property have our whole heart, when we go to meeting, we soon commence sleeping under the sound of God's Word, and thus have our light evil spoken of. Here the Savior said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

THE CHILD AND PARENT.

By M. W. WATSON.

CHILDREN are imitative beings. It is their duty to observe the first efforts of a child to extend his powers and enlarge his experience. He begins to show his desire to do something,

and to make himself acquainted with every thing around him, by putting and grasping at everything within his view. His tiny fingers are always busy. He will nibble and tumble and huddle for hours, and after a thousand fails, he learns to stand. The stronger desire to attain everything he hears and sees, stimulates him to persevere in what he undertakes.

When the first three years of his life are past, if a proper example has been set before him, he has made himself master of the principles of a difficult language; he has made acquainted with all the common objects of nature; he can readily distinguish between the primary principles of right and wrong, and if properly taught, will have a well-learned knowledge of God, and thus in three years of his infancy, and that too when the mind is in the bud of tenderness, he has accomplished more, in the same time, and understands it better than the strongest and vigorous student who has just passed from the walls of the college. A child will certainly imitate whatever he learns or sees, not only in the nursery, but when he is old enough to enter society.

The parent is the first and most important instructor of the child, and the maximum of this instruction is given by example. It devolves upon every parent to use his utmost endeavor to impress indelibly upon the mind of his child those intellectual, moral and religious principles, those great truths of his God, his Word which will kindle in his soul a heaven-inspiring confidence and assist him to overcome in safety the dashing billows of the angry sea of life. Every child can be controlled by his parents if the proper time and means are made use of. It is certainly wrong for parents to permit his child to do what the God of heaven has taught him is inconsistent with his holy will. When the soil under a fallow on a block of marble, he can go to the quarry and procure another without sustaining any considerable loss; but the parent, shaping and moulding the character of his child, whose immortal soul shall live through endless ages, may never be permitted to eradicate the evil which, by his neglect or untimely care, has been planted in the bosom of that once tender and loving child.

The duty of the parent is a weighty and important one; he is held accountable to God for a proper discharge of duty, so that when he is called to stand before that great white throne and Hail that shall sit on it,—His children may not rise up as witnesses against him;—but that all may go up as one happy family, bearing with no common danger, but rejoicing, there to dwell with Jesus and Lazarus forever.

WORSHIPING GOD.

By G. KENTNER.

"God is a Spirit; and they that worship him, must worship him in spirit and in truth." THIS commandment coming from the Holy One of God, is of the most important nature; for obeying it, we have the blessed assurance of receiving, not only blessings in this life, but also a home in heaven, where we can sit under the great white throne of God. And by disobeying it, we shall have at that great day of judgment, the solemn declaration given to Belshazzar of old, "Thou art weighed in the balances and found wanting." Such a verdict comes in the very throne of Justice, would reverberate in our ears throughout eternity; yet it is the decree from which neither rank nor genius, can release us. If we neglect this injunction of our Savior in time, though we enjoy the very highest rank in society, the wealth of a millionaire's mind of a Socrates, it will not help us from being banished from the presence of God.

In view of these facts, we should always realize that we are in the presence of an all-seeing eye of Jehovah. "Watch unto prayer."

"PEACE BE STILL."

"And He arose and walked the wind, and said unto the Sea, Peace be still. And the winds ceased, and there was a great calm."

THESE the maddest waters raging.

Lash the shores of Galilee;

Wind and wave in vain engaging,

On the dark Tiberian Sea.

See the vessel wildly flying.

Toward the dreariest coast shore;

How the frightful noise crying!

"But the tempest's awful roar

Now ceaseth to be a roar.

Breaks a prayer on pallid lips,

But one cry amid the danger,

"Is not Jesus on the ship?"

Yes! He slumbers on this pillow,

Nothing daunted, though the heath

Of the tempest, storm the billow,

With the countess' seeds of death.

Now His followers gather near Him,

As the waves in fury rage;

For they know that devils fear Him,

"Can He not the storm assuage?"

Yes, He rises from His slumber,

What the waves in the vessel fill,

And rebukes the ocean's thunder,

With a whisper, "Peace be still."

What a calm pervades the ocean,

It is as hush as a still;

Not a breath to make its motion

Stare the mandate, "Peace be still."

Oh! that Jesus love ever over

Each disciple's bosom fill;

When we near death's angry woe,

May the whisper, "Peace be still."

Selected by E. S. HALZIN

LIVING BY FAITH.

BY MATTIE A. LEAH.

"I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20.

THE Gospel of our blessed Lord was carried into Galatia, a province of Asia Minor, at a very early period. Paul and Barnabas used the household instruments of planting the precious seed in that region. It appears from Gal. 4: 13, that they, at first received it with great joy; but some Judaizing teachers having gained access among them, soon after the apostles' departure, their minds became corrupted from the simplicity that was in Christ Jesus; and though mostly Gentiles, they were beginning to mingle circumcision and other Jewish observances with their faith in Christ, in order, as they thought, to render it more available to their salvation.

This declension caused Paul to write an epistle to those churches, his object being to counteract the pernicious influence of those false teachers. Nowhere, perhaps in the apostles' writings, does he display a more firm, determined, and inflexible opposition to all who would corrupt the truth from its simplicity.

The great doctrine which is here assailed, and on which the apostle so eloquently depends, is that of salvation by grace, through faith. He shows them that justification is not by works of the law, but by the faith of Jesus Christ, for, says he, "by the works of the law shall no flesh be justified." He labors to convince them that the object of the law was not to destroy or eradicate sin, but to reveal, to expose sin. "By the law is the increase of sin." In verse 13, the apostle says, "For I, through the law am dead to the law, that I might live unto God," that is, for I through the agency or instrumentality of the law, am dead to the law. The law has wrought its work upon me, in that it has caused me to see my sinfulness, and also my

iniquity, my need of a Savior, my need of a power beyond and above myself. This Savior, this power, to which the law directed me, I have found, consequently I am dead to the law, I have no more to do with it. But the design of all this, in the economy of God's glorious plan of salvation was, "that I might live unto God," that I might be led to the very fountain of life and light, to the very source of all good, that I might repose in the bosom of the Infinite, that my soul might find its only and true resting place.

Then in the language of our text, the apostles say, "I am crucified with Christ," with means, association, connection, partnership. Paul would then tell us, he had become associated with Christ in his sufferings, he had become a co-partner with him. Elsewhere he might know express the wish that he might know his Divine Master in the fellowship of his sufferings, he made comfortable unto his death.

To know Christ thus, what knowledge! To be in possession of this knowledge, is to have every fiber of our affections woven from the world. Then indeed would we glory! God in all that we do, as the apostle directs. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Then verily, would we realize, that "we were called with an holy calling," that we were not our own, that our time, our talent, our sustenance, all belong to God, and that we are only stewards of the manifold grace of God, that he will hold us accountable for all that he has entrusted to our keeping.

To do the will of his Father, was the grand sin of our Savior's life. He steadily and unflinchingly pursued this purpose. He never for a single moment lost sight of this object. He patiently and unflinchingly did what had been allotted to him to do, suffered all that had been appointed to him to suffer. He went steadily forth and did his Father's will, even if doing that will, exposed him to the bitter malice of enemies, and the disapproval of friends. What a contradiction of sinners did he have to endure! Peter tells us that Christ left us an example that we should follow his steps. "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Oh, who is sufficient for these things? Who is able to walk in the footsteps of Jesus? Blessed Master impart thy wisdom and strength; in thy strength we can do all that is required of us.

Continues the apostle, "Nevertheless I live; yet not I, but Christ liveth in me." Nevertheless, "in spite of the fact that I am crucified," I live, though I have lost all earthly relish. Though the honors, the wealth, the pleasures of earth, are all insipid to me, though I am dead to these, though they cannot awaken a responsive echo within my soul, yet do not think I am devoid of life or vitality, for in spite of this outward, or seeming deadness, I live, I am in possession of a high and noble life, the life of God, a spiritual life. My soul is drawn out after heavenly objects, after things celestial. But how is this life sustained? Not by my own power, "But Christ liveth in me"—Christ the living One, the Vanquisher of death is enthroned within my breast. I am united to him by an indissoluble union. Every thought, every affection, every desire of my heart is under his control. His will is my will. His voice I hear, and that voice I delight to obey. The life of Christ in my soul, is my source of happiness. He dispels

all my doubts, all my fears, all my darkness, he fills me with a heavenly light and radiance; in that light I walk, in that glory I exist. When my outward trials and pressures are most severe, then Christ is most copious in the dispensations of his grace; "Therefore, for this cause, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

And the life which I now live in the flesh, I live by the faith of the Son of God. Faith is defined, as dependence on the veracity of another; thus trust is called faith, because it relies upon the truth of a promise. Now the apostle had perfect faith or trust in the veracity of the promises contained in God's Word, so much so, that he says he lived by this faith, that is, he was inwardly quickened, nourished, actuated by this divine influence, he rested or reposed in it, he continued in it habitually. It was his life, his vitality. "Without faith," says the apostle, "it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Unbelief or want of faith, seems to be the besetting sin of the human family, hence Paul admonishes his Hebrew brethren, "to lay aside every weight and the sin that doth so easily beset us."

Peter says, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby, (by which, or through which knowledge) are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"As faith cometh by hearing, and hearing by the word of God," the first thing requisite for us, is to acquaint ourselves with the Holy Scriptures, for these "exceeding great and precious promises are given to us, only through the knowledge of him who hath called us to glory and virtue."

We will now notice some of the rich promises, God has given us. An exceeding great one is contained in the above quotation. "His divine power hath given unto us all things that pertain to life and godliness." Precious promise indeed, or for faith to grasp it! All things that relate to our temporal or spiritual life are placed within our reach or at our disposal, by the divine power.

"For the Lord God is a Sun and Shield, the Lord will give grace and glory; no good thing will be withheld from them that walk uprightly." Psalms 84: 11. All things are possible to him that believeth." Mark 9: 23. "All things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8: 28. "God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape; that ye may be able to bear it." 1 Cor. 10: 13. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14: 13; verse 14; 15: 7. Let the above quotations suffice as specimens of the rich and glorious promises which God has given to his church. Will not the apostle say, "He that spared not his own life, but delivered him up for us all, how shall he not with him also freely give us all things." Surely God has manifested his boundless love to us in that most stupendous Gift, his only begotten Son. If his love,

his kind regard for our welfare, would prompt him to give up his well beloved Son, to ignominy, to suffering and shame, surely he will not withhold from us minor gifts. And he will not withhold from us any thing that is needful for us, any thing that will promote our interest.

And why will we not trust him, why do we repine, and grieve when our wills are crossed? When our whims or fleshly desires are not all gratified, how prone are we to despair. Unbelief is a fatal affliction in the root of all this evil. Unnaturally speaking, God has done all that can be done to insure our trust—our unbounded confidence. He has manifested his love to us in such a wondrous manner, yet such is the perversity of the human heart, such its callousness, that it is with the greatest difficulty that it can be brought back to a state of entire trust, and repose in the bosom of the Infinite.

The great apostle of the Gentiles has labored hard to portray to the human family the love of his Divine Master, that love, the promptings of which he himself had such a rich experience of. See his eloquent, earnest language in Rom. 5: 6-12. In verses seven and eight, he most forcibly depicts the love of God by comparison: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." "For a righteous man,"

The word righteous, is compounded of right and just. The original sense was probably, a moral, just and upright man. For the preservation of such an one, one would scarcely, barely, with difficulty be willing to lay down his life. "Yet peradventure some would even dare to die." For a pious, godly, holy man, peradventure, it may be, more probably some might be found who would be willing to sacrifice their life. But for a criminal, a justly condemned, and abandoned criminal, who would make great sacrifices, much less suffer himself the penalty of the law, in order to free such a guilty wretch from deserved punishment. Such love never was conceived by the human mind, yet such love has God manifested toward us. Well may the apostle say, "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." The second meaning of commend, as given by Webster, is, "to present as worthy of confidence or regard." And has not God presented his love to us as worthy of our confidence, our utmost confidence?

He has made an abundant provision for us, sufficient to meet our every want, our every necessity. All he now asks of us, is to comply with his requisitions, to trust him, fully trust him. We may not always see the end from the beginning; we may not always understand the why's and wherefore's. But in this world we must walk by faith, not by sight. Our heavenly Father doeth all things well. As all things are intimately known to him, he must know where in the happiness of human beings consists; and may from his goodness, be expected to make every provision for that happiness. Did we have a proper understanding of things, and were we left to choose for ourselves, we would choose precisely what God has chosen for us. It is our ignorance and blindness that causes us to dissent from the divine will. We are incapable of choosing properly for ourselves, and as God desires our happiness, therefore he asks us to place ours lives under his guidance, and it is our privilege to seek that guidance, both in temporal and spiritual matters; hence the apostle's exhortation, "Be

careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God."

The Christian's faith is designed to uplift him above the fluctuating scenes of earth. No matter what may be his condition or surroundings, no matter what the condition of the world, his trust is in the promises of God, and he knows that if he continues faithful, God will verify his promises. Therefore he can sing with the royal lord of Israel, "The Lord is my shepherd; I shall not want." Psa. 23: 1. Please read the whole of this Psalm, so expressive of confidence in God. The prophet Habakkuk knew what faith was, as the following language shows: "Although the fig tree shall not blossom, neither shall fruit be in the vine; the laborer of the olive shall fall, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." Hab. 3: 17, 18.

The apostle says, "What, if some did not believe shall your unbelief make the faith of God without effect? God forbid: yea let God be true, but every man a liar." If others do not believe, if others do not trust God, their distrust should not in the least effect us. God will be true as Paul asserts, and our own experience will prove, if we but test his faithfulness. "Every good gift," says James, "And every perfect gift, is from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning." Faith is the key which unlocks the great storehouse of God's bounty.

To be in possession of a firm, unvarying faith, is to possess infinite resources, because it places the possessor in communication with the great source and fountain of all good. "All things are possible to him that believeth." To be rich in faith, is the best of riches—riches which "neither moth nor rust doth corrupt, nor thieves break through and steal," far better than land or stocks. Oh let us then not "Cast away our confidence which hath good recompense for reward." It is our privilege to seek divine guidance, divine assistance in every thing, and in view of our ignorance and helplessness, it is our duty: But when we approach our heavenly Father, we should, as James admonishes, "Ask in faith, nothing wavering; for he that wavereth, is like the waves of the sea, driven with the wind and tossed." The apostle adds, "Let not that man think that he shall receive any thing of the Lord."

THE EIGHT PERIODS.

BY WILLIAM BISHOP.

THE New Testament considered as a volume of inspired history contains eight periods or cycles. The first begins with the ministry of John the Baptist, and terminates with his imprisonment. The length of this period was about six months.

During this period, John was the only minister and baptized many unto Christ. He also baptized Christ in the river of Jordan. "And Jesus when he was baptized went up straightaway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of the God, descending like a dove, lighting upon him, and a voice from heaven saying, This is my beloved Son in whom I am well pleased."

The second period begins with the

preaching of Jesus in Galilee, John being beheaded about that time, and terminates with the crucifixion of Christ. Length about three years and six months, when Christ began to preach and perform miracles, his fame soon spread throughout the land, for he healed all manner of diseases and raised the dead. His labor so increased that he called twelve men to his assistance. Their labor still increased, and he chose seventy men and sent them two and two. But wicked men in high places became unwise and jealous. They, filled with wrath, sought to destroy him; but Jesus one of the chosen twelve, for money betrayed Christ into the hands of these wicked men who crucified him.

The third period begins with the burial of Christ and terminates with his resurrection. Length three days and three nights. This period was a very gloomy one to the little flock of Christ from the fact that Jesus, when he had cried again with a loud voice, yielded up the ghost, and beheld the veil of the temple was rent in twain from top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened, many bodies of saints which slept, arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many. What made this period so gloomy to the flock? Was it that their Shepherd was taken away—the old sheep-fold torn to pieces and the flock scattered. Their condition was a pitiable one. O, imagine their feelings,—no Savior to guide and cheer them, neither would God meet them in the temple; for the veil of the temple was rent from the top to bottom. I have often thought these must have been the darkest moments known to humanity.

The fourth period begins with the resurrection of Christ, and terminates with his ascension. Length, forty days. Now as Jesus had arisen, he gathered his little flock and began to cheer them, although some doubted at first. And Jesus came and spake unto them saying, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always even unto the end of the world."

During this period he was seen at various times, and at one time by over five hundred brethren; but nowhere have we any account that he was seen by sinners during this period.

The fifth period begins with the ascension of Christ, and terminates with the descent of the Holy Spirit on the first Pentecost after the resurrection of Christ. Length about ten days. Just before Christ's ascension, he spake to his disciples saying, "Ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and all Judea, and in Samaria and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight." Then they assembled themselves together in an upper room at Jerusalem, where they continued with one accord in prayer and supplication.

Then arose Peter and said, "This Scripture must needs be fulfilled, which the Holy Ghost through David spake before, concerning Judas, which was before to them that took Jesus, for he was numbered with us and had obtained part of this ministry. For it is writ-

ten in the book of Psalms, His bishopric let another take. And they gave forth their lots, and the lot fell on Matthias, and he was numbered with the eleven apostles. And when the day of Pentecost had fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as a rushing mighty wind, and it filled the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were filled with the Holy Ghost, and began to speak with tongues as the Spirit gave them utterance." Here Peter to whom Christ had given the keys of the kingdom, opened the doors to the Jews.

The sixth period commenced with the preaching of the apostles after they were endued with power from on high, on the first Pentecost after Christ's resurrection, and terminates with the death of the last apostle or the cessation of miracles. The length of this period is not definitely known.

At the beginning of this period Peter preached the kingdom of Christ on earth to the Jews at Jerusalem. It increased rapidly: After a while Peter was peculiarly summoned to open the kingdom to the Gentiles, which took place at the house of Cornelius. After this the kingdom of Christ spread still more rapidly, so that men in high places soon became alarmed, and began to chastise them. Prominent among them was a young man of the Romans, highly educated in science and law, who was authorized and deputed as a high sheriff, to arrest Christians wherever he found them to bring them into their courts, to try and to punish them because they worshipped Christ.

One day as he was on his way to Damascus to arrest some of these, suddenly there shone about him a light from heaven, and he fell to the earth, and heard a voice saying, "Saul Saul why persecutest thou me?" And he said, "Who art thou Lord?" And the Lord said, "I am Jesus whom thou persecutest." And he tremblingly astonished said, "Lord what wilt thou have me to do?" The Lord told him and he obeyed.

From this wonderful conversion we may learn three points; first, The power of righteousness; second, The weakness of sin; third, That man's ways are not God's ways. Here we have an illustration of the power of righteousness coming directly in contact with the power of sin. Sin is changed under the influence of the Sun of righteousness, as a snowflake is changed under the influence of the aerial sun, melted to humble submission. This plainly shows that sin cannot enter heaven.

If one who is out of Christ, were permitted to enter heaven, he would have to suffer the most excruciating torment, for he could not withstand the glory of righteousness; but not so with those in Christ, for they shall be like him.

The seventh period begins with the cessation of the apostolic ministry, and terminates with the end of time. The length of this period is not revealed. At the beginning of this period, miracles ceased, and the Word of God was established and written, that it might be spread throughout all the world. Then we have a great work to do. Let us put on the whole armor of faith and walk with patience.

The eighth period begins with the end of time and its extent will be of eternal duration. This is the period to which we are all hastening as fast as time can waft us along. Then watch and pray,

lest ye enter into temptation; for ye know neither the hour nor the day wherein the Son of Man cometh.

FEED MY LAMBS.

BY B. A. HOWLAND.

"He saith unto him, feed my lambs." John 21: 15.

SEEING IN No. 30 of the BROTHERS AT WORK, an article written by brother Moore, on this subject. I take occasion to offer a few thoughts, which I have in the past meditated upon. Having united with the church, in early life, I have had some experience in that direction. "Feed my lambs," is a positive command to those who are fathers and mothers in Israel. Divine Authority holds it up as a command, but I fear it is not heeded very much by a great many.

After we have been baptized, we are lambs in Christ, and need the sincere milk of the Word, but how are we to get it when it is not offered to us? Young members should have the attention of older ones. Those that are older should set examples for the younger, and then show by their actions that they really are concerned for the welfare of the young. When there is a few young members alone, and not cared for, it is a wonder that they get weary and feel like turning back to the fish-pots of Egypt? If I am allowed to express myself, this has been my feelings.

When we leave carnality, turn heavenward and have not the sympathy and kind encouraging words of love to cheer us upon our way it makes us feel lonely, and about that time the devil reasons with us and tells, "you had better give it up and go back to the world where you can enjoy yourself." But then a sweet voice whispers, "Trust in me, I will never leave you or forsake you."

Dear brethren and sisters, we all need words of love and comfort from one another. It is food for the soul. Through this world of sorrow, perplexities and disappointments on every hand, we need to try to build each other up in that faith which was delivered unto the saints. We learn in God's Word, if we offend in one point, we are guilty of all. "Feed my lambs," is one point in the commands of Jehovah, and let us not offend in that.

May God help us gather the young lambs into the fold, and then try to give them proper food. How zealous the apostle Peter was in feeding the sheep; let us follow his example, for I do love to see a congregation made up of young members who live out non-conformity in dress and in every department of life. That shows to the world that they have been with Jesus, and heard of him. Let us, young and old be faithfully bound together in the bonds of love, loving one another with a pure heart fervently and the Lord supremely, and God will be glorified, and the benefit ours. So when our troubles and trials are over, we can reign with him above to praise him through all eternity.

"Let thy lambs be fed of Saviour,
Come and bid his ransoms cease;
Come, O come and reign forever,
God of love and Prince of Peace.

Vain not thy precious Zion,
See thy people mourn and weep,
Day and night thy lambs are crying,
Come good Shepherd feed thy sheep."

The revelation, that God has made of His will are not so much for knowledge as they are for practice. He who knows and does not, by many stripes awaiting him.

The Brethren at Work.

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J. H. MOORE,
M. M. ESHELMAN, EDITORS.

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THE ANNUAL MEETING.

THE necessity of a general assembly among our people occasionally, will not be questioned by many, but how to control and properly entertain such multitudes as usually attend our Annual Meetings, is a grave question. At present there is a strong disposition looking toward the diminishing of the crowd, and in that way curtail the expenses of the meeting. In our humble judgment, this is a dangerous move, and one, when once carried into effect, will greatly mar the general social feeling existing among our people.

Each effort made to diminish the number of members usually attending these meetings is a blow at one of the essential, and long-entailed characteristics of our people. To us, the country over, and we are a people possessing strong social feelings, and take much pleasure in assembling with each other, especially on stated occasions, and there is an place where this feeling can be more fully enjoyed than at Yearly Meetings. To deprive our people of this sacred privilege, would be a severe blow on some of them.

Not a few are in favor of giving the power into the hands of a few chosen delegates who are supposed to possess sufficient wisdom to do the business as well as it usually does by the crowd multitudes generally present at such meetings. We entertain serious objections to the delegated power. To start out with, we are satisfied that it is not Scriptural. God certainly never designed that the power in the church—the body—should be delegated to a chosen few. It may be well enough in secular matters, but for spiritual things it will certainly be a profane source of heresy and prevarication, from which the cause of Christianity has already suffered much, and it becomes us to learn from the history of the past.

Our Annual meeting, if properly conducted and generally understood, may prove a valuable auxiliary in our method of church government, and, therefore, should be used to the best advantage of the church. To cut off the privilege of the laity attending the meeting, would be, perhaps, the worst thing that could be done for the general peace and prosperity of the brotherhood. I have great faith in the effect of the Christian association we enjoy of these meetings. They are profitable if not a thing else were accomplished. Here we can meet together from far and near, become acquainted, converse with each other and have a general good, happy, religious season of it. By thus associating we become assimilated and partake more largely of that unanimity of sentiment and action that should characterize the people of God. We are therefore in favor of letting everybody go to the A. M. he wants to, and enjoy it. They may as well have a little foretaste of the great meeting in the world to come, as not. It will not hurt any of them, but may do many of them much good.

There is a way of holding our Annual Meetings possessing the following advantages, which, when once understood, will work like a charm:

1. Everybody can go who wants to.

2. Those who do not can hear and get the full benefit of the meeting.

3. The largeness of the crowd in attendance will in no way interfere with the business of the meeting.

4. All who attend can be well cared for, and the more, the better the meeting.

5. It will pay all its own expenses, and the money can be raised without any difficulty whatever.

6. It can be held year after year without being a burden to any person, church or district.

When all this can be done with such great ease, we see no use in committing the business of the church to a few delegates just to diminish a burden to any person, church or district. It would otherwise be spent for no better purpose. The Jews used to, on their first occasions, have much larger assemblies than we, and they got along finely. We can do the same, if in our church matters, we use the same wisdom that we do about worldly things. At least ten thousand members can be accommodated year after year without being a burden to any person, church or district. Instead of drafting a plan that will diminish the crowd, and leave the laity at the hands of a few delegates, let us have a skillfully arranged system that will accommodate the thousands of devoted members that assemble there year after year and listen to the deliberations of the counsel, and enjoy the pleasant associations of each other.

Considering queries and making decisions were the only work of the Annual Meeting, the delegated system might do for awhile—though general dissatisfaction will even then be the inevitable result—but when we consider the social nature existing among our people, and the good surely growing out of such friendly greetings as enjoyed there, we are led to conclude that the business of the meeting is only a part of the benefits that we derive from such associations. Let us continue to cultivate this commendable feature so characteristic of devoted Christians, and thus more fully enjoy our blessed fraternality. May God give every lawful effort put forth in this direction until we shall "be perfectly joined together in the same mind and in the same judgment." A. M. S.

WRITTEN LANGUAGE THE MEDIUM OF CONVEYING TO MEN DOCTRINE AND DUTY.

A WAY long year ago God began to reveal to His will-go His character to man. He said to His servants, "And thou shalt write upon the stones all the words of this law, very plainly." The "law" was commanded to write upon the stones of the law—not only words of the law, but all the words. None were to be left out. And the law to write there was just as explicitly given. Write all the words plainly—every plainly. Thank God for the art of writing! It brings the social pleasure of God, and if properly used by Christian hands and hearts, it is a power to debase Satan.

The Lord commanded His servant Moses, to take twelve rods, representing the twelve tribes of Israel, and write

Every Man's Name

upon his rod. And more: "Thou shalt write Aaron's name upon the rod of Levi." Num. 17: 1, 2. Rods imply correction, justice, power and in the hands of Wisdom are an effective medium for "managing men." Next we read the fact that "the acts of Unshak, first and last, did bluish the prophet, the son of Amos, write." This is proof that God, for good reasons, called the biography of wicked wretches as well as that of good men to be written for our learning. Griens of truth are obtainable all through the Book of Inspiration.

To Jeremiah the Lord said: "Write those all the words that I have spoken unto thee, in a book." Jer. 30: 2. "No, you do not write it before there is a table, and into it I will book, that it may be for the time to come for ever and ever." Isa. 30: 8. And to Ezekiel, "Write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." Isa. 43: 11. "Write the vision, and make it plain upon tables, that he may run that readeth it." Isa. 52: 2. "Who can dispute writing?" Bears it a question? "Write not," said Jehovah? Who then can say, "Write not?" Satan does not like the Lord's writing—does not rest easy under the writings of God's children. We now turn to

The Apostolic Age.

Heard Luke on writing. "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus." Luke 1: 3. "It seemed good to Luke also, minus that it had seemed good to some others to "write in order" of all things" pertaining to this glorious dispensation. The case of God commanded the Apostle, "What thou seest, write in a book." Rev. 1: 11. "Need I refer you to him who wrote about the "common salvation?" (John 3: 12) to him who declared that "to write the same things, for you it is safe?"

It must be evident to the reader, that Written Language is God's medium of conveying to mankind the self-revelation of God's character—the demands of God upon the human family—of the great fact of the atonement—of the goodness and mercy of God. No sooner had Jesus ascended to heaven, than some of His disciples began writing the words brought to their remembrance by the Holy Ghost. These words are the product—the fruit of the Holy Spirit, hence carry with them the power of God. They represent the Son of God—His character, His nature, His will, His love, His power, and men are required to believe on Jesus through these words, and then by practice, to believe in Him, being in Him and by the transforming power of the Word of God. To His disciples He said: "Now are ye clean through the word which I have spoken unto you." John 15: 3. Ah! behold its cleansing power. Let the Word of God hold its cleansing power.

Cleanse Your Hearts.

Pure hearts are made by the Word of God. Clean hearts, holy hearts, honest hearts come by the same means.

In this age of Written Language when nearly all persons in all civilized countries can read, there should be a strong and vigorous effort made to get the words of God into the hearts of the people. The words of men will not do the work, but the words of God will. Devote not yourself with the words of men, but be wise with the words of God. Study, learn, meditate, fill all the mind with Divine Truth.

Do not become alarmed because Satan is using Written Language to further his cause, and yet not use it to do good. Satan is using the printing press from him you can, if he should lose every one, and they be turned to God's use, all the better for mankind. Be alarmed because the enemy is doing so much harm, and yet be not afraid to lay hold of Written Language with might and main to rescue the perishing. A better medium cannot be employed to save a lost soul. God used it to reveal Himself to us, and we may use it to reveal His holy character to each other. It is a grand means for our good.

Suppose there was no Written Language, would there be any Bibles? Could we get along very well without the Bible? No, not very well. Without it God would have to reveal His character directly to us—directly to each generation; for if He would not, the revelation would become so perverted by man that it would fail of its purpose. Satan, rejoicing when he can prevent the Lord's work, but with Written Language he can do nothing, since God has decreed that it shall stand. With Written Language as a medium for God to enlighten us, man need not say to his neighbor,

"Know the Lord,"

for all can know Him—know the Lord in His goodness, mercy, justice, long-suffering, and His loving power. We may to many parts of the world, and the people know not Jesus. Why this, since the Apostles and first disciples went everywhere preaching the Gospel? Simply because those people did not retain the Gospel—left the Written Word slipping out of their hands, and now we see their offspring sitting in darkness and the regions of darkness. Why are the Hottentots and other wild tribes of Africa, Asia, and Asia in sin and degradation? Because they have not the Bible. Why are they living in forests, or plains without any of the blessings of civilization? Because they have not Written Language. Why do they not sow and reap, plant and cultivate like those who live in civilized countries? Because they know nothing of Written Language. Why do they not know the Lord? Because they know nothing of Written Language, and Written Language is God's means of communicating with man. Obedience it and through it can we know the mind

of the Lord. What then is our duty? Our duty is to study the Lord. We must know Him by reading, studying the Book which He has given us. Each day should be commenced by studying a portion of the Holy Bible. "The good to read the day times. Ah! it is very good to meditate all the day long on the mind of the Lord. And it is good to read and think over that which is written from that Book. Any thoughts drawn from words in that Book should increase our faith and make us better. Words spoken from that Book—sermons preached should strengthen us in love and good works. In fact we should no longer and thirst after Truth, that wherever found, whenever handed to us, we should take it gladly. A truth is not truth because this man spoke it, or that man wrote it, but because it is founded on the immutable law of God. No one is authorized to boast because he discovers a truth—because God favored him with a good mind to discern between truth and error, or because his talent enables him to present the truth in a clear and attractive manner; those endowments are blessings indeed, and men should be thankful for them. To them much has been given, hence much must be required of them. No man should be despised of Written Language. It is a blessing—God's means of talking to us. We may be very happy with it, and without it, misery and degradation reign supreme. "Let the words of Christ dwell in you richly," is the injunction of the Apostle. Let them go into your heart: they will do you good. Believe the words of God—keep them in your heart—walk in them and be happy." S. M. E.

We learn that there are about eighty members in the town of Waynesboro, Pa., and that the church is in a growing condition.

BROTHER Henry Koontz, of Pa., an aged man, nearly sixty years, is to settle in some part of Illinois. He is said to still be full of zeal for the cause, and quite active in his Master's work.

So far as our duty is concerned we know it much better than we do. If everybody would do so well as they know, the world would be a paradise. The great trouble is, too many know and do not.

BROTHER Marcus Fowler, of Yellow Creek, Ill., called on us one day last week, on his way home from Iowa. No preventing providence, he expects to move to Jackson Co., Iowa sometime during the coming Winter. He reports health good in that part of the State.

The Brethren's Sunday-school in Lansark, in addition to being the largest school in Iowa, is also a very flourishing condition. All the officers present were unanimous. No new members were added in the school. We teach the plain, simple Word as it stands recorded in the Book.

If you would avoid the typhoid fever and many other diseases, keep your premises clear of all unpleasant odors, especially near your dwellings. Pure air, good water and plenty of healthy exercise at some useful employment, is an excellent preventative of disease. Less medicine and more good common sense in obeying the laws of health, will prove serviceable to all.

BROTHER Adams Walk, elder of the congregation in Adams Co., Illinois, has been quite unwell during the Summer, with little prospect of recovery. He has, however, been able to attend to his usual duties for some months to come. He is a son of the aged George Wolfe, the pioneer preacher of the West, who died several years ago. So far as we know, the church in Adams Co., is the oldest in the State, and stands much in need of revival. His preaching has been one of the other ministers to visit, but their territory is large and the opposition strong.

As a very young son of Bro. Daniel Miller was killed the first of last week, about five miles South of our place, by a runaway team. The boy was thrown headlong against a gate post and so severely injured that he died the same day. The whole neighborhood is in deep sympathy with the afflicted family and relatives. A little incident, makes a very sad occasion. His mother had told him the day before, that if he would be a good boy he should go with her to Pennsylvania this Fall. He replied, that he would commence being a better boy the next morning, but met with the fatal accident. His mother had told him he would be a better boy. Let other boys learn a lesson from this.

THE LORD'S DAY.

THE right week in the right place is an important thing when it comes to defining the truth and opposing error. Men who have been without by persons schooled in the rules of logic, know the importance of this, and if not dead, they may yet have chances of learning by experience.

It is quite common, not only among our people, but others generally, to talk of the Sabbath-school, and in many other ways make use of the term Sabbath in a sense that cannot be defended by the Scriptures. The Sabbath always falls on Saturday and never on Sunday, the day of our regular worship. The Sabbath-school is not to be abolished and then talk about Sabbath-schools is inconsistent. They should be called Sunday-schools, or some other name referring to Sunday, or on the first day of the week.

The Sabbath was in its first, divine institution, and remained in force till Christ "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, making it to be his cross." Col. 2: 14. It went with the types and shadows of the old dispensation, and the institution of death, written and engraven in stones. It was a part of the Mosaic law, not incorporated in that law, but since the law has been abolished, the Sabbath as a day to be kept holy, is forever gone.

Instead of the old law, we have the Gospel in which the first day of the week is practically set apart as the day of religious worship. In the Scriptures, it is called "the first day of the week, or the Lord's day." The secular name is Sunday, and originated from the same source as the names of the other days of the week, and has just about as much divine authority. To say "first day of the week," or "Lord's day," is Bible talk. Those who call Sunday the Sabbath, do so without any divine authority, as Sunday is never once called the Sabbath in the Bible. When speaking religiously, never to call Bible things by Bible names. The Sabbath belongs to the old dispensation, not the new; we are no more under the law, and therefore not accountable to it.

Sunday is not a Sabbath in the sense the latter term is used in the Bible. The Sabbath was originally kept in memory of God's rest on the seventh day, and the deliverance of Israel from bondage, but our Sunday, which always comes the next day after the Sabbath, is kept in commemoration of Christ's resurrection from the dead, and for that reason it is called the Lord's Day. On that day he arose from the dead; he rose again with his disciples and taught them. The memorable day of Pentecost was on the first day of the week, and it was on that day that the saints were to lay by their stores as the Lord prospered them. We find them engaged at Troas on the first day of the week to engage in worship—in their name was. We repeat again, that in no instance in the Holy Scriptures is this day ever called the Sabbath, and if we want to call Bible things by Bible names, we must call it the "first day of the week," or the "Lord's day." The Sabbath kept abolished, nailed to the cross and taken out of the way, is no more binding upon those who neglect not the assembling of themselves together, to celebrate the resurrection of their Master on the first day of the week.

On the first day of the week we offer the first fruits of our labor to the Lord—give the first day of each week to him and his services, and the remaining six are devoted to labor. It is simply reverse to the Mosaic law which required work before worship, but now worship and divine services come before work. In fact, we begin each week with public services. The Lord's day is not only a day of rest, but a day of divine services, and as such, should be observed by all Christians. J. H. M.

POETRY AND POETS.

FOR some time we have been wanting to say something about our overworked poet, but have been looking for an opportunity to do so. In Golden Corner, we checked to find just what we wanted to write. Here it is; read it carefully. It fits our case exactly:

"We get ten times so much poetry from our contributors as we can use. Nearly every mail brings poetry. Here, at our desk, is plenty to the right of 'us and left to the left of us."

Now we are not a poet, and do not have to read and decide on such quantities of poetry (?) at the cost of afflicting some of our kind-hearted contributors, it is a very delicate task. If our friends who send us poetry will bear in mind that first: that if all the poetry they send us were good, we could not possibly use it all; and second: that some of it may not be good, or that, perhaps, the editor is not enough of a poet to appreciate the excellence of a great deal that he gets, they will not, we hope, feel very badly if they do not see their contributions in print. But what we had intended, for a long time, to say on this subject, in all seriousness, is this: If those who spend so much time in writing poetry which never to be used, would devote that time to writing carefully arranged, sensible prose articles, they would do better for themselves, and the *Worker* would be better for their efforts. A poet is born, not made. Unless you are sure you are a born poet, do not waste time in trying to write poetry."

BROTHER HILKEY called on us one day last week. He will likely start for Kansas this week.

BROTHER D. D. HERRER, of Westmoreland Co., Pa., called on us last Thursday afternoon. He, wife and another sister are visiting among our relatives. They go from here to Iowa, and then to Kansas.

All orders for Bro. Stein's pamphlet on "Non-Controversy to the World," are now filled. The little work leaves an extensive circulation, and will do good wherever read. It contains 94 pages, and is put up in a neat paper cover. Price 10 cents; 12 copies, \$1.00. Send for a dozen and distribute them among your neighbors.

CONSIDERABLE interest is being manifested regarding the written discussion, and there will be heard of it here and there. It has been circulated outside of the church. Hope our people will do their best to get it into as many families as possible. Those who contemplate traveling will send for a bunch of our circulars to distribute on the cars, in towns, and every place where they have an opportunity. Send for some to hand around at your *Love-feet*.

DEATH spurs us on; it spurs not even Jesus. As we write this, the people are gathering in the city of Philadelphia, to honor their dear little boy who has fallen asleep. Some day he will awake, and like all others, come forth to receive of Jesus that which is reserved for him. At that time when Jesus lives, our hearts will be glad, when is thy string? O grace, when is thy vigor? Fall upon the banks where those stand over whom the second death can have no power. Tenderly lay the dead to rest; disturb not their slumbers, for God has power over them.

THERE is nothing wrong in sounding the trumpet of devotion to old principles and ancient landmarks so that it may be distinctly heard and understood, but when men keep up the constant howling, even to the neglecting of the law of Christ, and the rights of our friends and neighbors, we begin to suspect that all is not right. Christianity, like good manners, should commence at home. While we are so earnest in blowing the trumpet to warn others of the error of sinners, let us be careful that we are not at the same time standing near a viper. One needs to watch himself in this life, as well as others. While we are trying to keep the enemy from getting over the wall, the viper may be crawling under it. High sins are not always the most dangerous.

SOME men are too much disposed to abuse women for attempting to keep a neat, tidy home, and in this way discourage the weaker sex in their earnest efforts at making home places of respectability. There is no danger of any woman keeping her home too clean, though some of them work harder than they ought to. It is far better to encourage them, and instead of interfering, lend them a helping hand. The best of encouragement, will keep her home as clean as heaven. Christian women want to keep clean, orderly homes. It becomes their profession to do so. Some of the cleanest houses I ever saw were log huts. Dirt and clutter were made to give place to neatness presided over by Christian women. Let them keep clean, neat homes, and God bless them in the work.

FROM a reliable source, information reaches us that certain parties, who ought to know better, are publicly using against us, what Buck,

in his Theological Dictionary, says about the Ephraim Dancers, who, under the leadership of Conrad Bessel, drew off from the Brethren about the year 1726, and established a monastic society at Ephrata, Pa. The Ephraim Dancers were a sect of the Brethren, who distinguished many particulars in their habits, and manners from the two bodies, shows a rather limited knowledge of history. However reliable Buck may be on other things, he is totally mistaken when attempting to describe the Brethren. A man of his literary talents will have known better, or not be, at least the reviewers of his writings. If these men, who travel around and publicly misrepresent our people, by confounding them with the Seventh Day Dancers, should attempt to do this again, we must that some another get permission to read them before the same audience.

ON another page will be found an article from the *Free Press*, of St. Louis, setting forth, among other things, some timely remarks regarding the Apostolic method of collecting money. To Bro. Taylor's views on that question, we say, amen; not because he says so, but because it is Bible, and because must and will start the Brethren on a new course of money adopted by this congregation some six months ago, and we find it to work well. A small box with lock and key, is fastened to the wall near each door, and as the members pass out on the first day they take the key, and deposit into the box as the Lord has prospered them. We leave them and the Lord to settle that what amount should be. The Treasurer carries the key, and after the congregation has passed out, he takes a number from the boxes, and holds it in safe keeping. The amount is ascertained, and the keys are prompt, all the money needed to defray the necessary church expenses can be raised without falling very heavily on any one person. We cheerfully recommend the Apostolic plan.

Most of our readers have perhaps heard of the "Seventh-day Adventists," who date their origin from the year 1844, and now number about 30,000 communicants, having their head quarters at Battle Creek, Mich. They have already circulated over 200,000,000 copies of books, pamphlets and tracts in defense of their faith and practice. Their system, as at present authorized, business the use of tobacco in any and all its forms, now added to its use being received into the churches, except upon the promise of an expectation of its immediate abandonment. The result is that, as a denomination, the sight and scent of tobacco are not found among them. They also exclude from their diet, pork, tea and coffee. Rich and high-society people do not discard. Grass and sugar take the place of coffee, and satisfaction, and the feature is certainly commendable, and we would that our people were equally strict regarding the laws of health. Their religious doctrine we reprobate, but their strict adherence to the laws of health is to be admired.

CALIFORNIA COMMITTEE FUND.

Table with 2 columns: Name and Amount. Includes Hatfield church, Pa. (\$2.00), Hatfield River church, Pa. (\$1.75), Deep Water church, Me. (\$2.00), Elkfoot Valley church, Pa. (\$2.00), J. Hillier, Iowa (\$1.00), South Bend church, Ind. (\$1.00), English Grove church, Pa. (\$1.00), Waterside church, Iowa (\$1.00), South W. Arden church, Iowa (\$1.00), First-day church, Pa. (\$1.00), Eight Mile church, Kan. (\$1.00), Crown Creek church, Pa. (\$1.00), Mount Dump, Ind. (\$1.00), Mount Zion church, Me. (\$1.00), Pleasant Hill church, Ill. (\$1.00), West Hill church, Ill. (\$1.00), Sunold church, Mich. (\$1.00), Salford church, Ind. (\$1.00), Lincoln church, Pa. (\$1.00), Previously reported (\$2.00). Total, \$48.75.

EBODOS FROM THE EAST.

NUMBER III. A Small Meeting.—A Precious Promise.—Good Preaching.—Believers Comforted. (From Our Special Correspondent.)

WATSONSPO, PA., AUGUST 12. YESTERDAY had a rainy morning, but notwithstanding, we gathered into the Snow-belt meeting-house to perpetuate the worship of God. To our surprise, among the Ninety and Christ, an apostle says, "break not the assembling of yourselves together as the manner of some is." There are many ears in which this admonition should ring with deepest significance. There are some who go to the meeting

only occasionally, just because they want it so. Other who provided it is near, or if the weather is fine. We have no venture to offer, because their stewardship might be accounted fair to God. We would only rebuke the apostolic precept "Break not the assembling." But we do feel satisfied that if every attendant at the meetings were to receive there a gift of one dollar, hardly a vacant seat would be seen. But this is not money's order in His Household of faith. "The kingdom of God is not meat and drink," says God's order in the Holy Ghost. There should be a precious incentive to every child of our Heavenly Father. And it is too. O that all could appreciate it! They should we pluck the fruit from the trees of righteousness, and breathe the atmosphere of grace, and drink deep at the fountain of joy. These things are not tamed in the world, but only in Christ. We need a closer walk with Him, and a higher life in Him. And then, even if we have it.

SMALL MEETINGS. We should find no place so desirable as when we are gathered into the special worship of our God. Though we had a very small meeting yesterday, I am glad to tell that we had a good meeting. That a precious promise is that of our blessed Saviour: "Where two or three are gathered together in my name there am I in the midst of them." This has direct reference to small meetings. Christian brother, sister, have you not found more of the sweet presence of Jesus in small meetings than in large gatherings? If this has not been your experience, how will you interpret the precious promise above quoted? Remember this: the more alone we are with Jesus, the more they are with Him, and the less there will be to take His appearance to us as the "One altogether lovely."

The first hymn was the introductory. After prayer the 1st chapter of 1st Corinthians was read. Then the ministering brother presented made choice of the 9th verse, and spoke:

- 1. Of the faithfulness of God.
2. Of our calling in Christ.
3. Of our fellowship in Christ.

After a few words of testimony the 26th hymn was sung, and we knelt to prayer. We spent the afternoon with every brethren at a brother's home, conversing with it of things that concern the kingdom."

August 18th.—Today we attended services at Price's meeting-house. Large attendance and a fine day. The 27th hymn called forth the praises of the Lord's people. After prayers, the 26th chapter of Luke was read in the usual manner. One of the speakers then announced the 26th verse as the subject of discourse. We concluded his theme was "The Three Graces."

- The points are evident:
1. Faith—is an active principle.
2. Hope—is an abiding principle.
3. Charity—is an all pervading and controlling principle.

After testimony upon the operations of charity, the 26th hymn was sung and we engaged in devotion. This a season of secret worship was spent, we trust, to much profit and advancement in the ever-ascending life of grace.

In holy bonds. D. H. C.

A BROTHER letter, from Lewis, Ill., last week, informed us that Bro. Enock Ely had sick in consequence after his return from a trip he had just made to his home. This will delay his trip South, some at least. Since writing the above, and just before going to press, we received a card from his son David, stating that Bro. Ely is sick with a cold, but that he is not doing slowly, hence will not be so long on missionary work at present. We therefore inquire that some one or two, who can spare the time, attend to the mission work in Central Illinois. Bro. Hilkey is going West, Bro. Fowler cannot leave home, and Bro. Lehman has just been over the field, and in order that the work may not be neglected some one should go at home. Who will it be?

A BANNER of best coats the retailer, eight dollars, was this for the year for twenty dollars. His profits are one hundred and fifty per cent, and that must be paid by men whose families need every cent they can get to ward off poverty. May heaven speed the time when intemperate drink and gambling shall be permitted to enjoy the earnings of their hands, and appropriate their wages to the good of their families.

A HUNDRED YEARS FROM NOW.

The surges of human life forever onward roll,
And bear to the eternal shore its daily freight of

Though bravely some our luck today, pride death
sits at the prow,
And few of us know we ever lived, a hundred years
from now.

Or mightly human battles' end why fiercely war
and strive,
While God's great world his ample space for every
being allows?

Broad fields, unwatered and unseeded, are wait-
ing for the plow
Of people that shall make them bloom, a hundred
years from now.

Why should we try so earnestly in life's short no-
man span,
On golden stairs to climb so high above our fellow-
men?

Why idly sit an earthly shrine in lavish home,
While with our hands we make a hundred years from
now.

Our gold will rust, ourselves be dust, a hundred
years from now.

Why strive to reach the world's applause? Why
trouble so much its blame?

A shouting cry is its voice of exultation or of fame,
The praise that breaths the breeze the sooner they
die, the sicker the blame.

Will be as long-forgotten dreams, a hush of years
from now.

Or patient hearts, that moody bear you weary load
of sin?
Or earnest hearts, that bravely dare, and striving,
grow more strong.

Press on the perfect peace is won, you'll never
dream of now.

You straighten up, who life's thorny road, a hundred
years from now.

Grand, lofty souls, who live and tell, that freedom,
light and truth
Able may lead the universe, for you is called
to truth.

When the Lord stand, with God you rest, the eter-
nal land shall bow,
Above your clay in its' old love, a hundred years
from now.

Each's engine's hot and full, O Time, like breakers
on the shore,
They rush upon, the rocks of doom, go down, and
are no more.

The stars' splendor of worlds that gem night's
radiant bow,
Will light the skies for other eyes, a hundred years
from now.

Our Father, to whose stupor eyes the past and
future stand
As open pages, like leaves we cling to thy protect-
ing hand.

Change of time, death are naught to us, if we can
safely bow
Beneath the shadow of Thy throne, a hundred
years from now.

—Selected.

SELECTED GEMS.

The sweetest blossom of all the year
Will blossom with and disappear.

—Be not unmindful of the mysteries of others.

—Honor is a divine good; no evil thing is
comparable.

—Praise need a worthless man for the sake of
his wealth.

—To nothing which will occasion pain or
grief to yourself or others.

—It is a proof of a weak and disordered mind
to desire impossibilities.

—The greatest infelicity is, not to be able to
endure misfortune patiently.

—Wisdom and justice are desirable, because
they procure us the enjoyment of pleasure.

—Lay in wisdom as a store for your journey
from this world to old age, for it is the most certain
possession.

—"I had rather," said Seneca to Nero, "de-
fend you by speaking the truth, than please you
by lying and flattery."

—To detract anything from another, and for
one man to multiply his own conveniences of
another's death, that the remainder shall be
poorer, than pain, and the rest of external
accidents.

—A man may plunder your home in the dead
hour of night, may defraud you of your property,
or even rob you on the highway; yet he is a
saint, compared to him who would destroy
your soul, so that the remainder shall be
poorer.

—That every day hath its pains and sorrows
is universally experienced, and almost un-
iversally confessed; but let us not only attend to
moral truths, if we look impartially about us,
we shall find that every day has likewise its
pleasures and its joys.

—Pence does not dwell in outward things, but
within the soul. We may possess it in the
midst of the barest penury, if you will remain
firm and submissive. Peace in this life springs
from acquiescence even in disagreeable things,
not in an exemption from suffering.

ABOUNDING LOVE.

BY WM. ZENNER.

THE more I learn of Christ and of His great
mission in the world, the more I think
of His abounding love toward the human family;
not only to those that obey Him, but the sinner
also, that is away from Him. Remember, dear
reader, you who are away from Christ, alien
and strangers from the commonwealth of Jeru-
salem, that it is you that Jesus came to call, not
the righteous, "but sinners to repentance."
You remember that there were ninety and nine
that were safely in the fold, but one was gone
straying. Jesus left the ninety and nine and
went after the one that was lost.

You remember too, dear sinner, that He said
on one occasion, "They that are whole need not
a physician, but they that are sick." Those
that are sick of sin, come to Jesus, who has
paid with His blood the ransom which will make
you whole. If the world were all converted
but one soul, He would still yearn after that
one who is away from Him. If the world could
only realize the love of God as it is in Jesus,
with its outpouring of grace and His love, they
would need to tear; they would join us with
the people of His choice, and rejoice in the God
of their salvation. Jesus loves you, sinner,
with a love past description, such as no earthly
friend ever had—loves you in your weakness,
and with its outpouring of grace and His love,
He died upon the cross to save you from your sin.
It is a rare thing that a man lays down his
life for his friend, but Jesus died for His enemies.

If I only could make this truth plain to you,
if I could make it plain to those who are
more than all the world; for what can you give
in exchange for your soul? If you accept Him
and obey Him, it will be well with you in this
life and in the life to come.

Rev. III.

VENGEANCE IS MINE.

BY E. CORRELL.

THIS subject is so often transgressed by those
who profess to be the followers of that
sublime Master. How often do we find men
taking revenge—that which belongs to God.
When a brother or neighbor does something
wrong, do we take revenge on him? We have
had him in the mire, do we help him out ac-
cording to Scripture? Ah, how many will
trample him down further! Is this the spirit
of God? Ah, no; but the spirit of the adversary.
If one makes a mistake, the first thing is,
we must take revenge on him. The Gospel
will not let us go to law, but we will take ad-
vantage against him. How often do we find men
plus; and we will slip around and tell some lie
to the grand jury, and have our revenge in that
way. We will cause him some trouble at any
rate. Is this the spirit of a true follower of
Christ? Ah, no! Paul says, "Be not overcome
of evil, but overcome it with evil." Rom. 12:
21. We know it is according to the carnal
nature to be revenged, but we must be born
again, and walk after the spirit, if we would be
free from condemnation. Rom. 8: 11. The Lord
does not desire that we should take revenge; but
one reason why David was a man after God's own
heart. Act 13: 22.

We will also mention a few more reasons
why we believe that David was a man after
God's own heart. One was because he was not
revenged. When the enemy sought to kill
him, he fled to the Lord's altar. He would
he would do him no harm. 1 Sam. 24: 10, 20.
Another reason was because of his candid
acknowledgment. We would not have our
readers to think that David never did wrong;
but when he did wrong, he did not try to
screen himself, and put the blame on some in-
nocent person. Ah, no; but be acknowledged
his wrong, and address a throne of grace for
forgiveness.

SEEKING THE REPUTATION
OF MEN.

BY WM. B. BARRIS.

THESE seem to be a great desire on the part
of men to acquire reputation, but we do
not desire it for the sake of men, but for the
glory of Christ. We read that Jesus, our
great example, made Himself of no reputation.
On several occasions He positively refused the
honor that men were wont to bestow upon Him,
and apparently took a pleasure where the knee
would not be given Him. He was of our
flesh and of our blood, and He was of our
humble parentage; His life was one of poverty,
and all through His earthly career there was
nothing after honor or reputation. When He

went about doing His Father's work, He never
sought the applause of the mob, but on the
other hand, we find Him associating with the
lowly of the earth; He sat at meat with those
who were despised. In His conduct, in His
appearance, He was unadorned, shunned, and
reproached by the great, until finally He was
brought as a lamb to the slaughter, and as a
sheep before his shears was dumb, so He opened
not His mouth.

But His joy of honor came; the days of
mockery, shame and persecution came to an
end. After He had bowed His head and given
up the ghost, His heavenly Father exalted Him
and gave Him a name which is above every
name. He is Lord of lords, and His name
shall bow, and that every tongue should con-
fess that Jesus Christ is the Lord, to the glory
of God the Father.

Now, brethren and sisters, we think, from the
life of Christ, we may learn very certainly, that
the desire for reputation is not good in the world,
is a reproach to one. Jesus made Himself of
no reputation; He did not desire the applause
of the world, and we believe if we are His fol-
lowers, we will not desire it, neither will we have it.
Those who desire the honorable clothing of
men, cannot expect to be popular in the world.
Christ tells His disciples, "If ye were of the
world, the world would love its own, but be-
cause ye are not of the world, therefore the world
hateth you." Why is it, brethren and
sisters, that you are so desirous to know
what the world will say about us? Should we
not be contented to live beneath the cloud of
human displeasure and human reproach for a
little while, when we have the assurance that
if we are faithful and true to Him who hath re-
deemed us, our light shall finally break forth
like the rays of the morning, and our sun shall
never go down? "

"WE HAVE NO SUCH CUSTOM."

BY E. A. GRAY.

WHAT would be desired of a minister who
would preach a sermon on baptism, de-
monstrating by the Scriptures with great zeal
and firmness that it is a God-given means of
salvation, and that it is the only way to
obtain all the evidence, and cry out, "We
have no such custom neither the churches of
God?" Or, suppose he were to discourse with
great force and earnestness on the essential-
ity and sacredness of the Lord's Supper, and then
say that he was a member of the orthodox
and have delivered them to you? Suppose he
should deliver another discourse with equal
force and earnestness, on the subject of women
praying with their heads covered, proving, be-
yond a doubt, that it was the will of the Lord,
and an insult to angels not to comply with the
commandment, and yet after all of this, just be-
cause one says to be contentions, he
says, "We have no such custom." Such a min-
ister would be hated out of the pulpit. But
he careful or you will read brother Gray,
the great Apostle out; for if we believe modern
theorists' comments on the 11th chapter of Cor-
inthians, he did just such preaching. Better be
gone on the ground, best you be found fighting
against fire.

How does it come that some will be conten-
tious? Let Solomon answer: "Contention
cometh only by pride." Prov. 13: 10. This is
the whole secret; if you can get pride out of
the heart, there will be no more contention—no
trouble to get them to do all the Master says.

May the Lord give us sensible hearts, for
"restrain the proud and grieve them to the
dust." 1 Peter 5: 5.

SLURS ON WOMEN.

Of all evils prevalent among young men, we know
of none doing higher injury to our moral
than to speak lightly of the virtues of women.
Nor is there anything in which young men are
so thoroughly mistaken as the low estimate
they form as to the integrity of women. Not
of their own mothers and sisters, but of others,
who they forget are the mothers and
sisters. As a rule, no person who surren-
ders to this degrading habit is to be trusted with
an enterprise requiring integrity of character.
Plain words should be spoken on this subject,
for the evil is everywhere. It is a reproach
if young men are sometimes thrown into the
society of depraved or thoughtless women, they
have no more right to measure all women by
what they see of those, than they have to estimate
the character of honest or respectable
citizens by the developments of error in our
police courts. Let our young men remember
that their chief happiness in life depends upon
their utter faith in woman. No worldly wis-

dom, no misanthropic philosophy, no generaliza-
tion can ever or weaken this truth. It stands
like the rock of itself—for it is nothing
less than this—and should put an everlasting
stop upon those that would speak lightly
of woman, and her mission. If it were not for
morality among young men, we might hope
for a more virtuous race of women.

LOVE FOR THE CHURCH.

BY N. B. DALE.

WHAT is more beautiful to behold, than to
see that we love the church of the living
God—His body—the glorious body of believers
in Christ, founded on the Gospel of our Lord
and Saviour Jesus Christ? That is a glorious
feeling. When we love, God will give us
peace and happiness in this world, and in the
world to come, life everlasting. The church
below should resemble the glorious church
above, united as dear children together. We
are reminded in the Gospel, to be as little chil-
dren, and to be united to our Father and our
Father with a true love, and the body of Christ,
as dear children, not to be puffed up one against
another, for this is not like children. We
are not as children in not doing evil, and in
every way to be as serpents, and harmless as
 doves. Not wise in this world, but wise in
spiritual—not the wisdom of this world, for we
are not children that are schooled in the wis-
dom of this world. Those who are schooled in
this world, love not the church of the living
God.

How glorious is our lot when united with the
church below and in the one to come. We have
rejoiced for each other in our sufferings, and
rejoiced in this world; and in the reward
of the followers of the Lamb. The treasures in
heaven are prepared to the saints, and to the
of the Lord—those who do His commandments.
Those who take hold of the plow and look back,
are not fit for the kingdom of heaven. How
beautiful to behold the children of God doing
their duty with cheerfulness and love. How
how sorrowful to see brethren drawing back
and disregarding the commandments of the
Gospel of our Lord and Saviour.

Dear brethren, sisters, and readers, let us all
be faithful in our calling, that we may be the
children of our Father, and love one another
in love, where parting will be no more. If
we live one another as Christ tells us, we are
then called His children or servants.

HE THAT RANES MAY READ.

BY SAMUEL SALLA.

"Neither do men put new wine in old bottles;
else the bottles break, and the wine runneth
out, and the bottles perish; but they put new wine
into new bottles, and both are preserved."

THE Saviour's object in the language above,
I was to teach John's disciples why His
disciples did not fast, and of course He designed
that they should understand Him. But if He,
by the old and new bottles, meant the Old and
New Testaments, we must understand Him,
for they knew but little, if anything, about the
New Covenant, as it had not been written at
that time, and but a small portion revealed even
to the chosen twelve. And if He, by the bot-
tles, meant the bodies, and by the wine, the
Holy Spirit, they would have said, we are
new bodies in this life, for we now want the Spirit
to lead us into all truth, and there must be an
old and a new Holy Spirit, which is absurd.
But if He meant that it was as impossible for
the disciples to receive the Holy Spirit as it was
for them to receive the Holy Spirit, who is
born, while enjoying the society of their
Deliverer and Messiah, and while their hearts
were filled with the glad tidings of great joy
which should be to all people, as it was for old
Israel, we must see why people do not know
what He said, and they could easily understand
Him.

CROSSING THE RIVER.

A CHRISTIAN man was dying in Scotland.
His daughter Nellie sat by his bedside. It
was Sunday evening, and the bell of the Scotch
kirk was ringing, calling the people to church.
The good man, in his dying dream, thought
he was on his way to church as he used to be,
when he went in his sleigh across the river, and
as the evening bell struck up, in his dying
dream he thought he was going to church.
He said: "Hark, children, the bells are ringing;
we must make the best of our step out quick!"
He uttered, and then said: "Pull the robe up
shiver, my lass! It is cold evening the river,
but we will soon be there!" And he smiled,
and said: "Just there, my dear!" And he
smiled. The good old man had gone to church.
Not to the Old Scotch kirk, but to the temple
in the skies. Just across the river.

MONEY LIST

N Reed, 29; D A Norcross, 25; W K Stowens, 25; J W Carpenter, 120; W A Peles, 25; J C Riggle, 75; A B Hall, 25; N Early, 100; E Bowers, 125; S Longenecker, 600; J Doidl, 100; J Knelley, 100; D Fink, 250; J Y Heckler, 300; H Stidel, 100; J P Miller, 100; A W Vroman, 50; T M Calvert, 50; A Miller, 125; J G Morris, 100; S K Kries, 25; S Stows, 25; O J Lewis, 25; B W Sear, 25
1 Balford, 50; M S Shick, 34; J H Stendall, 25; J C Murray, 120; Melch, 250; D Heise, 50; C F Munnert, 25; E G Kay, 50; D E Hise, 150; P B Peterburgh, 550; S K Gascho, 100; P R Wightman, 100; J W Metzger, 100; J Ropp, 25; C D Hibson, 75; U Shick, 125; J E Stedeker, 100; J H Miller, 100; J Hoff, 25; D C Cape, 100; Wether, 25; W M Wong, 2 00; J P Lewis, 25; J Miller, 100; E Hurard, 100; D B Theobald, 100; J Spenge, 145; J Forney, 125; H W Strickler, 100; J Arnold, 500; C Conn, 200; M Hoses, 100; J D Frost, 100; E Dye, 1 20; W C Tweeter, 7 15; D Chou, 100; J S Moller, 6 20; A C Sauerberger, 200; M L Wenger, 100; D Wycoug, 1 00; B B Brown, 1 00; H Beckman, 300; S S Miller, 300; O Spring, 250; D Zehn, 25; A E Taylor, 125; J M Hart, 100; J G Longenecker, 25; 1 M Myers, 200; M J Stes, 100; L Keting, 25; R F Nair, 175; D F Duffy, 25; P M Laughlin, 50; A Rowland, 5 15; S Blocker, 2 00; M R Snavely, 100; J P Strickler, 100; T H Crist, 250; S A Hetchum, 2 00; D C Swidley, 300; D Bolliger, 1 20; S Smith, 250; W J Husarok, 2 00; S Reicheltzinger, 1 00; A H Boman, 250; E F Tiam, 100; J Block, 100; 25; D W Bower, 100; J H Brown, 25; A Beckler, 100; B Basdottir, 100; J W Southwell, 100; W Hoffinger, 100; S M Smith, 1 75; W C Tweeter, 3 00; B Rohrer, 100; J R Crisp, 4 00; A B Hough, 50; E B Wanslow, 100; D Zuck, 100; A Lecky, 200; J Metzger, 400; J W Weber, 1 50; D Stedeker, 1 50; D C Moss, 1 20; M Swank, 100; S Washburn, 1 50; J W Fitzgerald, 1 00; J H Miller, 1 00; M Snyder, 65; Noah Longenecker, 1 00; J Wretter, 1 20.

CORRESPONDENCE

From England to America.

Dear Bethrens—
THROUGH the anxiety of our Heavenly Father, in preserving our lives and granting us a safe voyage and journey from the ice free shores of America, we are enabled to pay you a few lines, which shall be only traveling notes by the way, leaving the important news relative to the Bethrens, the accounts of the English and Swedish meetings, and of an extended and well-attended mission by two or three brethren, for another article.
I started from home, Hampton, Southampton, on the 30th day of Aug., at 9 A. M., traveling through some places of note in England. On my route, being the river where father and mother were born and raised, Oxford, where one of the Universities of England is located; Birmingham, one of the central cities, and noted for iron and coal trade and Birmingham repeatedly large city in fact; and London, which could see fine military flights along the beach, filled with the masts of vessels from all parts of the world. We also on the journey passed through Wales. Enjoyed the privileges afforded by money, among the White Mountains. The Brethren, August 12th, at 3 P. M. were met by Canon Chesney and conveyed across the river Mersey to Liverpool, and to the hotel of our friend, where we at once took out a ticket from Liverpool to Chicago, via Pennsylvania and New York. As soon as we were refreshing sleep, we awoke and all noise commenced moving around, for we were told at 9 A. M., they required all storage passengers to be on board the steamer, Bethna. After breakfast some of the boys went in to town to buy a few things necessary for the journey, and a few things as relics of old England; which are cheaper and better quality than here. From the City to the docks at 9 A. M. Lord Salgrave conveyed us to the ship, where we found ninety-five passengers and five crew, five in each cabin, the last named arriving at 12 M. The mail, about twenty tons, having arrived, the anchor was hoisted, and at the return of two, our large vessel weighing and displacing about 4,500 tons, with a cargo of about 150,000, about 4:15 P. M. We all looked to see our native country as we passed along, a number thinking they would never return, whilst others

may have been sorry to leave. Many of the cabin passengers and some stowaways were excursionists to Paris to the Exposition.—Amongst them Captain Bogardus, the crack pigeon shooter of Illinois or America, who has been in England and broken at several places, and is now in New York with a bag full of all his medals, and the large silver cup worth 50 guineas, given as a reward to the one who should win at the London match of \$2,500, which I arrived in Queenstown, Ireland, Sunday evening, August 2nd, and our passengers, and started at 6 P. M. for Jersey City, earliest starting, over 2,000 miles distant.

Nothing at one acre the Atlantic, pleasant voyage. Had the proposed rough weather from New York at the day we were to start for Jersey, which would have been very vexatious, making many passengers very sick, ourselves included, but when that was over, which took five days with your correspondent, we were ready to enjoy the remainder of the trip. Arrived in New York at 9 A. M., and found the ship being the point, and our State of New Jersey on the other side. The enormous swell of the departure of the sun, when we were up-raise there, but we had not passed the Quarantine, to examine passengers, accompanied by U. S. Marshal, Berward and some other detectives, who were on the search of a certain felon, who could not beat the "cable" in sailing round the world, and the other member of a man in Sweden, and berry, and caught back by U. S. Marshal, who took him to Stockholm for trial, etc.

After arrival in New York next morning 9th, we passed the day in the city, visiting Central Park, where we saw the grave of our nobleman's park in England, for natural scenery and other things. At 3 P. M. we went to Pier No. 1, to again start to Jersey City, and to pass on to Philadelphia. Arrived in the city 12:20 A. M., and at breakfast time, found our friend, H. Hennrich, at P. M. At Midway we sent a telegram, to meet others of *Primitif Christian* at the depot, since we did not carrying some by our brethren, which Mrs. Ely and J. E. English, were becoming impatient. Could not stop on our way to Jersey City, and our number of emigrants, who were depending on me to tell them what to do, change their money, and as they get their right change, etc. Arrived in Chicago at 7 P. M., 23rd inst, and took cars next morning for New York, where we were obliged to lay over at Freshet Hill, from 5 P. M. till past our Sunday morning, and only about eighteen miles from Newark, nevertheless we had there and made the best of it, by going to the post-office, and finding out who took the Brethren at Work, and also found the other brother and her estimable husband, who, though not a brother, certainly ought to be one; whose kindness and hospitality I shall not soon forget. At 1:15 for Newark, where I arrived at 2 A. M. At Newark we found the other brother, who had a few hours rest before going to the Cherry Grove meeting at 10 A. M. the first Brethren's meeting in America on return, the last one being, as some remember in Philadelphia, Bro. J. K. Gish, of Woodcock Hill, III., preached an excellent discourse from Job, 25th chapter.

Truly brethren and sisters I can say, impressed the meeting. I was again with those I could worship with, according to the dictates of our own hearts, those of the same faith, *our faith*, and I am sympathetic with those isolated meetings, who are so separated from the brethren, and in those distant fellowships. A little deprivation of these blessings will enable us to know their real value. More anon.

H. H. BRINKENWO.

By-Laws of Ashland College.

THE request of a number of Brethren and of the Society at Ashland, interested in this institution, I submit an abstract of the *Proposed By-Laws* attached to the charter by which said institution is to be governed.

PREAMBLE.

Whereas, the Ashland College is permanently organized and the Trustees having met to transact the business of said college, do hereby, on the 6th day of September, 1878, Therefore resolved, that the entire control of said institution shall be in the hands of members of the German Baptist (Brethren) Church and all business pertaining to the College be regulated by the following

By-Laws.

ART. I.—None shall be eligible to office but Brethren who are in good standing in the general brotherhood and are zealous advocates of the faith and practice of the Brethren's Church.
ART. 2.—Sec. 1. The number of Trustees

shall be fifteen, five of whom shall constitute a quorum.

Sec. 2. The present Trustees shall remain in office one year, or until such time as may be suitable to commence the regular annual election, at which time one third of the required number shall be elected, and one-third shall remain for two years and one third for three years.—Voting may be done by proxy.

ART. 3. The officers of the Board shall be President, Vice President, Secretary, Treasurer, Librarian, and corresponding memberships.
(Article 4th defines the duties of each officer, which is as usual in such bodies.)

ART. 4. The committee of the Board shall be four in number: Executive, Finance, Building and Instruction.

(Article 5 defines the duties of each committee, requiring each to make a full report to the Board.)

ART. 5.—Sec. 1. The meetings of the Board shall be governed by the same Parliamentary rules as shall be in force in any other organization.
(Article 6th defines the duties of each officer, which is as usual in such bodies.)

ART. 6. All papers requiring the College seal shall be signed by the President and Trustees of the College.
Without going into a lengthy description, I need only say that the institution is well provided with a fine building, and, in fact, for its size, is not inferior to many of the colleges in regard to teachers who are members, as directed by the Annual Meeting in reference to the college. We will be glad to give to our friends and Brethren and by-Laws, did not fear to trespass on the columns of the paper.

D. W. MOSEMAN.

Stray Thoughts.

While "waiting for the train," I will arrest a few thoughts for the benefit of those who may read them. We have the Brethren at Work, and in fact, for its size, is not inferior to many of the colleges in regard to teachers who are members, as directed by the Annual Meeting in reference to the college. We will be glad to give to our friends and Brethren and by-Laws, did not fear to trespass on the columns of the paper.

THE PLACE

is Newark, of about fifteen hundred inhabitants, and quite a number of churches, with parks. (I mean those not blown down.) The Brethren and the Disciples seem to have the chief influence in the town, whilst the other denominations are struggling with poverty and the ministers are struggling with small salaries to keep up their churches. The Brethren have only of late built a church and already possess the best Sabbath-school and the best filled hour during times of preaching.

THE PRESENT OFFICE

where the Brethren at Work and the Children at Work are gathered, is in a two-story brick building, every available space of which is well occupied. In the lower front room is our Danish brothering books, with notes and dispatch to reflect honor to himself.—His modest but fine and general intelligence makes a good impression on the visitor. The room just behind, is the steam-press, which prints three weekly papers, numbering not far from three—thousand copies weekly, besides an immense amount of job work, pamphlets, books, etc., under the skill of O. S. Svend who has the happy faculty of being energetic, prompt and a man of several other trades combined. In the second story and front room, is the editors' office, which are our two editors at whose feet we must sit to take a specimen of their well known Brethren's Bible-dish-of-the Brethren at Work. It is a pretty man, about 32 years old and weighing over two hundred, with rich brown hair and beard, rather small, reddish eyes and a kindly face.—The other Editor, who is the elder of the Children at Work, and is a man of fine form, of a more reserved and serene countenance with all the manners suited to make the children feel that he is one of their number, in heart, in sympathy and in love to his fellow-men. I am certain if the children have the chance to select their editor, the Children at Work would be their paper. On the side of the room opposite the editors is the making clock, Bro. S. K. Kries, a fine workman making machinery. Behind the *clock* is the compositor's room, where Bro. Plate, a thorough practical printer, is foreman, and is assisted by the nimble fingers

of six female hands. I observed, that if you would work close rapidly and neatly, employ five men. Now paper is full and I have drawn a pretty accurate picture for my readers to look at, but how I am getting into the paper without the watchful eyes of the editors to detect it I hardly know. I will leave this to the printer, who will be responsible for its very peculiar character myself and send it to Bro. Plate and let him slip it into the paper just as it goes to press, and the editors can't help it.
S. Z. SNAAR.

From Mc Donalds, Virginia.

Dear Bethrens

We are realizing our brightest anticipations of what we gave expression in our former communications. Brethren are converts of most of our last Sunday meeting, and as owners of decidedly happy times in the future, our accesses are to the most influential, and members of the neighboring denominations, persons of deep personal piety and thoughtful.

With the intention to the suggestion of program of the part of our minister and members, which means upright lives and industrious application of those agencies appointed for the conversion of sinners, we will be able to give our best efforts to these agencies, that will perpetuate our peculiar principles to remote posterity.

I see in your edition of number thirty-two, page eight, you make us to say substantially that the "Brethren cannot deny" their theology of baptism. Did I not say clearly in the manuscript? The fact is, Brethren, the classification of their baptism would be very uncomplimentary. Enanias' one side religion third century. English one side *later* baptismal century. I would have said that our purpose not to attempt to clarify it.

They cannot clarify it with much better success. The removal of the corrupt elements would not have enough of the "pale original" to tell what it was. Very much it would be, in the historical perspective of the nation field negro, which had been patched and quilted till there was nothing left of the original article. I advise them, not to attempt either but to fold them up, baptism and all, label them in case some one should have any of them, and put in a new wrapper on which write the word "Error," and deposit along with the many exploded religious, philosophical, scientific, and political theories of the departed age.

I desired to preach at a place in our field called Dry Hill on Sunday evening 5-30 of Sept. It was a new throng to the audience, judging from the attention they gave during its delivery. The 23rd chapter was read in connection therewith. The gist of the discourse, was to the leadingly to the disciples to ignore parables and exalt the kernel, to search the shell and neglect the kernel.

Let your ministerial workers study up the subject of that verse, and report the same to their congregations at their next meeting, and in the application of the significant text of the Brethren's church have the first benefit, for "judgment must begin at the house of God.—We will have a seven purging experience in some places just now. D. W. MOSEMAN.

GLEANNINGS.

From John C. Hays.—We were out to Baptist meeting a few days ago and had the pleasure of hearing a grand old man. This man has been studying in college about five years. "Thus shall love thy neighbor as thyself." He said, "This we cannot do and did not do recently. I have been a member of the Brethren at Work since he was born, he would have learned better; we just think he was studying something else.

From J. F. Hooper.—On last Sunday the 11th of August, two young men were drowned in the Congress Lake near Hartsville, Ohio. It is supposed they were under the influence of intoxicating liquors.

From C. H. Balschner.—Wrong impressions should be obliterated as soon as possible. They may seem insignificant, but they have all future history, literally included, for their operation, and many minds in which to work, and the result may be tremendous. The difference between a man of knowledge and a man of wisdom is the word is used in Brethren at Work, current volume No. 33, first page, second column, 29th line from the top, just the difference between carnality and holiness. Heaven and Hell, and a man of wisdom and a man of knowledge, which is the glory of the Saint, and the glory of the Trinity but this will not fill our titles in the passage referred to. To be a *Flour*

of Grace, an Eternal Fame, requires a good deal more chipping and chiseling, and hammering and testing, than most of us are willing to undergo. To be the hewer and hammer and plummet of the Great Architect, means our best blood and all of it, and the blood of Christ besides. Our blood represents our self, as in Christ it represents the all of God, and hence is treasured. To be a living gem in the "Eternal Fame of Grace," we must keep the nail and spear wounds of the Cross ever open, crucified with Christ, so that the old man may constantly decrease. "I die daily."

From Lennel Hillery.—Those of you who are interested in my moving West, will please remember that the former notice in the BRETHREN at Work did not state that I had found the place where we would locate our colony, but from Jewell Co., Kansas, I would look at the country, making the Salina River country a leading point. We intend yet to do so.—The word which, we shall start next week to follow, will be that it is intended to go back to look in Northern Nebraska, if we can not find anything in Northern Kansas. It is further our intention to settle in as good country as there is in Northern Kansas or Southern Nebraska, where land is cheap, rich soil, good climate, and I would like to see the statistics that our rules will be published in the BRETHREN at Work in a few weeks. I am constantly receiving letters of inquiry as to when we will organize and when the colony will start. Some will move out in February, while the most will move out one year from this Fall. I have now thirty applicants for membership in our colony, but that will do no good unless they move out. I have written them all, and I am sure that many of them have written to me for information as we cannot mail it can do so. I have just returned home from Central Illinois, and now have had to do before I can answer all of your letters. You may yet be informed in the BRETHREN at Work as to when we will start, and what I am doing, and about the prospects.

Slavens, Ill., August 29th.

From Michael Forney.—On the 21st of July, I met with the brethren and sisters near Henderson, Kentucky. Found members in love and union with each other. Had fifteen meetings in the past while there. Held a Commission on the 6th Aug., six persons present united with the church by baptism. The members are much encouraged, they desire ministers to visit them as often as possible. There is a good opening for doing good. Arrived safe home on the evening of the 14th, enjoyed good health.

From John S. Beck.—A poor man came to my place on an evening, in May last, and wished to stay all night, and I took him in and there was one of your papers lying on the table. He took it up and commenced reading and became very much interested in it, as he had never heard of the Brethren. The next morning he took a paper with him, and wished me to send some to his wife, which I did. His family is in Arkansas. On last Thursday he came this way and told me that he had become very much interested in the Brethren. He would like to have the BRETHREN at Work sent to him. He was raised a Baptist, and said he belonged to the Baptists; but he said he saw that the denomination was not right. He had had become very much enlightened since he read your paper. He is a man that has been much sick, yet sees me to be a good, moral man. Has been very unfortunate, but every thing he had, and was begging to try and get his family out of Arkansas. If you can, send him the BRETHREN at Work.

[We gladly send him the paper, hoping it may be the means of leading him to the whole truth.—Eds.]

From T. D. Lyon.—We are still in the land, and among the living. Are enjoying good health. Our paper comes regularly, bringing glad news from the various parts of the Brotherhood, and is always shared with joy by us. And while we are the "Little Sister," perhaps those smiling so smoothly, and more able to overcome opposing obstacles, would be glad to see you, and to be visited occasionally. On last Lord's day, we had the pleasure of receiving by baptism, a young man, in the prime of life, whose complete surrender, and commendable zeal and hearty response to the great questions in the article, sent a thrill of good feeling to all on the shore. O for more such seasons!

From Middletons, Connecticut.—I arrived at this place three weeks ago. Find myself as well as usual. I have been to see a number that would unite with such a church as I describe, if there was one here. They admit the doctrine to be correct as far as I was able to tell them. I am no minister, but when we read the scriptures they say they know no sin, still and are on the following note with that, just all our eyes, and we bring the ones that have decided to declare what God has made us the stewards of? "Freely ye have received, freely give." A minister may administer all the ordinances, but we must have the opportunity offered. We should be a peculiar people, zealous of good works, letting our light shine in the dark places as Christ requires, not neglecting one thing, but fulfilling the law of God. I have been thinking that they may know we are more than good moral men; yet referring thanks in our families for all things at all times, that we may be faithful servants of Christ who shall say, "Enter into the joy of thy Lord," when time comes here below.

[Send us the names of a few down living three and we will send them samples, and work up a list of subscribers.—Eds.]

From Mary A. Riggle.—I feel that I should add my experimental testimony to your "Thoughts for Christians" in No. 39 of the BRETHREN at Work, and many more. I have not been baptized, but I would like to see the younger girl said, that I had never joined the church, but I often become weary struggling alone; for no one seems to think that I need anything more, and instead of receiving the milk, they give me the strong meat, and I must get on my feet, and therefore had to tug and toil along as best I could, to live through it, or die trying. O, if only the minister would once learn to take care of the tender lambs, as babes of the household of God, they would do many good things, and be saved, and kind and weary hearts lifted up, which are left to sink into darkness by the perplexities of life, and the neglect of the ministers and fathers and mothers in Israel. Oh I think I must awaken an interest in the hearts of all ministers, and my own heart, that they do not seem weak one perishing and ready to die for the want of good words and a little attention to pull them up and help them along.

From Greasy Creek, Va.—According to previous arrangements, our Brethren held a meeting in Patrick, an adjoining Co., on last Sunday, the 11th. My wife and I attended by the clemency of the weather, there was a large congregation assembled. Being one of the first meetings the Brethren ever held in that vicinity, all seemed to have an anxiety in hearing the word preached. After preaching, we had a very interesting session, and a number of our dear Brethren by baptism. Never in my life I behold such a scene. It was a heart-rending one, to see the anxious hearers.—Some ascended the mountain side in order to hear the word preached, and some were unable to enter and to see, all seemed to take an interest in the Brother. We heard the expression made, that a Dunkard baptist would be as much to those people as a circus would. Now we have three door hands in that part of God's Kingdom, the Brethren are doing a grand work help them to live, that others may see their good works and glorify our Father in heaven. Their work and even heard it said, if we only had preaching here, we would soon have a large church. Brethren come to see. C. D. HYMAN.

From Marietta S. Akers.—We were made to rejoice while the N. M. was in progress.—Thought we would have some preaching after that was over, but failed. I think it would have had a good effect, as a great many were weary of the meetings. I feel that they will go to sleep again. Our meeting was as a light to the world; the people in general speak well of the way we were carried on. Let us be a light to the world, so others may see our good works and glorify our Father in heaven.

So say the unbelieving world, See how true Christianism love and charity shall be, And seek that heavenly Father, North Manchester, Ind.

From D. B. Gilson.—By request of my correspondents, I will say that my address from the 11th Sept. is, Mrs. F. R. B. Farmington, Falls Co., Ill., care E. M. Jager, Jr. I expect to be at Franklin Grove, Ill., from the 27th of Sept. till the 4th of Oct. That is as far as I have made appointments at present.—I should be glad here, that conflict with the old man is a great blessing. Am in correspondence with Bro. John

hart, in regard to the time, from the 15th to the 25th. Those desiring my labors, will have regard to the above appointments.

Ferris, Mo.

From Little Traverse, Mich.—According to request, I will try and give a short report of our Communion meeting, which was celebrated in the evening of the 10th of August. The ministers present were: Elder Long, Bro. Winfield, and Bro. Fox. Three apple districts, namely, Lewis Co., Mich. This was the first Communion meeting ever held in Emmet Co., Mich., and was one long to be remembered by the little band of brethren and sisters, that consisted of the house of God, and sister New. Oh how we were made to sympathize with the dear members who have lived here for three long years, and have not had a sermon preached! But now their joy is complete. A choice was held for deacons. The lot fell on Bro. John R. Stetson and Bro. John New. May the Lord bless these two brethren, and give them grace sufficient for their day and trial. Twenty-three members communed, and I must say, we had one of the best little meetings I ever enjoyed. Indeed it was the best I have ever enjoyed. Jesus showed his smiling face. Never I would say, we are a little flock, scattered far away from the body of the church and have no numbering brethren among us! We pray the Lord to send laborers into his little vineyard here!

LETIA A. KROSE.

From Henderson, Ky.—Our Love-feast, the sixth of August, passed off pleasantly. We were all of us refreshed to our little church. We were made to rejoice. Bro. Michael Forney was with us. He preached the Word in its purity, so that on the sixth, four came out on the Lord's and were baptized. On Sunday morning, three more came over on the Lord's side and were baptized to rise and walk in newness of life. My prayer of the Lord retire every-where, is my prayer!

JOHN B. GRAY.

ANNOUNCEMENTS.

Notice of Love-feast, District Meetings, etc., should be sent, and written on paper separate from other notices.

LOVE-FEASTS.

- Burdick church, Gage Co., Neb., September 7th and 8th, commencing at 2 o'clock.
- Sugar Creek congregation, Simpson Co., Ill., Oct. 1st, and commencing at 2 o'clock.
- First church, an addition of Drs. O. W. Ballentine, and W. H. Jones, Oct. 1st.
- Point Creek congregation, Darlington Co., Kansas, October 1st and 2nd, commencing at 2 o'clock.
- Mount Zion church, Mo., Tuesday, Oct. 1st, at 10 o'clock.
- Stevensburg church, first Saturday in October.
- Whiteside, Mo., Sept. 7th.
- Arroyo congregation, 10th and 11th, commencing at 1 o'clock, P. M.
- Millinery congregation, Bond Co., Ill., Oct. 6th.
- Cambridge congregation, Mo., Tuesday, Oct. 6th.
- Cottonwood congregation, Lyon Co., Kan., Sept. 7th and 8th.
- Bethel church, Finance Co., Neb., Sept. 16th and 17th.
- Franklin church, Grant and a half miles Northwest of Leam, Butler Co., Neb., Oct. 9th.
- White Rock congregation, Kansas, Sept. 21st.
- Lower Fall Creek church, Madison Co., Ind., Oct. 11th.
- Peabody church, Oct. 25th and 26th at residence of Bro. Henry Shugart, three and a half miles North West of Dublin, Madison Co., Kan.
- Wyanet congregation, near Little Rock, Wyandott Co., Mo., Sept. 11th and 12th.
- Only church, York Co., Neb., September 22nd and 23rd.
- Patagonia congregation, Cass Co., Mo., October 2d at five o'clock, P. M.
- Gambler's Valley church, Jefferson Co., Kansas, Oct. 2nd.
- Dunkard's ark on mile North west of Springfield, Clark Co., Ohio, Oct. 13th at 10 o'clock.
- One mile East of Dublin center, Cass Co., Iowa, October 12th and 13th at one o'clock.
- Nettle Creek congregation, near Tipton, Mo., Tuesday, Oct. 13th at 10 o'clock.
- English Prairie church, Leakey Co., Ind., Oct. 13th at 10 o'clock.
- Mill Creek church, Ill., Sept. 14th.
- Honey Creek church, Putnam Co., Mo., Sept. 14.
- Ridge Church congregation, Hancock Co., Ohio, October 17th at 10 o'clock.
- Demmons Valley, Putt Co., Ill., two miles North of Henderson, Mo., Oct. 17th at 10 o'clock.
- Springfield church, Sullivan Co., Ohio, Oct. 18th, at 10 o'clock.
- Clear Creek church, near Huntington, Ind., Sept. 23rd at 10 o'clock.
- Heart Creek church, near Blountsville, Ind., Sept. 23rd at 2 o'clock.
- Turkey church, near Union City, Ind., Oct. 18, at 10 o'clock.
- Compacting on the West side of the Sun Jan. 23rd, 1891, at 10 o'clock.
- Worship, Cal., Sept. 25th.
- Yellow Creek congregation, Blk Co., Oct. 15th and 16th.
- Shannon, Carroll Co., Ill., Oct. 15th commencing at 10 A. M.
- North Church, Washington Co., Tenn., Oct. 25th and 26th at 10 o'clock, A. M.
- Nessico church, Oct. 25th and 26th, three miles North west of Galesburg.

- The 25th of September, commencing at 8 o'clock, A. M., in hotel East of Salem, Saline Co., Mo.
- Pointe River, September 22th and 23th.
- Bethel church, Holt Co., Mo., October 23rd, at 4 o'clock.
- Bethel Church, Neb., about eight miles West of Tokamah, Ark. Co., the 24th and 25th of Sept.
- North Church, Oct. 1st, at 10 o'clock.
- Johnson center, Mo., Oct. 1st and 2nd.
- North Fork church, of Waltham Co., Carroll county, Ind., Oct. 1st, at 10 o'clock.
- Co. Creek church, Oct. 14th and 15th, in Fulton county, Ill.
- Switz Creek congregation, Kosciusko Co., Ind., six miles South of Pierston, Oct. 1st, at 10 o'clock.
- Urbans church, Champaign Co., Ill., Sept. 1st and 2nd.
- Urbans congregation, Ill., Oct. 4th, at 11 A. M.
- The Church of the Holy Spirit, at 1 P. M.
- Stevens church, Ohio, Oct. 1st.
- 10th at 4 o'clock, three miles East of Parkersburg, West Virginia, Cherokee Co., Iowa, 5th and 6th of Oct.
- Covey, Chester Co., Pa., Oct. 6th, at 2 P. M.
- Bro. Clark church, near Rock Hill, Kan., Sept. 25th and 26th, at 10 A. M.
- Limestone congregation, three and one half miles South of Jewett City, R. Co., Oct. 5th and 6th.
- Solomon Valley congregation, Osborn Co., Neb., Sept. 26th and 27th, at 10 o'clock.
- John Kutz.

- The Brethren and sisters of the Ashland church, Ashland Co., O., expect to hold their Communion meeting Oct. 12th, at our meeting-house, four miles South-east of Ashland City, to commence at 3 P. M. D. N. WORKMAN.
- The Brethren intend to hold a special meeting at How Patch, Lagrange Co., Ind., Sept. 23rd and 24th.
- The Brethren composing the Huntington church, Huntington Co., Ind., intend to hold their Communion meeting Oct. 9th, beginning at 4 o'clock, P. M. W. W. SUMMERS.
- The Love-feast of the California church will commence, God willing, Sept. 26th, to be continued over two Sundays. W. MEYERS.
- The Brethren of the Salem congregation, will hold their Love-feast, at their meeting-house, three miles North of Union City, Ill., on the 12th day of Oct., commencing at 2 o'clock. J. F. NEIDER.
- The Brethren of the Marion congregation, Marion, Grant Co., Ind., expect to hold a Love-feast on Wednesday Oct. 9th, commencing at 10 A. M. Preaching also next day.

J. C. TRINKEE.

There will be a Communion meeting in Keokuk Co., Iowa, in the evening, three congregations, two and one half miles East of South English, and six and one half miles North of Harper, on the 5th and 9th of Oct., meeting to commence in the forenoon. Those coming by R. R. will stop off at Harper, where they will meet the day before the meeting.

S. FLOYD.

The Brethren of the Four-mile church, intend the Lord willing, to hold their Communion meeting on the 18th of September, at the Waste Water meeting-house, three miles Northwest of Canaanville, Fayette Co., Ind., commencing at 10 o'clock.

W. McWHORTER.

Plans published in this paper.—Being a collection of interesting facts and news, and containing, treating of a liberal profession was the only one of the kind, and was published by the authors and their associates gratuitously. By J. H. Moore. 4 pages, price, in copies, \$1.50.

Children at Work.

The Bright, Sparkling Youth's Paper. PUBLISHED WEEKLY.

It will tell you of Bible tales, commands, and precepts as to be Bible Saints, Bible Poetry, Bible Prophecy, Bible History.

Its beautiful engravings are drawn from Bible scenes, and are so arranged as to be good and low as good. It pains to the eye of ignorance, but in the life and death of Christ Jesus, "Feed my lambs,"—that is just what this paper intends doing. PUBLISHED WEEKLY.

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W. U. R. R. Rate Table. Day passenger train going west leaves Kansas at 12:00 P. M., and arrives at Denver at 4:45 P. M. Day passenger train going east leaves Kansas at 2:04 P. M., and arrives at Denver at 9:00 P. M. Night passenger trains, going west and east, leave Kansas at 12:18 A. M., arriving in Boston at 9:00 A. M., and at New York at 6:00 A. M. Freight and Accommodating Trains will run west at 12:00 A. M., 8:10 A. M., and east at 12:10 A. M., and 6:10 P. M. Tickets are sold for eleven states only. Passenger trains make close connections with Western Union Junctions.

G. A. Barry, Agent.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

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The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

J. H. MOORE & M. M. ESHELMAN.

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NO FRIEND LIKE JESUS

There is no friend like Jesus,
In this wild world of ours,
For he from sorrow feeds us,
And shows our path with flowers.

There is no friend like Jesus,
When darkness gathers round,
For then with joy and gladness,
He makes our hearts to sound.

There is no friend like Jesus,
So constant true and kind;
No fall of love and pity—
So holy and so kind.

There is no friend like Jesus
To succor the oppressed,
To help the poor and needy,
And comfort the distressed.

There is no friend like Jesus,
To drive away our fears,
To lead our wandering spirits,
And wipe away our tears.

There'll be no friend like Jesus,
When at death's door we lay,
There'll be no friend like Jesus,
When comes the Judgment Day.

SELECTED BY MILDRED VERBORO.

GROWTH IN GRACE.

BY DANIEL VANMAN.

"That grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory both now and forever. Amen."—1 PET. 3: 18.

THERE can be no growth without life. In the kingdom of grace as well as in the animal and vegetable kingdoms, there must not only be sown, but a seed having life in it. Man cannot originate life. All life comes from God, the only Source and Fountain of life. In the kingdom of grace, the Word is the living Seed.

"My words they are spirit and they are life." Next to the living seed is the essential soil. In a good and honest heart, with this living Seed for a growth in grace. Without it we might look for a field of wheat or corn without living seed to start from. After man is begotten by the Word of truth and born (baptized) into the family of God, he is only a babe, and like the natural babe needs pure atmosphere to breathe, proper food, tender care, and proper exercise. We should be like the child of grace should have the pure atmosphere of the Spirit of God, and the holy associations of the children of God. The food like that of the natural babe must be such as he can appreciate, the sincere milk of the Word, being the best suited to its infantile state. Like the mother watches over and cares for her tender babe, so should the older members of the church watch over and care for the new-born babes in Christ; and for exercise there is nothing better than earnest work for Jesus, remembering always to work with the older brethren and sisters who are already at work for Him and not against them.

With all the above and true humility, there will certainly be a rapid growth in grace. Now in addition to a rapid growth in grace, a rapid growth in the knowledge of our Lord and Saviour Jesus Christ, is also desirable. To secure this an earnest, diligent study of the life, character, and teaching of Jesus, are essential, having at the same time all the curtains removed from the windows of the soul, so that the pure

light from the Fountain of Life and Truth may pour in without interruption.

He must not, like the papist, shut himself up in the narrow limits of his own clan by prejudices, and neglect reading and thinking for himself, but with Bible in hand, soar out into the great world of truth, and by careful reading, meditation, conversation and observation, add daily to his store of knowledge, remembering always that our growth in the knowledge of our Lord and Saviour, depends upon our own progress in studying His life, character and teaching, and living out the same as near as possible.

JOHN RANDOLPH AND THE BIBLE.

"I WAS saved by a pious mother (God bless her memory) who taught me the Christian religion in all its requirements. But, alas! I grew up an infidel; it was not an infant complete, a decided idiot. But when I became a man, in common for myself, and by the obedience I paid to my father's will, I was brought to the Bible; I proved over it; I examined it carefully; I sought and procured those books for and against; and when my labors were ended, I came to this irresistible conclusion: 'That the Bible is true. It would have been as easy for a man to have written Sir Isaac Newton's treatise on optics, as for an unpriged man to have written the Bible.'

DO WHAT HE SAYS.

BY A. J. JONES.

"Whosoever he says unto you, do it."—John 13: 14.

THIS is the language of the Christ of our Lord and Saviour Jesus Christ at the marriage in Canaan of Galilee, thus commanding the servants of the feast, to observe, in order that satisfaction may be given to the guests of the marriage feast, by the obedience they should render to him, they were partakers of the good wine that was furnished by our Saviour. Do we not see a place to apply this passage of Scripture to ourselves? "Whatsoever he says unto you, do it." When we behold what followed the obedience of this command, we may heartily apply it to ourselves. Let us who confess the Lord Jesus to be our Saviour, put Him now in sincerity, like heart that we do not look over this without a thought. Man is so apt to neglect many of the things that attain to salvation, without the least willingness to do the commands of the Saviour. How oft we complain of our weakness of doing the will of God! Do we not often even neglect to pause for a moment and see the goodness of God, calculated for our welfare, not thinking that the Lord has any reason to sustain us from day to day? We can plainly see how the Lord does not wish the death of one sinner; for he says—"that he might not die in the death of one sinner, but would that all should come to the knowledge of the truth and live."

The Lord was so gracious and kind to us as to suffer even death, which is set forth as the last enemy to overcome. He did this just for our sake, that we might have free access to His grace, and infinite sweetness from His truth. We are taught, "Thy word is truth." Do we love our neighbor or do we despise him. Christ says, "do good to them that hate you." Do we still try to give them an opportunity to seek reconciliation of us? Oh my dear reader, let not your good be evil spoken of; and whatsoever He says unto you, do it." Behold the result of the obedience of Abraham, when he obeyed! There must have been great pain and sorrow in his trial, but God knew for what purpose he called him to go, not knowing whether he went.

Sometimes when we meet with losses and

crosses in our temporal affairs, we are almost ready to give up in despair, and when we are called on to lend a helping hand to the furtherance of the Gospel, or the great cause, or duty to be living instruments in the hand of God, to bring souls to Christ, we feel scarce able to give whatever he says, or even not willing to give of our abundance to defray the expenses of those brethren who are willing to spread the Gospel. Oh let us all feel an interest in the welfare of our fellow-brethren.

The Saviour says, "One soul is of more value than the whole world." Let us take courage and press forward toward the mark for the prize of the high calling of God in Christ Jesus. We have a consolation that will not be denied to us, if we simply remember to do, "Whatsoever He says unto us."

FAMILY WORSHIP.

BY E. H. CRIST.

THIS evening while reading the BIRTHDAY AT WORK, my soul was stirred within me, by reading brother William Cook's exhortation to duty, No. 3, page 7. He says, "may the spirit of prayer be instilled abundantly into the hearts of all our dear brethren and sisters." This truly is an exhortation that will do us much good. If set into practice, we will receive the blessing in this life, and have a rich treasure laid up in heaven. Where is the brother or sister who has desired and confessed his faults to a trusty friend of his? It is just as easy to call our dear family together around the family altar, and humbly come before the Lord on our behalf, and confess our faults and weaknesses and ask Him to grant us such graces as we need. An open confession is good for the soul. "Ask in faith, and ye shall receive."

Prayer is a command and should be observed. I believe there is more good received by erecting a family altar, dedicated to the Lord, and there present our bodies a living sacrifice, than in any other duty we can engage in. I once heard a brother say, that he and his companion did not erect an altar when they started out in the world; so when they would be bound to rest, they would find from them and their spirits were troubled within them. On a Sabbath evening after they had fed the other man, they retired for the night, but there was a languering of the inner man, calling aloud to be fed. The brother spoke to the sister saying, let us arise and erect an altar and offer up prayer to God. They did so, and although years have gone by, that altar is still frequented. Prayer to the Lord is as good to the soul as any other thing, retaining souls must not be satisfied thus after time, only to cease in death.

We often feel weak and close short of our duty in many things, then how sweet it is to commune with our best Friend, to ask him to aid and assist us. I heard an aged brother say when called on to lead in family worship, "I can't pray in public." Perhaps he was like many others, never tried. It is not alone the words that are said, that is attended with the greatest blessing. The Lord wants an humble heart and a contrite spirit, let the words be few or many.

LOVE.

BY G. W. BRYANT.

THERE was not an act of our Saviour, which does not express love in the highest degree. When we see articles written by brethren (on various subjects) whose views differ from our own, we cannot think of any passage in the Bible to write a scolding answer; we feel that this too often the case; and hope with brother J. H. Moore (article on Original Ground) again, that the brethren will endeavor to deal more kindly with one another in the future. Love is the

well-spring of goodness, the overflowing fountain of all generous and God-like deeds. Love is the root of virtue, the moving spirit of every high and holy enterprise, every plan and undertaking calculated to bless mankind. Love is of God; it is the image of God, and it acts the part of God in the hearts and lives of men. Love is the germ of all things good; it is the fullness and completion of all moral and God-like excellence. Where love is wanting, there can be no true happiness; where love prevails, there everything that is calculated to raise and bless mankind, will abound.

Love alone can dry up the fountain of human tears, and turn the sobs of our brethren throughout the entire brotherhood into one vast Paradise of joy. Love is the soul of the Gospel, and should be the moving spirit of the whole church. The aim and tendency of the whole system of the Gospel is to destroy the natural selfishness of man, and to fill his soul with pure, and ardent, and eternal charity to all mankind. It commands us to, "Love one another as ourselves;" to "love not in word and in tongue only, but in deed and in truth." Love illustrates and enforces the duty of charity in the most affecting and powerful manner. Love commands us to exercise charity to the whole human race, to help the afflicted and needy, to do good, as we have opportunity unto all men, "especially to the household of faith."

It requires us to exercise charity toward our enemies; to do good to them that hate us and persecute us, and to overcome evil with good. Love urges us to exercise charity toward the poor and needy; it teaches to regard the bonds of prisoners, the wrongs of the injured, and to spare no pains to extend consolation and relief to the sufferers. Love teaches us to feed the hungry, to clothe the naked; to visit the fatherless and widows in their affliction; to entertain strangers, and to shut up the bowels of our compassion from an unshiny brother upon earth. Love of our Saviour will enable upon all men to do good to the extent of their ability. The rich it requires to be rich in good works, ready to distribute; willing to make their wealth a common blessing; and even those who are not rich, it commands to labor with their hands that they may not only be able to support their families, but may have to give to him that needs. It requires us especially to look to our fellow-Christians, to distribute to their necessities, to bear their burdens, and so fulfill the law of Christ. It requires us to mix charity with all we say, and with all we do; "speaking the truth in love." Charity is the mark of the true Christian. "By this shall men know that ye are my disciples, if ye have love one to another." "We know that we have passed from death unto life, because we love the brethren."

The word of truth, evinces charity above all things, and represents it as the end and fulfillment of all the dispensations of heaven. Love is the first and great commandment, the fulfilling of the law, the sum of the Gospel, the highest, the best beloved, and the most God-like of all Christian graces. Without it, the tongues of men and of angels are but as sounding brass or a tinkling cymbal. The knowledge of all mysteries and the possession of faith to overcome mountains, and all the outward framings of benevolence, are nothing. And to conclude the charity which is enjoined, is a charity that suffereth long and is kind; a charity that envieth not; a charity that vaunteth not itself; is not puffed up; doth not behave itself in jealousy, seeketh not her own; is not easily provoked; thinketh on evil; rejoiceth not in iniquity, but rejoiceth in the truth. A charity that loveth all things, loveth all things, endureth all things, a charity that never faileth. "And now abide faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13: 13.

BELSHAZZAR

THE midnight hour was drawing on;
Hushed into rest lay Babylon.

All save the royal palace, where
Was the din of revel, and torches' flare.

There high within his royal hall
Belshazzar the king held feasting.

His nobles around him in splendor shined,
And drain'd down goblets of sparkling wine.

The nobles about, and golden rings
Were sweet to the heart of the stiff-necked king.

The cheeks of the lords, they flushed with fire
And still as he drank, his countenance grew higher.

And, amid-sound with pride, his lips let fall
Wild words that blaspheme the great Lord of all.

More vanishing he grew, and his blasphemous
Sweeps

Were laid by his lordly rout with cheeks
Freshly the king has a mandate passed;

Away like the slaves, and come back full fat.

My gold vessels they bring with them,
The spoils of God's house in Jerusalem.

With ampurs head the king caught up;
Filled to the brim, a sacred cup;

And down to the bottom he drained it dry,—
And aloud with his mouth thus did cry,

"Jehovah I scoff at! Thy greatness gone!
I am the king of Babylon!"

The terrible words were ringing still,
When the king at his heart felt a secret chill.

The laughter ceased, the lords held their breath
And all through the hall it was still as death.

And see, see! lights on the white wall, see,
Comes forth what none in man's hand was to be!

And it wrote and wrote in letters of flame,
On the white wall, thus vanished the way it came.

The king sat staring, he could not speak,
His knees knotted together death-pale was his

face.

With cold-fear creeping, his look-ah! round
They set dim-ambrosia, with never a sound.

The Mephisto came, but not one of them
Could interrupt the writing upon the wall.

That self-ance night—his soul God said—
Was Belshazzar the king, by his nobles slain.

Selcist.

HISTORY OF THE BEARD.

"PULL beards were cultivated among Eastern nations in early times, and have always been regarded by them as a badge of dignity. The fact that the ancient Egyptian pictures frequently represent the human male figure, especially when of a king or dignitary, without the beard, would seem to indicate that it was a mark of rank in Egypt to be devoid of that appendage. In ancient India, Persia, and Assyria, however, the beard was allowed to grow long, and was always esteemed as a symbol of wisdom and dignity. The Turks let the beard grow in full luxuriance, while the Persians cut and trim that upon the chin and the sides of the face according to fashion. In Turkey it is considered an infamy to have the beard cut off, and the shaves of the seraglio are shaved as a mark of their servile condition.

Previous to the reign of Alexander the Great the Greeks wore beards, but during the wars of that monarch they commenced shaving, the practice having been suggested, it is said, by Alexander for the purpose of depriving the enemy of an opportunity of catching the soldiers by the beard. The fashion thus begun, continued until the reign of Justinian, who long beards again became customary. In the year 300 B. C. it is given as the time, about which the Romans commenced the practice of shaving, and Scipio Africanus was, according to Pliny, the first of Romans who daily submitted to the razor. The antique busts and coins prove that the Roman Emperors shaved until the time of Hadrian, who is said to have let his beard grow to conceal an ugly scar. The philosophers, however, from the earliest periods seem

to have affected the full-grown beard, it being esteemed by them, as among the Greeks, a symbol of wisdom. All the ancient inhabitants of Europe wore beards at the earliest period of which any record exists. The fashion, however, seems to have varied with them subsequently at different times. The Lombards or Loogobards derived their name from the practice of going unshaved. We learn from Tacitus; that the ancient Germans cultivated the beard from its first growth until they had killed an enemy in battle, and from Julius Cæsar that the Britons merely allowed the moustache to grow. Until the introduction of Christianity, the Anglo Saxons all wore beards without distinction; but then the clergy were compelled by law to shave.

The English princes were in the habit of wearing moustaches till the conquest of William I, and they felt it to be a very great indignity when the conqueror compelled them to cut them off, in accordance with the Norman fashion. The practice and precepts of Christian fathers, who, like the Jewish rabbis, denounced shaving as a violation of the law of God, made the wearing of the beard during the early medieval centuries a distinguishing fashion of the continental kings, nobles, and dignitaries. Royal personages were in the habit of wearing gold with the beard, or ornamenting it with the tags of that metal. Of long beards, one of the most wonderful, was that of a German artist by the name of John Mayo, who was called John the Bearded; it reached the ground when he stood up, and he was consequently obliged to tuck it into his girdle. Till the separation of the Greek from the Latin church, which began in the 8th century, the pope, emperors, nobles, and except in England, the priests had scrupulously abstained from the use of the razor. Leo III, to distinguish himself from the patriarch of Constantinople, removed his beard. Thirty years later Gregory IV, pursuing the same system, enjoined fasts upon every bearded priest. In the twelfth century the prescription which required all the clergy to shave their faces, was extended to the laity, and even to monarchs. Godefroy, bishop of Amiens, refused the offerings of any one who wore a beard.

A preacher directed his eloquence against King Henry I of England because he wore a beard, and the monarch yielded. Frederick Barbarossa offered a similar example of resignation. The confession of Louis VII, of France refused him absolution till he submitted to lose his beard. This was not long kept up. In the thirteenth century Pope Honorius III, in order to conceal a disfigured lip, allowed his beard to grow, and inaugurated a new fashion, which became prevalent in Europe in the age of Francis I. The right of the clergy to wear their beards was then again disputed. Francis imposed a heavy tax upon every bearded bishop, and in 1561 the college of the Sorbonne decided after mature deliberation that a beard was contrary to sacerdotal modesty. In the reign of Henry IX, there were various styles, distinguished as the pointed beard, the square beard, the round beard, the aureole beard, the fan-shaped beard, the arctichoke-leaf beard. In England, during the reign of Queen Elizabeth, the beard was worn generally by those of higher ranks, and was trimmed in a style more or less distinctive of each class.

The fashion of wearing the beard declined under the Stuarts, and at the re-

formation there was no hair worn upon the face, but the moustache, which however, was luxuriantly cultivated by the courtiers and gallants of those days. The decline of the beard in France dates from Louis XIII, and in Spain from the accession of Philip 8. The Russians retained their beards until Peter the Great returned from his Western tour, when one of his first edicts toward the compulsory civilization of his people had reference to the beard. He taxed this appendage, and afterward ordered all those he found bearded to have the hair plucked out with pinners or shaven with a blunt razor. Thus the practice of shaving became almost universal in Europe, until a comparatively recent period.

France was the first to return to the old fashion of wearing the beard, and England was the last.—*Am. Encl.*

FASHION.

BY JOHN TORNEY.

WHAT is fashion? 1. The make or form of anything; pattern, model, workmanship, execution.

2. Prevailing mode or style, especially of dress. 3. Mode of action, manner, sort way.—*Webster.*

According to the above definitions, fashion is something of a life-long work to catch or keep up with, as will be seen from this essay. Fashion in its various aspects, is very difficult to learn or keep up with. It costs a great deal of sacrifice of study, labor and money. We will cite the reader to the visible works of God, how wonderful he fashioned the firmament. B-hold the sun, moon, and stars innumerable. Then turn your eye and behold this globe, with the animal and vegetable kingdoms—with all the watery worlds, and you will see with at once acknowledge that it requires a life-long study to learn fully the form or fashion and beauty of it. You see there is room plenty for the astrologer, the astronomer, the botanist and philosopher to spend a life-time to learn the fashion of God's handiwork. I ask you, dear reader, to spend a few moments with me, and look at the changes of the fashions of this world, and you will see what trouble of mind, what expense of labor and money it costs to keep pace.

Let us stop a little with the farmer, as I am with him just now. He is not so fast as some others, but he, too, is changeable in fashion. I know him more than fifty years, and saw the fashion of his tools and labor. I handled the wooden plow with its wooden mold-board, the cheap harness, collar, bridle, and a leather strap over the back, to hold the iron traces, and a single line; this formed the harness to plow. The reaper was a crooked pence of steel plated iron about two feet long with fine teeth and wooden handle to fit the hand of the man, and cost from fifty to seventy-five cents. This we took in one hand and smote the grain, holding it the same time with the other hand; when all the hand could hold was cut, it was laid on the ground and picked up and bound while walking back, after we had cut to the end of the field. The grain was only cut one way. The mower was a thin blade of German steel. This was hammered about once a day by the user, along the edge with a hammer, on a steel-faced stock, to sharpen instead of grinding, as in later years we used English steel scythes as we then called them.

All the hay raking was done with the hand rake by men and women. His thrashing machine was two sticks of

round wood, one about four feet, the other two feet and a half long bound together by two leather straps, and called a flail. This machine the user took in his hands and brought down on the grain he had laid on the floor, for days and weeks. This machine a man could make in one hour, and use it for years without much repairing. We will not forget the farmer's wife. She too had things in fashion then as well as now. Fifty years ago her musical instrument was a flax becke, a spinning wheel and weaving loom. These you could hear her sound a great part of her time, and in the cold winter days from early in the morning till late at night, while she sang her sweet songs for the baby, and if it would sleep then her soul would swell loud songs of praise to God, while her busy hands spun the thread, and the daughter also followed after her mother in the same fashion, in using the same instruments. Methinks I can almost see and hear them now. I have not time nor space to tell you half of the fashion of the farmer's wife in that day; but I can tell you one thing more. Her meals were prepared, simple and healthful and nutritious. And she also knew what side of the plate her husband would eat from, and she had a fashion to always put that side up, when placed on the table. And you would be astonished if I would tell how her bread pans were made, and her washing machine and many other things that were then in fashion, but I forbear at this time. She now has an organ, a piano, costing from two to three hundred dollars, in place of the former articles which cost twenty-five to thirty dollars.

I might here note the mechanic, and see how he has done. He used to make his horse shoes and nails all by hand, and put a shoe on for twenty-five cents. Now he gets both shoe and nail from the factory, he and now charges fifty to seventy-five cents a shoe. And in many other things he has changed his fashion. The cabinet maker used to make what he sold and would sell many things for one half what he now charges. For a bureau, fifty years ago, he charged ten to twelve dollars, now twenty to twenty-five dollars. For a coffin, he used to charge one dollar per foot in length; now from three to five dollars, and so changed his fashion of doing business.

The tobacco consumer also changed fashion. He must now smoke five cent cigars, instead of five for one cent, and one at ten cents, in place of one cent fifty years ago.

We come now into the printing office, and we also find the fashion of things greatly changed since the last fifty years. From the old Washington hand press, we have come to the Hoe cylinder, the Bellock and other noted presses by which from one thousand to twenty thousand copies can be printed in an hour. To get a paper ready, the fashion of writing, the fashion of type-setting, printing, folding and mailing must be followed. These are necessary fashions, and like the farmer who follows the fashion of plowing, must be resorted to in order to do good. The best mode of dressing, we all follow, but we need not follow unnecessary, foolish dressing. This God forbids.

We will next take a look at Christendom. It also has changed its fashions very much in fifty years. I will remember the time when the majority of nearly all the sects in the Union, wore plain clothing, and the women young and old covered their heads at the time of worship, as Paul instructed in 1 Cor. 11.

Many of the ministers were so conscientious, that they would not perform the marriage ceremony unless the bride had a proper covering on—a cap, such as was in use in the house of worship. One reason for this may have been, the fashion was then, the minister had always prayer before the marriage. 1 Tim. 2:1. Nor would he have broken the bread of Communion to her without being thus covered. Neither would the minister introduce the ladies' change of dress into the church, or himself, unless to any worldly, secret order, or use the mourners' bench. But the fashion of these things has also changed; even the fashion of singing or praying and of preaching. And I might note a thousand other things by the way that changed its fashion, some for the better and some for the worse. But both editors and the readers would become weary, if I would lead them the rounds and show them how often, and in what way, the world has changed its fashions, in farming, in buying and selling, in shipping goods, by water and land; in sending news with lightning-speed. The steam threshing worth, 2,000 dollars, has taken the place of two round sticks of wood and two little leather straps, in all most twenty-five cents. The great steam plow steps in place of the one with the wooden mold-board. The three-hundred-dollar self-binding reaper machine, took the place of the seventy-five cent little crooked hand sickle of my boyhood days.

Behold the steam ship, the locomotive, the steam power printing press,—all these are new in fashion. As Paul said, time would fail me, if I would tell of the changes of the fashions, in the various educational departments, and fashions of the world in dress, since my boyhood days. We all know what the fashions of things are at the present time; but who can tell what will be next year?

I will now come to the important part of fashion, that which more particularly interests me and my brethren and sisters and God-fearing people. I was a boy fond of fashion, when in my unconverted state, but found it very annoying to the mind, trouble to the person and very expensive, because of its frequent changes. One cannot be in fashion unless he conforms pretty closely to the order. As I was a reader of the Bible when a school boy, I had learned at school that costly array, worldly fashions of gay clothing and pride, were not found among God's people. But Christ said, those in fine and soft raiment are found in king's courts. These things with many others, in which I lived in fashion of the world, in conversation, in jesting, in laughter and in a number of other things which the Scripture forbids, these things became very soul-condemning to me. And a man of fashion I was, and a man of fashion I wanted to be. I found I could be no longer in fashion with the world, because of its opposition to God's Law. What must take place here? A change, a new birth, a new man. This new man must have a new fashion of life, of conduct, of conversation. For a man of fashion I still was, and remain to be one to-day. But the apostle gave advice, 1 Peter 1:13, 14, 15. "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the Revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which has called you is holy, so be ye holy in all manner of conversation." This Jesus Christ is the One that has called us to fashion after

him. I have covenanted over forty years ago that I would fashion after him, and find it a life-long work; not because he changes his fashion of life or dress yearly, like the world does. That is not the trouble, that it costs me so much labor. You know dear reader, the world has a book to describe the many fashions of the world. It gives the pictures and describes every article of dress. God gives us a book, the Holy Bible. In this Book we can learn the whole fashion of Christ, our Elder Brother. This Book I carried in my pocket for a number of years, read it again and again, to learn the conduct of Jesus, that I may be conformed unto him.

You know brethren, the world is very particular to come right up to every fashion, even to the trimming of the hair and beard. How much more should we see to it, that we come up to the whole fashion of Christ's life and image. We should walk as he walked, and talk as he talked, pray as he prayed, love as he loved, weep as he wept, be clothed as he was, with humility, preach like he preached, suffer shame and persecution as he did, bless when we are cursed, pray for those who despitefully use us,—in short, we must fashion after him in every example he gave us, as near as we can learn it; if it comes to the trimming of the hair or the wearing of the beard; for he said, "He that is ashamed of me, and my words, of him will I be ashamed also, before my Father and his holy angels." We have no right to protest against the fashion of our Lord and Master.

I said in the beginning of my article, that fashion is a life-long work to catch up with. So is the fashion of the life of Jesus. I have labored long and hard for many years, and still find plenty to do; to become more fully conformed to his image, that I may be made conformable to his death; that I may be like him when he comes, and see him as he is.

Oh what a pity it is that once in a while, one falls by the way, or gets tired of the fashion of the life of Christ, goes back into the low, filthy and brutal fashions of the world, to fulfill the lust of the flesh. Let us pray brethren, that we may be led by the Spirit of Christ; that the same Spirit which raised up Christ, will also quicken our mortal body, and fashion it as his own glorious body, is my prayer.

THE RESULT OF GOD'S GRACE IS MANIFESTED IN OBEDIENCE.

BY P. L. WILLIAMS.

"And he not conformed to this world, but he re-converted himself by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. 12:2.

HERE is a command that is just as binding as any other command in the New Testament, and if disregarded and disobeyed, we certainly will have to account for it, and answer for our rebellious character. It is not safe to deviate a particle from God's holy commands given us by his authorized servants.

See how Moses failed of the promised inheritance, just because he failed to obey God's command in part, in just one single instance, and this is given as an example. We have decided advantage over Moses, of the abundance of God's grace under this the covenant of grace; so we certainly will be more responsible for our disobedience than Moses; for God's grace under the present disposition, is also sufficient for our ev-

ery demand and need, so that we need not excuse ourselves and say that we can't—that we are too weak to obey God, in this as well as all other commands; because we are not to trust or rely upon self in our services to God. If we do, we will always find that we can't—that we are too weak; but Paul says, that, "I can do all things through Christ that strengthens me." When Paul prayed for the thorn in his flesh to be removed, then God told him, you and me, that his grace is sufficient.

So it is dear reader, in every point of duty that is enjoined upon us, and when we find ourselves too weak to obey any of God's commands, we may know that we have not a sufficiency of God's grace to cleanse our hearts and to purify our souls, and to present our bodies a living sacrifice before God, hence our case is critical, deplorable. We claim, we can't, we are too weak, but whose fault is it? Certainly, not God's; for he says, "My grace is sufficient." It is well enough that we feel our weakness in the obedience of every command. Let us go to the inexhaustible fountain of his grace and draw a sufficiency of that divine power to enable us to overcome the weakness of the flesh; then in our obedience to God, we will feel very sensibly that it is no more I that do it, but it is the grace of God which is in me; then we can experimentally say, "My Lord is my helper in every time of need."

The Lord is very gracious and lovingly disposed toward us, that he always makes a way possible for our escape, and it is by and through the power of his grace. We are tempted sometimes of Satan not to obey, and he will do it by working upon our fallen nature, causing us to feel too weak, and at the same time causing us to feel secure; will cause us to reason with ourselves thus, that God is too merciful to condemn us for not doing a thing, that we are even too weak to do; but he fails to impress our minds with the understanding that he has made a way for us to escape this great weakness of ours. If God's grace were not sufficient for all this, I would not give a halfpenny's creature so much as we are poor, helpless creatures, so much so that we can do nothing except the Lord be with us. Then in regard to the whole line of duty as commanded us of our Divine Father in the Gospel, we must lean upon his staff, trusting in his strength and the power of his might. Every command naturally draws us to God to find grace and strength to do it. As remarked, the above command is just as binding as any other command; and I will further say, that God has desired something good and noble in commanding us to be non-conformed to this world. And there is just as much importance in it as in every other command. It tends in its nature to mould and form characters; create and establish holiness, and begot within us godly reverence and a filial fear, because we are surrounded with much of the world, and even so much of it in our fallen nature, that we have got to be very watchful and prayerful, so as to abstain from the very appearance of evil, especially in dress; for there is apparently no excess so great in the world in anything else, than there is in dress. And nothing else tends so greatly to destroy the sociability of the human family.

The poor are not able, and cannot cope with the wealthy; and on the account of fashion, of fine dressing they are driven from the sanctuary of the Lord. But, says one, I can't see any

harm in dressing fine, just so one is not proud with it; and another will say, there is no harm in having our clothes made in the fashion, for we are not commanded how to cut and make our clothes. But dear reader, we are positively commanded by the great Law-Giver not to conform to this world.

Now to try your assertions as above, suppose that we all at this time belonged to a fashionable church, and about next year the world changes its fashions, can we in the name of our God and in the name of our holy religion, conform to the world in fashion the next year too, and do no violence to this command? Certainly not. Then the next query is, does God give a command and leave it at our option to obey it or not? or can we stand justified in the sight of God, whether we obey or disobey? Certainly not. Then suppose we are determined by the grace of God, to be obedient and faithful servants, though we are fashionable at the time; but about the next year, the world begins to leave us in fashion, and the next a little more and so on; how long do you suppose it would be until we would be odd and peculiar in the sight of the world and fashionable Christians.

Now this is just the way the Brethren get their present order. It was once the fashion of the world, but they, respecting the above command, and fearing to disobey it, stood steadfast and have partly retained it until the present time.

THE INFLUENCE OF FICTION ON THE MIND.

I AM not about to enter upon a crusade against the perusal of works of fiction. I should be sorry to debar any from "Prince of the House of David," or "Pilgrim's Progress." But I do protest against the constant and indiscriminate perusal of romance in which so many indulge. In the use of such stimulants, I am an advocate, not of total abstinence, but of temperance principles.

Carefully read and digest several books of history or of biography, several books of voyages and travels, several books of good theology, and, at least, a book or two of science. If you examine some of our circulating libraries, you will find a very different proportion—far more works of fiction than works of truth. Those who consume this garbage will soon take its hue, as the worm takes the color of the green herb on which it feeds; and the furnishing of their mind becomes excessively like the circulating libraries to which I have referred; a strange molley, in which the vain and fictitious occupies a far larger place than the real and the solid. Nor let it be urged by the novel reader that he does not believe the novel reader that he reads it, so no evil can possibly arise from the perusal of it; for the mischief may be produced altogether independent of his belief or disbelief. It arises from the impressions produced, unconsciously abiding and unconsciously operating. Like the poison caught from visiting an infected district, it is drawn into the system without one's being aware of the precise spot from which it comes, or even of its existence.—*Sol.*

We gain nothing by falsehood, but the disadvantage of not being believed when we speak the truth.

The best and sweetest flowers of Paradise God gives to his people when they are upon their knees. Prayer is the gate of heaven, or key to let us into Paradise.

him—to him a token that God had accepted the Gentiles—the first thing he thought of was baptism. He did not ask the people to tell their experience, nor did he tell them to wait six months, but said, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" Acts 10:47. Why ask that question? Cornelius had already received the Holy Ghost, and why need he be baptized in water? Peter answered the first words of his Master when he said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Mark 16: 16. He was among those who were commanded to "Go, teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Mat 28: 19. And, according to the faith of the one who called him, he commanded Cornelius and his household to be baptized in the name of the Lord.

From this case some important lessons may be learned. 1st, Cornelius, the best uncovered man mentioned in the Bible, was not too good to be baptized. Even Christ himself, though without sin, submitted to the same rite. Men and women, who claim that they are saved without baptism, need to study this case carefully. 2nd, Those who claim they have received the Holy Ghost, and therefore do not need baptism, act directly opposite of what Peter commanded. Cornelius.

The angel had told Cornelius that Peter would tell him words whereby he and his house should be saved, and among these words of salvation was baptism, to which those who believe it cheerfully submitted, thus showing their willingness to surrender to the divine institution. Though the case was an extraordinary one, yet the ordinary means pertaining to salvation were not omitted. Let it be borne in mind that it had been a mystery from ages past—that the Gentiles should be fellow-heirs, and partakers of his promise by Christ in his Gospel. Eph. 3: 6. The opening up of this work was already submitted, thus showing that there should be some public and extraordinary demonstration of God's divine purpose to receive the Gentiles upon an equality with the Jews in the Kingdom.

This extraordinary and supernatural demonstration was not intended for the benefit of Cornelius and his family in particular, but for the benefit of the entire Gospel world to whom the name of the King of God was now to be traced to be opened. Hence the necessity of the abuse into which Peter fell where, it was told him that he should call no man common or unclean, and was thereby made to perceive that God was no respecter of persons, but that even among the Gentile nations he that feared God and worked righteousness, should be fellow-heirs of the same inheritance. And to carry the same will further in the mind of Peter, and other Jews who were with him, the Holy Ghost was poured out on all them that heard the word as spoken by Peter, and they spoke with tongues and magnified God. Peter among this, was fully convinced that it was the work of God, and as a minister of the Gospel, proceeded to recommend the ordinary means of salvation, the first of which, in that case, was baptism, the pouring of faith in the Kingdom, however, was really being manifested. The appearing of the angel, Peter's trance, the pouring out of the Holy Ghost before baptism, and the speaking with tongues, were special, divine manifestations—an unmistakable demonstration of God's purpose to receive the Gentiles. It was special, miraculous and extraordinary. But the bearing of the word, believing it, trusting in God, and being baptized, were the ordinary means of salvation intended for all nations and every creature. Even in the conversion of Saul some extraordinary means were used, but not to the omission of the ordinary or general. Another case like that of Cornelius never to be will ever occur again. One for all ages it was demonstrated that those among the Gentiles who believe, have a right to be baptized in water and enjoy the benefits of the Kingdom.

NAIVES for simple copies are beginning to come in from the State of Maine. We will forward samples to all names sent us.

Progressive men recently invited into the church by baptism in the Catholic congregation. Success to their efforts.

The Pleasant Meeting of Southern Ill. will be held at Pleasant Hill, Macopin Co., Oct. 7th, 1875.

The Brethren of Canada, New Jersey, have tented their old meeting-house and are erecting a new one 32x48.

ABANDONMENTS are being made to commence publishing the *Brethren's Work* weekly, about the first of October. This will be a nice thing for the little folk.

BROTHER Lemuel Hilkey left here Thursday morning en route for Kansas. He goes by private conveyance, his family remaining at Shannon for the time being.

To keep apples and peaches from spoiling, when you have more than you can take care of, send them to us. In this way you will not only save the fruit, but be amply rewarded besides.

We have sent *Non-Conformity to the World*, by brother J. W. Stein, to all who have sent in a new subscriber at \$1.75, from Oct. 1st to Jan. 1st, 1888. Should any fail to get it, they will please notify us.

LOVE TEST NOTICES are quite numerous this Fall. We published 65 last week. Hope to have a short report from all of them. Our readers would like to know how you prosper in the Lord.

Men who cannot govern their own tongues, are ill qualified to govern others, and he that can successfully govern self is sometimes greater than those who pretend to rule nations. Self-government is an important attainment.

Is anyone men who seeking their utmost to *defend* the Bible, would spend more time in obeying and teaching it, they would be of much greater worth to the cause of Christianity. Just study the Bible and obey it, and it will defend itself. God will take care of the Book if people will only study and obey it.

An influx of Mennonites is anticipated this fall 1886, in which year their military service will end in Russia, where they have long resided. They have the reputation of being industrious and honest. Their non-resistant principles subject them to much persecution in Russia and elsewhere.

SHORT, pointed articles are read and related more than here of late. People never get tired reading short, interesting essays. If you want everybody, let's get the paper, to read your articles, let it be short and to the point. Short articles, like short sermons, will compel, make a telling effect. Familiar words and short sentences give an article much power.

He that would live long and enjoy life, must strictly obey the laws of health. It young men, instead of lounging around places of amusement, would spend their time studying some good work on Physiology and Hygiene, we would have a much healthier race of men. Learn to govern self and take good care of the body, which, when properly studied is the temple of the Holy Ghost.

It is a violation of both economy and good sense if either professing Christians or anybody else to chase the fashion of their garments every year. Let them adopt a plain, comfortable and economical mode of dress, and stick to it. This thing of constantly changing, is evidence of instability. Strong-minded people of good sound judgment, do not it. When ever people learn to talk good enough alone, they would spend their whole life in exact harmony with reason, they will have gained an important point.

We sometimes hear members talking about the "presiding elders" of the church. The term is misapplied, and it will be not so long as by Bible usage. We read of "elders," "bishops," "shepherds," "housekeepers," "overseers," and "pastors," but not one word about "presiding elders." Such things were unknown in the apostolic church. The title of "presiding elders" of the church is equally unscriptural. Christ is the Head of the church, and is the only divinely authorized Head the church has. The Bible says not one word about elders being the

"heads of the church," nor is it right to call them by that name. Call them elders, bishops, etc., but never heads of the church; it is dishonoring Christ.

A GENTLEMAN writes us: "There was one of your brethren in my office telling me of your faith and practice. He told me to send for your paper. Now send me a few copies and he will tell me all about it. I will subscribe for it at once." Of course you will be glad to send the Brethren to continue telling of our faith and practice. Let the sound of our work go all the world for it will do good. Do not think you see too weak to do good, there is a work for you.

It is to die the churches of this city to renege their old covenants with God. Many "Society Thoughts," last week, in stating "The Discipline seems to have the chief influence in town," heeds the Brethren. The Methodists are pretty well represented. There are also Baptist, Lutheran and Congregational congregations. As we have already stated, it was our hope that we could not correct it in time. Even *Shaver* people will sometimes make mistakes.

BROTHER S. H. Baskin and wife reached Lehigh last Friday noon last night. His work is being thrashed, but he may have an opportunity of looking over the proof. He is making preparations to travel extensively during the Fall and Winter. Hope success may crown his efforts. His correspondents will address him at this place the next few weeks.

WHAT would you think of a sheep that would leave the flock and associate with the wolf? You would certainly disown such an animal. Well, what do you suppose the Lord thinks when he sees professing Christians leaving the Master's flock and associating with and having a high-time time at socially, and socially, and socially, and socially, with sinners of every grade and rank? Whenever we see professing Christians running after the ways of the world, it does seem as though they had not yet fully forsaken the world and its sinful pleasures that hold. Heaven forbid that those who profess to be consistent stand up as though they profess.

The Buffalo Express says: Can one be very hard times? Can a country be very "hard times," when it consumes 60 million gallons of whiskey, ten million barrels of beer, and two hundred million gallons in a single year? That looks bad enough, and in fact too bad, when it is remembered that many professing Christians spend more for these things than they do for the money of the Gospel. But look at the money that is spent yearly for fashions, fine churches, rich and costly diet, and then talk about hard times! The people of the United States waste and spend enough for luxuries to keep another nation in hard times, and hard times, if it is. It is more in bad management, poor financing and downright extravagance and wickedness that is the matter with people than anything else.

SAMUEL Miller, a Richmond, Ind. had \$800,000 as an endowment for a school for the education of one hundred poor children of Albemarle Co., Virginia. This is certainly a commendable act for a man, and one that others would well imitate. Hundreds, even among professing Christians, work hard, accumulate large fortunes and leave them in a shape that they will accomplish but little good when they are dead and gone. A few hundred thousand dollars would do much more good in brotherhood at the present time. An "Orphan House," for the benefit of poor, homeless children is much needed. God pity the thousands of little orphans who are without a home, or even a father or mother to look after their welfare. Thousands of dollars could be judiciously spent distributing pamphlets and tracts in defense of the Brethren's faith and practice. We know of one denomination that has distributed 200,000,000 copies of pamphlets and tracts and they are accomplished wonders in this direction. We can accomplish even more, if the proper efforts are made, and certainly the cause is worthy.

The length of a minister's sermon has nothing to do with its value or produce. Many good sermons are spoiled by their great length. To weary a congregation with a long, tedious sermon does the cause more harm than good. Let every thing be done to edification. That which does not edify is not profitable, and will not edify. Long sermons are not always an indication of learning, but often show the want of good judgment. The best way is to quit when you get done, and do not tire the congregation.

Men who hold congregations well, always let the people go away a little hungry. Never aim to tell all you know at one time, but what you do say, let it well, and be sure that it is the truth. Do your best to make your points distinct, and have the people understand you fully. When you preach, do it with pleasure, just as though you took delight in proclaiming the Gospel. Study the Bible well, and always be ready to proclaim the truth. Do not be irregularly absent from meetings and ill regarding improvements in your manner of preaching, and the length of your sermons. If you would learn to be a workman, learn to do your work well.

THE YELLOW FEVER—The news from the South during the last ten days has been startling, and the gloom and despair is still increasing, with little prospect of abating soon. Death is said to have visited nearly every door in Memphis, sparing neither rich nor poor, great nor small. Hundreds have died, many of whom could not be buried at the proper time, for the want of help. Grave diggers work day and night. Doctors, who have dug deep down at the others take their plans to meet with the sad fate. Late news report it necessary to commence burning the dead bodies as the best way to dispose of them. Nurses are employed by the hundreds, many of whom die from the fever and the disease. Business is paralyzed, and gloom and despair have settled down upon the plague ridden city.

New Orleans has had a desperate siege of it. Every part of the city has been visited by the fatal disease, and not far from one thousand deaths have occurred; they continue to die at the rate of nearly one hundred daily. In fact, general repair has spread over that part of the country lying along the Mississippi River, and an appeal for help has gone forth to the civilized world. They need doctors, nurses, money and provisions. Good places have remained liberally. New York has already sent over \$175,000, and other cities are doing well.

The calamity is a great one, a sore affliction on the South, but afflicts the North an excellent opportunity of exhibiting that charity she is so abundantly able to show. The Southern people are said to be much to blame for the disease, as it would spread, or ever occur if they would keep their cities and premises clean.

MONEY LIST.

Below is given a list of money received by this office by mail and not otherwise receipted for. Should any errors occur, report them immediately: J. J. Carr, 50; BRONN CROWDER, 1.00; D. H. Wampler, 6.00; Noah Johnson, 1.10; D. Stump, 1.15; S. S. Mahler, 1.14; H. B. Van Der, 2.00; Anna Watters, 1.00; Jacob Leiler, 1.00; J. B. Ellen, 3.00; C. W. Martin, 4.00; J. W. Durbin, 1.00; J. K. Kitchin, 2.00; D. E. High, 2.00; A. M. Hester, 1.00; S. B. Bachtelbender, 1.00; S. Farver, 1.00; D. Brinklow, 1.00; M. Butterbaugh, 50; J. C. Murray, 1.40; Tense Howell, 1.00; E. W. Stoner, 3.75; Samuel Ross, 5.00; D. Vaniman, 2.00; W. G. List, 2.00; Simon Greck, 7.00.

CALIFORNIA COMMITTEE FUND

D. S. Butterbaugh, Ind.	2.00
Hurr oak church, Kan.	1.00
Jay Creek church, Iowa.	1.10
St. John's church, Ia.	1.00
Sage Creek church, Ohio.	1.00
Big Creek church, Ill.	1.00
Trinity church, Ia.	1.00
Capitole church, Oregon.	1.00
Monticola church, Ind.	1.00
Ten Mile church, Ia.	1.00
Spring Creek church, Ia.	1.00
Lucy Creek church, Mo.	1.00
Spiritual Church, Ind.	1.00
Thompson church, Mo.	1.00
Hickory Grove church, Ill.	1.00
Van Housen church, Ind.	1.00
Wagon Wheel church, Ia.	1.00
Indian Creek church, Iowa.	1.00
Sugar Creek church, Ill.	1.00
Previously reported.	25.75
Total.	55.75

NON-CONFORMITY TO THE WORLD, by J. W. Stein, a well written pamphlet of 41 pages. Price, only ten cents; one dollar per dozen.

PERFECT PLAN OF SALVATION, 10 CENTS.

Items of Interest.

Mr. Suley is to spend the coming Winter in England, going next month with his family. Moely is to remain in the United States.

The New Testament revision company recently met at New Haven, and completed the first eleven chapters of Revelation.

It is said that in Nevada, cottonwood telegraph poles have sprouted and are making a new line of trees.

The Lake Shore Railroad Company has paid over \$150,000 damages for the Ashbluffs disaster.

According to careful calculation, it has been estimated that over 6,000,000 persons have died of starvation in South India during the past year.

A piece of mangle slab from the wreck of a ship sunk twenty years ago off Long Island, has just been recovered and found to have been completely home-rotted by sea worms.

In Berlin, with a population of 1,800,000, only 35,000 persons attend public worship, and there are 20,000 burials every year without any religious service.

In Maine both parties oppose prohibition.—They dare not oppose it. To oppose is to court certain death.

The population of the continent of America averages five to the square mile; that of Europe, seventy-nine; Asia, thirty-five; Africa, six; Oceania, four; and of the whole earth the average is about twenty to the square mile.

The Bible over among the Turks is very interesting. The Scriptures are sold all over the empire. The Bible House at Constantinople is said to be prominent a building in Bible houses at New York or London and for those localities and Scriptures are publicly exposed for sale in about fifty to the square mile.

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There is a church built of paper near Berlin, Prussia, which can contain 1,000 people. It is circular within, octagonal without, the roofs outside and states within, the roof, outside the Corinthian capitals, are all paper made, rendered water-proof by saturating in vitrolin, lime water, wher, and white of eggs.

It is announced that Mr. Rossau has found at Niuevek, Fehled in a wall of the palace of Asser-Bau-Pala, a round clay cylinder divided into ten compartments, and containing exactly 1,000 lines of fine script. What this inscription means, has yet to be determined.

Jews of past centuries have always been depicted as bearded, and it was only towards the nineteenth century that they were shaved. An ancient law forbade the use of any metal instrument in removing the beard, and any one desiring a smooth face was required to rasp the beard with pumice-stone. The process being anything but agreeable, of course few or none complied it.

Gen. Stone, now engaged in the military service of the United States, has sent to this country a lot of red dirt, which is to be planted in the Colorado desert. Gen. Stone thinks that in this region the date palm will flourish as well as in its native clime. If the experiment is successful, this vast waste will become one of the most productive sections of the country.

The number of destructive earthquakes recorded in Japan during the past fifteen hundred years, is 149. The eighteenth century was most prolific in those, reaching 28; in the fifteenth century there were fifty; in the same in the seventeenth century, the figure is 16; in the nineteenth century the frequency was 13. The regular average is one great earthquake every ten years, but the nineteenth century give one every five years.

For bleeding at the nose, the best remedy, so says Dr. Gilman, is one of his lectures, is a vigorous motion of the jaws, as if in the act of mastication. In the case of a child, a wad of paper should be placed in its mouth, and the child instructed to chew it hard. It is the motion of the jaws that drives the flow of blood. This remedy is so very simple that many will feel inclined to laugh at it, but it has never been known to fail in a single instance, even in very severe cases.

The latest estimate of the total population of the earth is 1,439,145,300. Europe has 312,208,

480; Asia, 811,000,000; Africa, 292,219,500; Australia and Polynesia, 4,411,500; America, 100,116,000; from which it will be seen that Asia contains more than one half the population of the world. The population of some of the principal countries is set forth as follows: Germany, 42,722,797; Austria, 37,350,000; Russia, 19,290,000; France, 36,905,788; Great Britain, 34,242,966; Italy, 27,709,451; Turkey in Europe (Europe-Asia), 9,575,900; Russia in Asia, 4,385,870; Italy in Asia, 17,000,000; China proper, 415,000,000; Ceylon, 10,000,000; 29,550,000; British India, 188,421,284; Japan; 38,023,375; Egypt, 17,000,000; Equatorial Africa, 40,000,000; Brazil, 11,100,201.

DIED.

Obituaries should be brief, written on his side of the paper, and separate from all other notices.

SHADOW.—In Washington district, Keosauqua Co., Ia., August 26th, of fever, brother **THOMAS SHADOW**, aged 79 years, 2 months and 23 days. **JESSE CALVERT.**

GLICK.—Sister Susan Glick departed this life August 18th, 1878, near Mead City, Holt Co., Missouri, aged 79 years, 8 months and 26 days. Her funeral was largely attended. Text Isaiah 38: 1. **S. A. HOSKINS.**

GLICK.—In the Pleasant Valley congregation, August 26th, 1878, of fever, brother **CHARLES**, aged 84 years, with Dr. Daniel Glick, deceased, aged 84 years, 9 months and 22 days. **A. D. GARRETT.**

HARIN.—Died near Hamlin, Brown Co., Kansas, August 9th, 1878, sister Sarah, daughter of Dr. Jacob and sister Mary Harin, aged 22 years, 4 months and 27 days.

Her death was the result of a complication of diseases. She bore her sufferings during a period of four years, with Christian fortitude, and by word and example, unnumbered her Christian friends to hold out faithful. And from among friends she received the promise, that they would forsake sin and prepare to meet her in heaven. Such faithful characters of Christianly deserve more than passing notice, and young and old do well to follow the example.

Funeral services in Christian church at Hamlin, August 13th, 1878. Friends—**Woods selected from 1 Thess. 4.**

J. B. KATHLEIN LUCY.

BREYMAN.—In Huntsville, Richardson Co., Nebraska, July 15th, 1878, Alvin Breyman, aged 29 years, 5 months and 10 days.

ZOLLERS.—In the Arnold's Grove district, Carroll Co., Ill., August 21st, 1878, sister Mary E. Zollers, aged 33 years, 7 months and 23 days. Her funeral was held on Friday, August 24th, at 10 o'clock. The subject of this notice was an example of Christian patience and resignation, while under the most dreadful suffering night and day for near four years, but, family her sufferings were alleviated by the presence of Jesus, in hope of a glorious immortality.

The funeral was attended by a large concourse of relatives and sympathizing friends. Services by Bro. Emoch Ely from Phil. 1: 21-24. **J. J. DOWERY.**

HARDMAN.—In the Fairview congregation, Ansonia Co., Iowa, July 15th, 1878, brother Hardman, aged 76 years, 9 months and 21 days.

He was a deacon of the above named church near 22 years. Faithful to duty to the close of his life on earth. Funeral services by Bro. Peter and wife William E. Strickler. **JOSIAH ZOOK.**

NEWCOMER.—In the Ashland church Ashland Co., Ohio, under Catharine, wife of Bro. Peter Newcomer, aged 55 years, 11 months and 23 days.

She leaves a husband and nine children to sorrow their loss. A short time before she died she called her children (that were at home) to her, pressing their hands between her own she bade them the long farewell, telling them, that she was prepared to go, and that she was going home to her two little children that had gone before her. Bro. Peter and sister Catherine were married January 24th, 1841, and lived together an husband and wife 37 years 7 months and 16 days, then bidding her husband farewell, she took her flight and went to her long home.

Her death was the result of a severe fever, during which time we often looked for her to say farewell to her kind friends. Her disease was supposed to be consumption. She was born on the 22nd day of August, 1815. Funeral services by the writer, at 10 o'clock, Monday, July 15th, 1878 to a large and very attentive congregation. Oh how hard it seems to be for her family to give her up; yet they sorrow not for those which have no hope. Some-

of the children are members and some are not. I do hope that the day will soon come, when all of them will be on their way to meet a Christian mother in a brighter clime. **Savior help them, it is my prayer.** **D. N. WORKMAN.**

CORRESPONDENCE.

Notes of Travel.

SOME of the brethren and sisters are no doubt waiting to hear something about England the custom of the people, and other things relative to my stay there through last Winter and the Summer. I am frequently written to for an explanation of the same. I am glad to be able to record on this point. The truth does not lie so near the surface respecting the ordinance as some others. It requires more investigation and collection.

The want of strength and still more the want of means precludes my present elaboration of the subject. It seems to me I do not as better than urge all such members to procure Bro. J. W. Broer's book on the "Laid Supper." The words are not only required to study but deserves it. Bro. Broer has written a most interesting monograph, and all who desire light in that direction will find 40 cents a cheap investment for so large a fund of information. The significance of the Divine Institution should incite us to well considered of every ray of light that confirms its authority and propriety. No matter what the materials of which the supper was composed, or what the conception of the apostle is in its preparation, it was not the power as the use of bread and wine, but the substance of the ordinance which is of value. Bro. Broer's book will prove an excellent aid in this direction, as well as an exhaustive historical argument for the truth of it in Jesus.—**C. H. BALDWIN.**

[For the book sold 60 cents, with your name and address please apply to J. W. Broer, Meyersdale, Somerset Co., Pa.]

More Light.

THESE are manifest indications of perplexity in the Brotherhood in relation to the ordinance. I am frequently written to for an explanation of the same. I am glad to be able to record on this point. The truth does not lie so near the surface respecting the ordinance as some others. It requires more investigation and collection.

The want of strength and still more the want of means precludes my present elaboration of the subject. It seems to me I do not as better than urge all such members to procure Bro. J. W. Broer's book on the "Laid Supper." The words are not only required to study but deserves it. Bro. Broer has written a most interesting monograph, and all who desire light in that direction will find 40 cents a cheap investment for so large a fund of information. The significance of the Divine Institution should incite us to well considered of every ray of light that confirms its authority and propriety. No matter what the materials of which the supper was composed, or what the conception of the apostle is in its preparation, it was not the power as the use of bread and wine, but the substance of the ordinance which is of value. Bro. Broer's book will prove an excellent aid in this direction, as well as an exhaustive historical argument for the truth of it in Jesus.—**C. H. BALDWIN.**

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From Ohio.

BY your permission, I will inform the readers of your excellent paper that I am now in Ohio. I left Huntington Co., Indiana, on the 10th of August. Out in the vicinity of Hazard, I met the members of the United Brethren church, near Hagerstown, on Saturday in church council. Not much business. The property of building a house for their poor members, was discussed at length and finally postponed till after the next district meeting. A choice was held for visiting brethren, the falling on Abraham Heller and a young brother Bowman, two active young Brethren, Daniel and Jacob Bowman and John Heller Kinsey, who were also present, Lewis Kinsey and Jacob Hoover are in the society of the ministry, and Lewis W. Teeter and E. F. Weller in the first; hence the ministry here is strong. On Lord's day morning we met with three in Sabbath-school. Not so large an attendance as we have had here to visit A. M. and in the evening we presided for them as best we could. On Monday morning we started for Ohio. Got to Newhope in Probles Co., in the evening where we met some of our relations. On Tuesday evening we were in a United Brethren meeting-house in Newhope. A full house, for the short notice. Next day went to Eaton, the county seat of Probles Co. From there we went to Winchester, where we visited quite a number of our brethren. On Friday morning we were in a United Brethren meeting-house in Eaton. On Saturday we went to John Hill's, a brother-in-law of ours. On Saturday day some visiting, one place of visit was the old country where my first wife was buried some sixty years ago. This brought fresh to my mind, when I had to stand and see our dear young companion sink in the silent tomb. "O how sad we felt!" Inasmuch as this grave-yard is so neglected we make some arrangements to have it put in a better condition. Next day being Lord's day we went to church at Sugar-Hill. Tried to preach at 10 A. M., in afternoon visited Old Bro. Daniel Miller, who is quite poorly. In the evening came here to our quarters. Found all well and in good health. Next two weeks in this country (Montgomery), went to Miami Co., then Darke Co. We expect to get to Huntington Co., Indiana, by the 25th of September. All who desire my help in the cause of the Lord, please address me at Huntington, Ind., by the next mail. I have been very well since I started on my visit, thank the Lord. Oh Lord help all to be faithful. **SAMUEL MURRA.**

"Watch, for the night cometh!"

A LOUD CALL.

THREW a loud call, as we're told
But when or where we know not,
Who all his shouting folk would heed,
Thinking that he to heaven should go next
But rather down to hell he hurled,
If they would not adore the world,
And count as dress its filthy mammon,—
Eid

It chanced at length, this greatly wroth,
Who stoutly fought the Christian fight,
Elsewhere received a louder call,
What thought the sinner was a traitor more;
To one who placed his wealth in little store,
This had no weight, you know, at all;
"Tens not the cash, oh no,
But 'twas the Lord commanded;
And though 'twas hard to go away,
Should I refuse the Lord to obey,
And be a careless servant minded?
No, sure, so he must go.

The parting Sabbath now arrived,
And all his ample flock contrasted
To hear their pastor's farewell,
He piled them long in righteous strain,
Ble them from darling sin refrain,
And to meet counsel drew,
To hush the world, in holy ways he hold,
And shun the soul's seducer,—glittering gold.

The service o'er,
Before the door
The pairs gently gathered round,
Sounding the good man came among them,
Seized on their offered hands, and with them
"A sin to curb, but a grace to cure,
Then rolled their eye-lids up, and sighed,
And dropped their favored courtesies to the ground.

Behind the rest,
To bid the priest good-bye.
In nature's unity yet drew,
And to ever came a way, and mighty ay,
Bowing, the stick of unity began
A confab with the gold-toe-pious man.

"And how good massa parson do?"
"Me hepe me find him luv very well."
"Well, Cesar, well; and how do you?"
"Ah! massa, Cesar hardly tell;
The good long time you stay,
And you be worship here."

"And how no sorry from you flask you go?"
"Ah! Messer Cesar, yes, it thank be so.
I'm sorry, too, 't was I am forced away;
But then, you know, I would never do;
The Lord's lead call for me to disokey."
"Why messer, who you say?"
"To Lord call you away?"
"Masser, how many parson's your
De peoples say for preaching here?"
"Two hundred." "Toshler please got any more?"
"Why, Cesar, yes; I thank they offer four."

"Ah! may be 'tis the Lord who call;
But may you think me lead you let him hawl,
Ay, call and call, till he be dead,
For you come back from here to taw?
De Lord he better till he finish,
Fore massa parson eber come!"

—The Health Reformer.

HOW IS THE UNPARDONABLE SIN COMMITTED?

BY EDNA WATKINS.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but blasphemy against the Holy Ghost shall not be forgiven unto men." Matt. 12:31; Mark 3:28; Luke 12:10.

THE above quotation from Matthew, and to which the reader is also referred in Mark and Luke, has called forth probably, as much difference of opinion, as upon any other passage of Scripture, if not more; and today, there is likely more division of views, concerning it, among Christians, than upon any single thought or idea in the Scriptures. We may therefore not be in harmony with all the readers of this article, but we shall nevertheless briefly set forth our views upon the passage referred to, and give our reasons therefor. The preceding declaration of our Savior was made in response to the Pharisees, who said, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." Matt. 12:24, which blasphemy issued from their evil hearts, and was prompted on account of

Christ healing one "possessed with a devil." The Pharisees assailed the very Spirit of Christ, the holiest of the holy, the purest of the pure, yes, wickedly and maliciously assailing the very essence of the Godhead from which emanate the quickening and life-giving principle of the Trinity.

"Because they said, He hath an unclean spirit," Mark 3:30; and that "He enseth out devils through Beelzebub, the chief of devils," Luke 11:15, calling the Spirit of God the spirit of the devil, when from the very act of healing the blind and dumb, and casting out a devil, was so miraculous and supernatural, that it should have brought conviction of the Divinity of Christ, to each person not utterly given over to "hardness of heart and reproach of mind," and they, the Pharisees, must have known and been inwardly conscious of the Divinity of Christ, after seeing the miracles wrought by our Savior; but their hearts were so full of evil, and so steeped in prejudice, that they were swayed by the blackness and most infernal passions, so much so, that they called the Spirit of God the spirit of the devil. Can greater blasphemy and a more aggravated crime or sin be conceived against our Lord, than the Pharisees committed in charging the Spirit of God with the attributes of the powers of darkness, when the most callous wretch could have seen divine power evinced in the act that provoked them to commit the unpardonable sin? We shall now leave the subject of direct blasphemy against the Holy Spirit, and touch other sins, which we class in the catalogue of unpardonable sins although committed in different from the above.

Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are," 1 Cor. 3:16, 17. Who is this temple, for which, we shall be destroyed? (And destroy here means, the death or eternal damnation of the soul). We think the temple, just mentioned, has a two-fold meaning; first, we, the members of the church of God, as a body, constitute the temple of God. The second of each believer is the temple of God; to further substantiate which, we quote 1 Cor. 6:19. "What know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" How can we defile the temple of God in the first sense referred to? "In whom ye are also built together for an habitation of God through the Spirit." Eph. 2:22. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5. We, the members of the church of Christ, "as lively stones" are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2:20.

What vast responsibilities rest upon us members, "as lively stones" of the temple of God? How extremely careful should we be lest we defile the temple of God (the church of Christ) by bringing contention into the church, by preaching false doctrine, in the name of Christ; by stirring the brethren to strife and wranglings. 1 Cor. 12:12, 13, 14-25, 26, 27. "For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ." "For by one spirit, are we all baptized into

one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit." "For the body is not one member, but many." "That there should be asonship in the body; but that the members should have the same care one for another, and whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it." "Now ye are the body of Christ, and members in particular."

The preceding quotations are rather copious, but so apt and pertinent to our subject, that we feel justified in giving them place. We are one in Christ, and when one member is dishonored all suffer. When one is honored all rejoice. How exceedingly jealous then, should we be of one another's welfare and reputation. As children of God, we should watch each other with tender care, and give timely warning, of the first approach of threatening danger to each other; for our interests are one in common in Christ, as we constitute the body of the church of Christ; and if a single member of the body be injured the integrity of the whole structure is so much impaired. "There should be no schism in the body." Schism mentally cutting in two; and secondly and in the common acceptance of the word, divisions, strifes, wranglings, altercations and bitterness of feeling among the members of Christ; and how easily may they arise by giving offense on certain points of the doctrine of Christ; "For it must needs be that offences come; but woe unto that man by whom the offense cometh."

Which will deny that ye enter not into temptation." Matt. 26:41. Again, Paul 1 Cor. 12:19 says, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." What a touching, tender, and solemn appeal of Paul to the church, to avoid divisions; an appeal in the sacred name of our Lord and Savior Jesus Christ. Were the sin of schism or division not of such vast magnitude, Paul would not have appealed to the church in such awful solemnity and tender pathos. Strifes and divisions, are the birth of Satan, the medium through which he seeks to pull down or defile the holy temple of God, "which temple ye are;" Christ being the chief corner-stone. Then will we desecrate the holy temple of God? far be it from us; but we shall rather guard it with jealous and tender vigilance. What a glorious privilege; what a condescension of our dear Savior, in choosing ingenuous men, even as "lively stones" of his holy temple. Let each of us be ever vigilant and "watch and pray" at our posts; and sound the alarm of coming danger to the holy temple of God, like faithful sentinels on the "watch tower" of truth; guarding the very outposts and inclosures of the temple. There will none of us ever defile it, nor bring eternal destruction down upon any of us; but it will stand there in all its beauty, holiness and perfection, unmarred and unblemished, until it shall have accomplished its great mission; and its working members be ushered from the church militant below, into the church triumphant above.

We will now come to the last proposition viz., the defiling of one's body or the temple of the Holy Ghost. We now refer the reader again to 1st Cor. 6:19 quoted above, which verse follows

the 18th of the same chapter, which reads as follows: "Flee fornication." "Every sin that a man doeth is without the body, but he that committeth fornication, sinneth against his own body." The 15th and 16th verses of the same chapter declare the following: "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of a harlot? God forbid." "What! know ye not, that he which is joined to a harlot is one body? For two (saith he) shall be one flesh. 1 Cor. 6:20. "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Yes we are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot." Will we brethren walk in the flesh after being washed and cleansed of our sins? "Will we continue in sin that grace may abound? God forbid." "How shall we that are dead to sin continue any longer therein?" Moreover, the Holy Spirit will not dwell in an impure mansion, if we would have it dwell in us, we must keep our bodies pure and undefiled, a fit temple for the Holiest of the holy. Will pure water mingle with the stagnant pool of filth and stench, and retain its purity? The question is its own answer. "The Spirit itself searcheth witness with our spirit, that we are the children of God." Rom. 8:16. Will the Holy Spirit bear witness that we are the children of God, if we live after the flesh? Heavens, the Spirit of God cannot, nor will he bear witness of a lie, which belongs to the power of darkness.

Let us as members of the church of Christ, who is the Author and Finisher of our faith, mind the things of the Spirit, lest it take us by flight from us, never to return. And we owe it to him, who redeemed us with his own life, never to betray the trust reposed in us; but we should look to him in filial affection, and let him be our guide in every thing that we do. If we pamper the diverse lusts of the flesh, we can never have a share with Christ; for if we would live, we must abide in him, and he in us. "If we have not the Spirit of Christ, we are none of his." Ye who worship mammon; ye who mingle with the world and bow at the shrine of fashion; ye who live in secret licentiousness; ye who hate your brethren; do the Spirit of Christ dwell in you? He who has the Spirit of Christ will follow his ways. "For as many as are led by the Spirit of God, they are the sons of God." To be safe, we should "avoid the very appearance of evil," and work out our salvation with fear and trembling." A true child of God will not "crucify Christ in his body," no, "but delighteth in the law of God after the inward man." "For, to be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is in enmity with God; for it is not subject to the law of God, neither indeed can be." "So then, they that are in the flesh cannot please God." Rom. 8:6, 7, 8. Yes they who defile the temple of the Holy Spirit (their bodies) shall be destroyed and never inherit eternal life." "For if Christ be in us, the body's dead because of sin; but the Spirit is life because of righteousness." "Therefore, if we are Christ's, we will walk in his footsteps and bring forth good fruit; but a corrupt body bringeth forth corrupt fruit."

Doubtless many people never think when they are pampering the flesh, that they are surely drifting back with the world and to eternal destruction. "For

it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come. If they fall away, to renew them unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." "For the earth drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for its use; and bringeth forth bread meet for its use; and it is sown in it, and beareth thorns and briars, and is rejected, and is burnt up: because it beareth thorns and briars, and is rejected, and is burnt up." Heb. 6:4-8. How surprisingly important it is that we keep our lights burning on the vestal altars of purity; and keep our hearts free and spotless from all manner of evil and corruption. "We must mortify the deeds of the body," and even be on the alert for foes from without and from within; for the tiger of human passion is ever ready to devour us; therefore let us "watch and pray," and lest we are aware, we shall have committed the unpardonable sin, and the Spirit of Christ free us for evermore; for it we only yield to a single temptation, it may be our eternal death, as one sin becomes the way for another; until we become less able and fit to resist the evil one, and finally be given over to the desire of the flesh and the powers of Satan. The first sin we commit is only a little thread twisted around us, then another and another, until they coil around us like iron cables, and we struggle in vain to free ourselves, but are held there forever and forever.

Habits of any kind, once formed, are almost impossible to break off; much less are we powerful enough to break off evil habits and practices, which become part of our very being, and are fully wrought into our very souls; so that we cannot do good, if we would, but are held as helpless captives to the powers of darkness.

Let us be "looking diligently, lest any man fail of the grace of God—lest any root of bitterness springing up, trouble you, and thereby may be defiled; lest there be any fornicator or profane person, as Esau, who forsook moral of meat sold his birthright." "For ye know how that afterward when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he carefully sought it with tears." Heb. 2:15-17. Who of us will sell his priceless birthright of Christ Jesus, for a miserable mess of pottage as Esau did, yielding his body to unrighteousness and uncleanness, making (the temple of the Holy Spirit) the dwelling-place of evil, lust and unrighteousness, all of which are born of the devil and whose abiding-place is hell.

Let us examine ourselves closely, and see if any one of us, is trampling under foot the Son of God, if the prince of darkness sways or controls any of our minds? We can readily see whom we serve. If we serve Christ, then will our works be good and pure, if Satan, then will they be corrupt and evil, and with such a one, Christ's Spirit will not commune or abide, for if we have his Spirit, we will follow the ways of the Spirit, and not of the flesh.

We may have been liberal with quotations, but the subject is a deep one; and one on which there is so much difference of views, that we think it justifiable. To sum up, we think there are three different ways of committing the "unpardonable sin."

1. By direct assault upon the very

entity and purity of the Trinity or blasphemy against the Holy Spirit, charging it with uncleanliness and satanic attributes.

2. By defiling the temple of God (which temple ye are), by bringing divisions, contentions, schisms and family separation into the church of Christ.

3. By defiling our own bodies, following the yearnings of the flesh; "sinning willfully after we have received the knowledge of the truth, grieving the Spirit, corrupting our bodies which were bought with a great price; even by the blood of Christ, therefore are we not our own. We cannot walk too closely with our Savior, but if we follow the impulses of the natural man; worship the manhood of flesh; mingle with the world in their various amusements; our pure sentiments and holy qualities will surely become choked, and we believe of the world, worldly and sensual, and the Spirit of truth leaves us to our everlasting destruction." "He not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." "For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6:7, 8. May none of us ever let us be triest, but rather exclaim with Paul, "For I am persuaded, that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

CHRISTIAN RELIGION.

BY F. K. DOWMAN.

THE religion of Christ is the perfection of human nature, and the foundation of uniform Christianity, is the most excellent and the most useful institution, having the promise of the life that now is, and of that which is to come. It is the voice of reason, it is also the language of Scripture. The ways of wisdom, are ways of pleasantness, and all her paths are peace.

Our blessed Savior himself assures us, that his precepts are easy, and his burden of religion light. The sum of our duty consists in the love of God and of our neighbor, in denying ungodliness and worldly lusts and living soberly, righteously and godly in this present world. James says, "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unpolluted from the world." James 1:27. This it inculcates most earnestly, and upon this lays the greatest stress. This commandment no doubt, has been neglected by many Christian professors, though in many cases persons have degraded themselves that we could not visit them at all times. But we are commanded to visit them in their afflictions, and by so doing, we may be the means of reforming them.

The Gospel does not enjoin any duty, but what is just and reasonable. It calls upon all its professors to do justice, speak the truth, be kind and affectionate toward all mankind, to practice reverence, submission and gratitude to God, to maintain the government of our own minds. This is the constant strain and tenor of the Gospel. Let us prove that we believe the superior excellency of the Christian dispensation by conforming to its precepts. Will we show that we are Christians in deed and in

truth? not by endless disputes about rights, which have no bearing except to tear us from the truth and make shipwreck of our faith, but by abounding in those traits of righteousness which lead us to the honor and glory of God.

THE PRAISE OF MEN.

BY WILHELM BIVE.

"For they loved the praise of men more than the praise of God." John 12:43.

THESE words our blessed Redeemer spoke at Jerusalem, after telling the people what Eneas said, in verse forty of this chapter. "He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their hearts and be converted, and I should heal them." What a lamentable condition we are in, when the Lord once hardens our hearts and blinds our eyes! Methinks we could not find wisdom's pleasant ways, if we should make an effort. And how could we get in the way of that One that says, "I am the way, the truth and the life?"

Brethren, sisters and friends, we should always try and do what Jesus requires of us, at all times; for if we become negligent of our duty, the Lord will perhaps blind our eyes and harden our hearts and leave us in a fearful situation, especially those who have not been converted, and received the Holy Spirit, which will lead us in the right way under all circumstances. If we will only give heed to its gentle warning and admonitions, which we as believing children can do, if we only don't give way to *big self*, or the carnal mind, and let that lead us. (I said *big self*, but it should be *little self*, for what can we do of ourselves?) If self gets the control of things right, once; we can easily be persuaded to do wrong; to neglect the assembling of ourselves together as the manner of some is. A little cloudy weather keeps us home, and it looks that way in the morning, but perhaps by noon it will be clear. But if it were to work for the wonderful dollar, we would go at once, either with the ax or plow to market or teach pupils in school, which I have done on rainy, cold, snowy days, and walked three or four miles to do it.

Perhaps, if we stay at home, we will study how to be men-pleasers, and thereby have the praise of men. Self may say, "you needn't be so particular about conforming to the Gospel, but say I can wear what I please; that will not hurt me, or any of the brethren." We may offend in deed; and woe unto him by whom offence cometh. Self may tell us we can dress plain, and be transformed by the renewing of our minds on Sunday or meeting days, but when we go to the city or towns, we can dress superfluently and it will not make any difference. Yes, but it will show that we love "the praise of men more than the praise of God."

It makes one feel sad to think that any of us should give the world such a chance to see works of this kind, and we profess to do otherwise. Not long ago I heard a person say, they would like to be what they profess, better than Mr. and Mrs. so and so, do. We all know that worldly-minded people are inclined to lust something to hide behind. If they can find some brother or sister or myself to hide behind, or justify themselves, they will do it and say, they are just as good as so and so who belong to the church. We know that is a poor excuse for a sinner to offer, or

even for us as Christians. We should at all times imitate our Savior, as he became our Exemplar. We should not carry water on two shoulders, or try to please God and man. Christ says, "He that is ashamed of me, and of my words, of him will I also be ashamed before my Father and his holy angels."

Jesus says, "the world hated me before it hated you." So we should not wonder if the world hate us. In John 12:42, we can read here that the chief rulers believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. See, what will not the praise of men cause us to do!

TRUE REPENTANCE.

BY A. M. HEIL.

TRUE repentance is something that every child of God ought to have, but we are made to think as passing through this world, that some people's actions show that they got into Christ's church without first repenting of their sins. Our Lord and Master has told us in his sacred Volume, that we must truly repent of our sins and believe on the Lord with all our strength, and with all our might, and then we have the promise of being his children. Next to true repentance, is faith in the Lord of heaven and earth. If we have truly repented of our sins, then we are required of God to have faith in him who is mighty and able and willing to save even unto the uttermost part of the earth. We have the language of the apostle on this subject, after we have become God's children by adoption and by grace, when we have come in possession of that love which none but the children of God can have, then the apostle's words come home to us, and we are made to exclaim, with all the power that is in us, just like the apostle Paul did in Rom. 8:38, 39, "I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God." Oh! let us repent of our sins in an acceptable way to God, our heavenly Father.

Oh, I often think of my home over there, and know that my redemption draweth nigh. Soon we will have to lay our bodies down; our work will soon be finished, our tongues that are now speaking, will soon be cold and silent in the grave, and then who will give us credit for holding our peace? Perhaps I am talking too fast when I say something about this important subject. I think that there are better folks that could write a more promising letter; but our young members are backward in doing so.

I feel sometimes that there is too much resting on our ministers of the church. If our young members would take a part in trying to advance the cause of Christ, we would have a better neighborhood, better meetings and better Christians. Sometimes when I think over past and bygone days, even back to that time when my mother died and left us a wanderer through this wilderness of woe, and she knew that these words would be her last. She said, "take care of that little boy and see that he is brought up in the admonition of the Lord." My life since my mother's death has been very unfruitful, and oh, how many times I called to memory those words, although she has been dead over eighteen years; it seems to me that they were only spoken yesterday.

The Brethren at Work.

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J. H. MOORE,
M. M. ESSELMAN, } EDITORS.

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ELECTIONEERING.

It does not mean political electioneering, for that belongs to the world, and they have a right to their own. It is not my prerogative to interfere with their business, nor to present to dictate for them. I mean to talk of the church and her work, setting forth what is conceived to be her duty, regarding some features sometimes connected with the election of church officers. On this subject we cannot be too well posted. It is not written and preached on as much as circumstances demand.

There are two ways of electing officers, both of which are mentioned in the New Testament, but only the one is intended for us. 1. By lot, a method in which the party casting the lot has no choice in determining the result. 2. By vote; a method making the voter responsible for his vote. The latter we conceive to be the method fully sanctioned by the Scriptures, and intended for the church during the present dispensation.

From the narrative given in Acts 1: 15-26, regarding the election of Matthias, it is clear that the choice was made by lot and not by voting, for "they gave forth their lots, and the lot fell upon Matthias." But when the "seven" were chosen (Acts 6) it was done by voting, for they chose seven, having certain known qualifications, whom they set before the Apostles to be installed into office. This injunction, "Look ye out among you seven men of good report, full of the Holy Ghost and wisdom, whom we may appoint over this business," is proof that the choice was made by voting, and a careful consideration of the directions, to govern the choosing of church officers, laid down in the epistolary writings, is further proof in favor of vote instead of casting lots. But we have not time to consider this branch of the subject just now.

If our method of electing church officers were by lot, there would be no necessity of warning any one electioneering, for it is something, by no means effectually bringing to bear on the choice is made by lot. But since that, in his infinite wisdom, has deemed it best that we elect our officers by vote, it is in our place to deal with things as they are, and not as we might suppose they should have been. With us there are chances for electioneering, and from what we occasionally learn, we have reason for supposing that it is sometimes done, and much to the injury of the cause too, at that. Believing it to be contrary to the tenor of the Gospel, and the course of much and many evils, we deem it a duty to raise our voice against it, and save the church from what may prove a grievous sin.

Our readers are conscious of the evils resulting from electioneering in the political world, and know the extreme to which it is at times carried. With much propriety we may conclude that equal dangers and evils await the church, should she fall into the same habit, and permit her members to indulge in electioneering when a speaker or deacon is to be elected. The tendency of electioneering is to create strife, discord, and produce a loss of contention that

may take a life-time to remove. It often divides the church into two parties, each having its representative, and whether elected or not, there remains an unpleasant and antagonistic feeling that seeks every opportunity to retort and carry its points.

Another form of electioneering is, to present one or two persons, who understand how to influence other minds, to control the election and thus have the man chosen they select whether he is the right man or not. To do this they will talk up and magnify some one's qualifications, and run down and defame the challenger of another who may be equally as good, and so well qualified for the position as the other. They will talk about their own men and not enough about the Lord's men. We talk a great deal about our choice and not enough of the Master's choice. To keep peace and harmony in the church, members do not want to talk each other who they are going to vote for, but keep it a secret between themselves and the Lord. If this is done, no evils will ever result from electioneering, nor will elections ever come discord and contention in the church.

It is well that members frequently talk of the Bible qualifications that officers should possess, and in this way become much better acquainted with the will of God regarding the kind of men he wants in office. This subject is not studied as it ought to be, nor do our ministers preach on it as much as they should. How many of our readers ever heard a sermon, on the Bible qualifications of church officers should be set before the members responsible to search the Scriptures carefully and learn the qualifications required of such. On the day of the election, and before taking the votes, all the Scripture relating to the qualifications of such officers as are to be chosen, should be read and clearly explained, that every member may know just what kind of men the Lord wants, and then instructed to cast their vote accordingly. We have not time more than to say it, the churches would make less mistakes. This thing of holding the election first, and then relate the qualifications afterwards, has no Bible precedent, and should be abandoned at once. As let us learn to do the Lord's work in the Lord's way. J. H. M.

WRITING FOR THE PRESS.

Whatever is worth doing at all, is worth doing well. If you do not succeed, try, try, try. NEVER write for publication until you are sure of something to write about, and be sure that something will be interesting and profitable to the reader. Understand your subject fully before you commence writing, and then do your best to make the article say just what you want printed. Be sure that you have the matter down correctly.

If you want your article read by every reader who gets the paper, make it short and to the point. People will not read long articles. Good writers frequently rewrite their articles several times before sending them to the printer. Few preachers have over 400 hours at their regular meetings, but those who have articles in the BRETHREN AT WORK address many thousand readers, hence the importance of using great care in preparing matter for publication.

1. Write with black ink on white paper. Please do not use a pencil.
2. The sheets of paper on which you write, should not be over five inches wide. If foldcap is used, cut each sheet in two lengthwise.
3. Write on but one side of the paper.
4. Always dot the i's and cross the t's.
5. Separate your matter into suitable paragraphs.
6. Make no apologies at either the beginning or the close of your articles. They are not editing.
7. Punctuate your articles the best you know how. If you do not understand punctuation, just omit it, and the printer will do that for you.
8. When quoting Scripture, be sure you have

it just as it stands in the Book. Do not guess it, but be sure of it.

9. When quoting Scripture or anything else, do not fail to give quotation marks before and after the parts quoted—thus, "Jesus said."

10. The names of persons and places should be written with great care, so that there may be no chance of misunderstanding them.

11. Never write between the lines, and if the paper is very closely ruled, it is best to write on every other line.

12. Write in as plain a hand as you can. We ask not for beauty, but something that can be easily read.

13. Use no unfamiliar terms, but words that are simple and easy to be understood.

14. If you are not used to writing for the press, get some one to read your article over to you and see how it sounds.

15. Never write about business on the same paper that contains matter for the press. If you have anything to say to the editor, write on a separate slip of paper.

16. Number the pages in the proper order and pin them together at the top.

17. Each article or essay should have a suitable heading.

18. Notes of travel should be as short as possible. You need not tell at what hour you took the train, where you ate dinner, nor where you put up at night, etc. Such things are not interesting, nor do they edify.

19. Church members should be brief, and as interesting as possible. Make no excuses, but write plainly just what you want in the paper.

20. Carefully guard against writing long Obituaries. The shorter, the better.

21. Do not waste time writing poetry, unless you are certain that you are a "born poet." "Poets are born, not made."

22. Avoid personalities and local reflections. If you have anything against a brother or sister, do so plainly according to Matt. 18; do not write about them.

23. Do not mix business with matter intended for publication. Keep each item separate.

24. When writing for publication, keep constantly in view the fact, that you are writing for thousands of readers, and not just for a few individuals.

25. Do not write your articles over two or three times before sending them to the printer, will find it to their advantage to get a large sheet, first write their articles on that and then copy them on paper. By doing this, they have better chances of improving their matter.

The Brethren in Christian Co., Ill. have purchased a new text book, in which they expect to hold their communion meeting this Fall.

BROTHERS JOHN B. WRIGHTMAN has changed his address from South Bend, Ind., to Huntington, Mo. and brother J. S. MOHR has changed his from La. Du. Mo., to Clinton, same State.

BROTHER J. W. STEWART will remain at his home in Mo., the coming Winter, thinking it best not to make any change before Spring. He will soon have his work on baptism ready for the press. It will be a valuable book when published.

BROTHER JOHN METZGER, in addition to his former and present labors in the missionary field, is preparing a new book on Conversion, at his own expense, excepting a part of the basement story. The house is expected to be ready for service sometime this Fall.

"NON-CONFORMITY TO THE WORLD," by Leath-er Stein, should be extensively circulated," says S. S. Mohler, of Johnson Co., Mo., after having ordered one dozen for use in his neighborhood. Let some one in each congregation send one dollar and get a dozen. Every member should read the work and profit there-by.

JAMES ON BAPTISM is the title of an interesting little volume on the mode and subject of baptism, by Milton P. Jewett. The author handles his question well, making his arguments brief, but to the point. The book is well worth a notice, and has a large run in the States, Ireland, Lebanon Co., Pa.

WHAT IS religion in the United States coming to? In place of a fast, or festival, or church festival, is reported to have had a large run to it and its funds. This is just about what church festivals will yet lead to—a small and lank-like beginning, but strong and lion-like, when fully matured.

A DREAM.

WE saw not much of a believer in modern dresses, but the following clipped from an exchange, contains a lesson too valuable to be lost:

It is said that a minister who lived in the time of Wesley, being wearied of his morning services, he lay down to rest, and had a dream: his case was similar to the gentleman's special friend of his, a member of the Gospel, a man of great gifts, and high callings as a successful preacher. He went towards him and was not a little surprised that the face of his friend appeared very sad, which was something unusual with him.

After saluting each other, he asked his friend what ailed it, and, and he said just twenty-five minutes after he awoke. His friend said:

"It is just one hour after my death, and I am condemned forever. Not because I did not preach the Gospel; not that I was not successful, for there are now many slaves which through me have been gathered into the store-house of God, that will bear witness to my success—But I am troubled because I did not give God the honor, but sought to win the applause of the people to myself. Now I have my reward."

As he said this, he withdrew quickly, and I saw him no more. I then awakened, and the dream lay heavily upon my mind. It was new to me that I should again go to church to preach, and on my way thither a friend came to me and asked me if I had heard that Rev.—— had died. I answered not and upon further inquiry he told me he had died. I received the answer, "that I had—died at twenty-five minutes after three o'clock." To preach to others and to be one's self a castaway, is according to the Holy Scriptures, possible.

FARMER'S QUARTERS is the title of an interesting new book, recently published by Dr. P. Fahmy, 600 West Indiana St., Chicago.

The Arnold's Grove feast last week, about eight miles West of here, was a very enjoyable affair. The ladies were present in great attendance. The ministerial force was large, there being about 16 in attendance. Some of our Western churches will think this rather large, but in countries thickly settled with Brethren like this, it will frequently so happen, that the services of our ministers, at twenty-five minutes after three o'clock. To preach to others and to be one's self a castaway, is according to the Holy Scriptures, possible.

Our nation has a world-wide fame for its freedom of speech and freedom to worship according to the dictates of our own consciences, and in this matter characteristically so. It has been concluded that they have a right to do about as they please, especially in talking. Freedom of speech is made to mean far more than this: reason or revelation admits of it. Not one of us at liberty to swear, lie, slander or defame the good name of our neighbors, or say any evil thing, in the freedom of speech no one has a right to go beyond the truth, and prudence should govern us under all circumstances, that we do not say things that are unbecoming. If who slander, they are not only sinners, but they are transgressing the limits of justice, beyond which the liberties of speech should never extend.

While in conversation with a gentleman, not long since, on the meaning of speaking in religion, that he was particularly giving to the habit of having things arranged to suit his ideas, and therefore aimed to explain Scripture accordingly. He had fallen into a common error that is so long popular there. It is dangerous, and is in fact, the main cause of our disabilities. Instead of bending ourselves to suit the Book we are inclined to bend the Book to suit us, thinking the Word of the Lord is more easily changed than our carnal notions. Persisting in this way, we are not only sinners, but we are transgressing the influence of divine revelation over us, but a prolific generator of infidelity. Let us study the Word of the Lord with the intention of bending it, for it is straight while we are crooked in sin. We are reported to have had a large run to it and its funds. This is just about what church festivals will yet lead to—a small and lank-like beginning, but strong and lion-like, when fully matured.

RAYS OF GOSPEL LIGHT

Buddhism and Christianity—Frugal Persons—
The Value of a Sister—Fragrant Papers—
Choir Singing—Go to the Church—The Day
of Prayer—Taking out Dirty Buds.

BUDDHISM is a failure, because it is trying to bring itself in contact with the laws of nature. There is no grace in the system, and he who believes in it, expects to be saved by his own righteousness. Its builder came from beneath the skies, hence its system is too low. It addresses itself to cold intellect, and has no power to warm the soul. It inspires no faith in things of God, and can give no real hope for the future. It has no provision for the emotional nature of man, other than purely selfish purposes. No Father, no Son, no Holy Ghost in Buddhism. It is only fit to be rejected.

There are altogether too many unequal burdens in the church. The minister is expected to do all the teaching—send half or more of his time in looking after the wants of members—in attending funerals, visiting the sick, and comforting the dying. Sometimes a very strong horse refuses to pull because the load is a little heavy, and then the other horse must do both his and the other's share. So in the church. The strong ought to carry a little load, but sometimes refuse to pull a pound, and then someone else must do double work. This is not dividing the burden. A man is required to work according to his ability; and if two men have equal abilities they should bear equal burdens. Do not ask a few to do all the praying—all the singing—all the visiting of the sick, but take hold and help. You do not expect a few to get all the rewards. You do not expect a few to hence you should manfully help to bear the burdens.

Should you lose a good dollar, its intrinsic value would be the same; still it is valueless because it is entirely out of relation with the circulating medium. It does not represent anything but the commercial value. So with the sinner. He is of no value in his lost condition, because he is not in relation with the plan of salvation,—because his will is not in harmony with God's will. But when he is found, he is of the same value as he was before he was lost. Will you, my dear sister, remember this, and at once turn to the living God?

We are trying to make a paper to do good—one that fears not to reflect the whole content of God, and not one simply to please. A paper that will please the disciples of Christ by its fearlessness on God-given subjects, which are not popular, cannot fail to do good. A fearless exponent of divine truths must deal with men and things as they are, and not attempt to cover up the inhuman workings of evil, with the glosses of false charity. A paper that "kisses men's persons in admiration because of advantage" can never be one that speaks out boldly upon all subjects. Nor should it be a medium for brethren to carry on strife over matters of judgment; but it should be able to say, "But we have conquered a price in this respect." But in holding this position, we should not forget the tempter-flee must be left burning as brightly as ever, and the trained soldier can not afford to lay down his weapons and turn to dancing and music. Every man and woman should stand to the Post. It is no time to desert heaven's colors.

There is a church in Boston, which pays six thousand five hundred dollars a year for a quartette choir; and the good professors go there to hear the sweet tones of the melodians that the choir sings out. They are able to say it is a grand concert, but not Gospel singing. It is a grand concert from the Pacific, stop from the churches that dot our towns and cities; there you will see the organs and in many instances, the ungodly player or ungodly leader to lead out the hallelujahs of Zion. How the minister can sound any of the Gospel of Jesus Christ under such circumstances is almost a mystery, and the busy Christian will stand or sit there and look on, no hymn books in the pew, no Testaments, no hearts to sing—all at once. The ungodly are hired to sing and play, after having spent the week in singing minstrel tunes. It is well to wonder that the Spirit of God is grieved, and the people of He choose make sad!

WHERE is the proper place for a Christian to labor? In and out of the church. Do you want temperance enforced? Go to the church. Do you want the poor fed and clothed? Go to the church. Do you want the sick and imprisoned visited? Go to the church. Do you want widows and orphans helped and cared for? Look to the church. Do you want the marriage relation sanctified in its holy purity? Go to the church. Do you want warning against covetousness, gambling, horse-racing, theatre-going, drunkenness, and every other evil? Look to the church of God. Do you want the Gospel set before all men in its primitive purity? Go to the pillar and ground of the Truth—the church of the living God. If there is a church that will not uphold these holy principles, it is not built on the True Foundation. The church of Christ has in it every idea of reform and good works that is useful for the human family. To go out of it for divine principles is to go away from pure gold. There is work enough in the church for him who wants only what God gives him.

The dying Paine said to his female attendant: "If ever the devil had an agent on earth, I have been one," and then asked her opinion of the Age of Reason. She replied, that believing it to have an evil tendency, she has never heard of it. He replied: "I wish all its readers had been as wise." One of his own facts told us him: "I have lived like a man; I hope you will die like one." Paine turned to others near by, and replied: "You see what miserable comforters I have." Yes, there is no comfort from those who fail to bring with them Jesus. Reason is a poor comforter on a dying bed. Had Paine not had occasion to be among "miserable comforters," Sinner, got not Pass-away; but go the way of safety—the way of the Lord. In fact says: "Take the Scriptures out of the schools, they hurt our consciences and the Catholics; take the New Testament out of the Scriptures, it hurts the Jews; take out all that condemns sinning, it hurts the sects; take the law of God off the hearts of all sinners, it will be as if they had never known of heaven, and creed and church." And then what? eat, drink, dance and keep into the dark at day. W. M. F.

MONDAY MORNING, SEPT. 16.—We are just in the midst of a glorious meeting. Grace crowded to its utmost capacity. Our baptisms yesterday, and other applications to be baptized this afternoon, among them is Bro. Baber's wife.—Great rejoicing among the saints.

We hope all our readers will convey their neighborhoods thoroughly so as to get all the names possible by the first of October, when the Col. of this month will be ready to save all the names sent to us in good time that all new subscribers may be able to commence with the beginning of the discession. If each reader will make a little effort of five thousand new names can be secured and sent by the first of October. We hope our writers will be ready to learn that they intend to canvass the towns where they live. This is a good idea, and may accomplish good. Thousands in both towns and country would subscribe if solicited to do so. We would like to see our ministers. No one may be induced to enter on the work at once. New subscribers are coming in pretty fast already and promises to be still better the next few weeks.

THE Yellow Fever continues to rage in many places in the South. On the 11th inst there were 3,500 sick in Memphis, and 10,000 persons to provide for. About 101,000 are required each day to properly care for this great number of dejected persons, and if the fever continues one month longer, which is probable, it will require about \$200,000 to feed and care for them. One thousand coffins have been ordered in which to bury the thousands of unfortunates dying daily. In New Orleans it is said some number die daily, and the small towns that have been visited, fare about the same. This is a time for prayer and substantial aid by all, and we are glad to know that the hearts of the people everywhere are nobly sensitive.

It is quite common to hear men and women, who do not work, say: "The world owes me a living, and I am bound to have it," but these very people seldom stop to conclude that many of their have not yet half paid for their raising.

Those who are poor, crippled and unable to make a living, are entitled to the charities of those who have plenty and to spare, but for men who are able to care for their own needs, and who claim that the world owes them a living, it is pitiful. Paul settles the matter fully when he says, "For even when we were with you, this we commended you, that if any would not work, he should not eat." If these 30,000 Men and women who talk so much about what the world owes them, would better consider what they owe the world for having led and clothed them. We wonder if such people have ever loved the world much good?

CHOICES FROM THE EAST

NUMBER IV.

Visiting the Sick—The Comforts of our Holy Religion—Our Sabbath Meetings—Interest Jettings.

(From the Herald Correspondent.)

O n the 22nd ult., we were called upon to accompany a brother to the country to the west side of the state for a young man in Canada who has been laid low by the hand of affliction. We were made glad to find that dear youthful disciple strong in the grace of God, though heer weak in the body. We were made to think that her sunny-white com, as the sat upon it, was an emblem of the pure garments of the saints above. Less than two years ago this dear sister commended, O what a pledge of absolute faith and comfort. O what comfort is thrown around the sick-bed, when Jesus is near, and is the chosen physician of the soul! By request, we read the tenth chapter of John's Gospel, and found such consolation together in the great truth, that Jesus is ours and we are His. Verses 28 and 29, suggest that we are in our Father's House and in our Saviour's Hand, and "no man is able to pluck them out of that Refuge. What could that grace have been the interest of Jesus! Our holy religion is worth everything. From life's dawn to its close, the religion of Jesus spreads its healing, saving wings over us. After a season of fervent communion with God, and words of encouragement to each other, we had to return.

OUR SABBATH MEETING.

Our meeting to-day, August 25th, was in the Welty meeting-house.

"How sweet the name of Jesus sounds,

In the ear of a believer."

With these soothing words our exercises opened this mornng. What joy is imparted to the inner man by such sacred words! This is true joy to the soul; but its sweetness is not realized without the singing with the spirit and the understanding also. If we sing such a hymn of sweet sentiments without thinking much and selfishly of Jesus, what does He think of us? We must remember that He is in the congregation of His Church. But what our thoughts are fixed on Him, O what comfort such holy words bring to our hearts! Wrestling with the daily cares of the world and permitted by the goodness of God to gather into the place of prayer, such an exercise of praise is well calculated to bring us near the throne of grace, and into that communion of the saints and our Heavenly Master, which is the essential life of the Christian.

After kneeling in devotions, a stanza was sung:

"Father, I stretch my hands to Thee,
No other help I know."

By the usual request of the minister, a deacon brother read to the congregation, the chapter chosen for the lesson of the hour. A ministering brother then made use of the thirty-ninth verse as the basis of his remarks. He spoke of it as follows:

1st. The mission of the Saviour.
2nd. The power of His words.
3rd. The blindness of unfaithful professors of religion.
Then followed a testimonial of appropriate deductions, showing that the "judgment" spoken of, was vested in the word of God. Also that they who, in this time, judge themselves by the Word, shall be free from the great judgment in the day of wrath. All were exhorted to "come and see," and live.

The 358th hymn was then sung, being very suggestive to all. After a season of devotion the first verse of the 114th hymn was sung, being a very beautiful closing sentiment. The announcements were made, and the congregation was dismissed.

We spent the afternoon in the family of a

very dear brother, our youngest minister. May God bless our Christian conversation, and grant him the gift he so much seems to feel the need of. O my brethren and sisters, let us sympathize with and encourage our ministers who feel their own weakness and inability. Such deserve our greatest sympathy, for with them is the best thought of a vain ambition or ill motive. Bear them up on your hands of power and arms of prayer and faith, when you are secretly engaged with the Holy One of Israel. And don't forget when opportunity offers, to express your sympathy and soliloquy. They beg your prayers. O give them more than they ask.

Our Lowell Lyceum, Sept. 10th, had services were in the Amherst meeting-house. The 158th hymn was sung by way of introduction. The 428th was then lined and sung. After prayer, we joined in

"Come, Holy Spirit, Heavenly Dove"

A deacon brother then read Matthew 6. A minister then chose for a text, the words: "Forgive us our debts, as we forgive our debtors." The following points are defined:

1st. Our sins trespass against God.
2d. Our sins trespass against man.
3d. We must needs forgive others before God will forgive us.

An applying testimonial was given, and the 355th hymn announced. After singing and prayer, a verse was sung, and the meeting dismissed.

PERSONAL.

A few evenings ago, we had the pleasure of entertaining our dear sister Barbara Royer, of Mt. Morris, Ill., who is on a visit here to her many friends, and is enjoying her visit very much.
Yours in Christ.

D. B. W.

Wagonsboro, Pa., Sept. 4, 1878.

BROTHER BASHOR'S NEW BOOK.

ENTITLED THE GOSPEL, HARMONY AND HEBREW GRAMMAR OF BIBLE, Gleaned from the Way of Life. is now in press. The book is neatly bound in cloth, and will be issued by Sept. 25th. It should occupy a place in the library of every seeker after truth in the land. Buy it, read it, and it will do you good. Not only buy it yourself, but get your neighbor to purchase one too. During Bro. Bashor's rest, account of weakness, from labor, he has written this defense of Gospel truth, which will do him all its time in preaching, and now buy the work and help him along. The price of the book is 50 cents. The Highway of Holiness spoken of in Isaiah 35: 8, 9, and Nahum 2: 1, the hammer is coming up before thy face; keep the muzzles; watch the way; make thy knees strong; fortify thy power; rightly, suggested the work. The title is characteristic of the contents of the work. We will be ready to order by Sept. 25. Send them along at once. Address this office.

MONEY LIST.

Below is given a list of money received at this office by mail and not otherwise receipted for. Should any errors occur, report them immediately:

\$ B White, 1.00; J H Walton, 1.00; J B Tower, 2.00; Geo. Irvin, 1.00; H P Stricker, 1.00; M N Smith, 1.00; Moses Miller, 1.00; S M Kahler, 1.00; John Thomas, 1.00; Wm. Lawson, 1.00; M W Keim, 4.25; H H H. 3.50; J R Miller, 30; L E Fricke, 1.75; F Fisher, 2.00; H W Troop, 2.50; Jos. John, 10.50; Bezekah Tombsing, 10.50; Wm. Clemmer, 65; David Rhy, 1.00; Jacob Shirk, 2.00; John Leubacher, 1.75; M L Osigan, 1.00; M L Spire, 1.00; Jacob Brown, 1.00; Louisa J. Welham, 5.00; A Browne, 5.00; J C McMillan, 1.00; Betty Engle, 5.25.

CALIFORNIA COMMITTEE FUND.

Panther Creek church, Ill.	1.00
Emmalin's Church church, Ill.	1.00
Country church, Iowa	1.00
Phoscut Hill church, Ill.	1.00
Birmingham church, Ind.	1.00
Upper church, Ill.	1.00
Crooked Creek church, Ind.	1.00
Winnon church, Minn.	1.00
Upper church, Ill.	1.00
Panther Creek church, Iowa.	1.00
Previously reported.	65.31
Total	\$104.61

A LETTER just received from Bro. E. H. Miller informs us that both he and his wife are sick. He is therefore not able to go on the California Committee which had been intended starting this week.

Items of Interest.

The Russian Greek church has 36,500,000 members, and 28,000 churches.

During the last year the 16,000 members of the Moravian Church raised \$84,000 for missions, nearly \$5 50 each member.

A coal field has been found in Fern, which it is estimated, has enough coal to supply the whole of South America.

The Norfolk (Va) Landmarks says that Northern men are gradually getting possession of the best landed estates in Virginia.

It has been noticed that in late years the earthquakes in California have diminished in frequency and violence, and scientists have been questioning as to the reason.

The yellow fever is ravaging the West coast of Africa. In several of the West India Islands, and in South America, the pest is prevailing in a malignant form.

Cyprus, England's newly acquired island, was once the seat of a flourishing Jewish colony, and our London contemporary, the Chronicle, asks: "Why should it not be so again?" Why indeed? May it not serve as a refuge for the unhappy Jews of Palestine?—The Reformers.

The special correspondent of the Standard at Constantinople, states that a Franco-Jewish Company has obtained a concession for the extension of the line from the Dead Sea. It is supposed that this body, in some mysterious way, is to work for the benefit of the Company which is going to construct the railway between Jaffa and Jerusalem. General Mott, an American who has long been in the Turkish capital, has obtained the concession for the construction of the railway.

To all lovers of the pure Word of God," says the Canadian Baptist, "it will be a matter of congratulation that we are assured of two important features in the new Bible Revision.—While the text will be preserved, so far as is consistent with accuracy, the absurd and utterly indefensible verse system by which every rule of continuity is violated, will disappear, and instead the text will be divided into proper chapters and paragraphs. The portion of the Bible will also be put into proper metric form. This will give the revised Bible a little more bulk than the present Bible. But it can scarcely be doubted that its scholars and intelligent readers these changes will be welcome, and ultimately will prevail universally."

CORRESPONDENCE.

Customs of the People of England.

NORWICH.

HARDLY know how to commence, but brethren and sisters when you stop on a ship, there are scholars and intelligent readers these changes will be welcome, and ultimately will prevail universally."

One custom I hardly can recommend, is the raising of the hat,

or lifting the hand to the hat to all of the nobility or even gentry. We must pay the respect to the nobility of our land, else we would undoubtedly lose favor with them. Some might think I will not do that. In order to sometimes do our neighbors good, it is necessary to do it always looking for our own interest, as I do, your brother on, who describes my efforts to introduce the doctrine of the Bethren in the old country. Another custom of the country, is to meet a certain day of the week for

MARKETS.

not like we do here, any day. You will find that one will take Tuesday, another Friday and Saturday, and so on. Each being known to the farming community, they all that day arrive in town, put up at some hotel, for there we are not allowed to have tents or to erect tents or to set in a shop or store, as you would say. No, we must put our team and conveyance away, (no buggies there), and the hostler will bring you for taking care of everything, and charging your horse on, where desired to you, six cents or three pence. This I think

A PRETTY GOOD CUSTOM, for it saves a person's clothes, if they go to town

to meeting. When the town market is a better market, you will find the farmers' wives assembled, and such a crowd, you can hardly bear to see them. They have their baskets of butter, their eggs, and poultry, and now they set their price, and the dealers have a time, I assure you. So also with monthly cheese markets and cattle, only farmers here may be found, instead of the "batter ladies."

In farming, the custom is to rent for a lease of seven, fourteen or twenty-one years, the crops to be alternately divided, and specified, so as not to injure the land, but on the contrary rather improve it.

LARGE TROUBS OF SHEEP

are putured on arable land, to enrich the same, and large quantities of artificial and bone manures are used on the pastures and arable land.

THE REBUILT CHURCH

in the State church, and of course all farmers left it to be so, for in conversation the week I left England with the farmer, my brother made his party of, he told me the amount of tithes he paid to two of the State churches. To the one he was living close to, and attending, about £20 or \$100, to the opposite district, which was a mile distant, £40 or \$200, has nothing a tithe of this, you see, and I desire the congregation to rise as they enter the church, with their long, flowing surplice, while, with black and red or blue thrown over, and candles and crucifixes in abundance on the altar. But I will leave this for the religious part of any concerned with the town, who had minutely detail the proceedings of each body of believers I am getting a little lengthy and am afraid some will say, "when are you going to quit?" They like short sermons, short essays, and in fact, they like a short and to the point people.

THE PEOPLE OF ENGLAND

A FAMILIAR PEOPLE, and you will think so when I tell you, that many a one knows not his neighbor's name, and they join houses, and if that neighbor should die they would no more think of attending the funeral than I would think of going back to the old country. They will take a doctor, undertaker, poll-bearers and coffin-bearers at astounding salaries.

ALL BORN IN THE RELIGIOUS

fringed according to the habit, whether close or distant, in rags. Again we find those who often visit their friends, and act like Americans. They do not mind the time, when we do here, in conversation etc., but on the other hand are particular in what they say, and one thing sure is this, we might say, they talk but little about their neighbors, brethren or sisters in the church; in fact, they do not speak of home, nor anything except his fellow-members. This is commendable, and should be practiced more so.

In visiting or at home, you will find the host of the house sitting invariably at the head of the table and eating, so that no one helps themselves, the worthy wife assisting at the end of the table to vegetables, etc., and always to the party alone. After a

BLESSING BE ASKED,

we do as we do here, only more slowly, and when through, we eat on another, as some return back before rising from the table, never giving unless business calls away, and all will excuse them. Customary also if you have visitors on Sunday, to take them all to church, for I do not think it is any great matter, as they sit small at table, yet substantial; and Sunday visitors generally get a good supper after church, of cold eatables, as we do not believe as some do, of cooking all day Sunday, and then having a dinner. Well I have seen tired that any day of the week.

Brethren and sisters: I would

DO THE SAME;

you can if you like. Don't think if a preacher should come to your place, that you must provide extra. Don't you know you kill your own people, if you do not try to preach, and that is my advice, and if you are going along,

HALF STARVE HIM,

don't eat more than your preacher, and you will hear and understand better, and he will be satisfied to speak better. A word to the wise is sufficient.

The custom of fashion is to dress according to your rank in life. The clothes that suit one class, are the most costly. And we often find those that could barely afford to dress costly, but these, by their dress, show they were not of that rank, where fashions start, and it does not talk long to come here to England, and then to your country. The prevailing fashion now is, long trails for the ladies, often have stepped on the same, thinking they were in the other room, or fit their, and accidentally pulled out the looking. Well I apologized for course, and then told them, I do hope they will carry their dresses over their arms, or some where else. Enough of fashion.

I HATE IT,

and hope soon to see sensible people walking in sensible clothes.

The custom is for any one to give their seat to an older person, and

NEVER USE TOBACCO.

where the ladies are. In fact we would not like to see a man, or the only way of using the same, is by having the pipe in the sitting rooms. It is bad enough to make a chimney of their mouths, but when it comes to fairly rating it, that they will not do. As an English people should hold, we don't believe in smoking, and I have seen some of the Scriptures says, "nothing unclean," and so say "if the female portion of our people would say so, and stick to it, we should have

A REFORMATION

amongst our people equal to Lethren Germany. Hundreds of dollars would be saved, not necessarily used, if our people would be under the influence of the narcotic weed, and would then be more likely to see the meaning of the word, being deluded by the use of a stupefying and altogether useless article, costly too, and which becomes no one. I speak plainly, for I am a plain person, and this is a

PLAIN FACT,

and tobacco men know it, but the trouble is they won't see it. I ask if you see following Jesus, did you ever see of him smoking a cigar or chewing tobacco? If so, when and where? I want to follow him.

I might communicate customs of people all day and then not have done, and I know that you are not tired of this concerning what is not just right. Well, all I have to say is this, let us all try and be better and do better, for we all know what is right:

H. P. BAINSWORTH.

From Salem, Marion Co., Oregon.

WILL say to your many readers, that on 1st Sunday there was one more accession to the church here, by baptism, who united with Christ in his very old age. His name is, George Urey. He was 85 years old last December. In his younger days he was a covered traveler. He resided near Dayton, Ohio at one time, and another time in Northern Indiana, at a late time in Butler Co., Iowa. Came to this valley in 1862. He now resides with his son-in-law, near Aurora, Marion Co., Oregon, about thirty miles North of Astoria, as he heard of it, and up here, in this part of the country, he made arrangements to become united with the church. Last Sunday was the first meeting of the brethren, he has had the privilege to attend for many years, and he has been a very great blessing to become united with the brethren, and had a chance since leaving Indiana in 1862. I believe I can safely say the members here are generally in love and union. Health in general very good, except Miss Mary Lewly, wife of Bro. Daniel Lewis of Albany, Lane Co., was very poor, the 21st of this month and not expected to recover. We are still trying to labor for the advancement of our dear Redeemer's kingdom, have meeting every Sunday. God willly expect to meet here in the Methodist Episcopal Co., Oregon, seven or nine East of Portland, to commence on the evening of the 6th of September, and continue over Sunday. Truly the harvest is very great here in the far West, but the laborers are very few. Brethren think of us and pray earnestly in our behalf.

DATID BROWER.

From Gainesville, Texas.

AS I am asked so much how I like Texas, I will try to give you my opinion some idea of this country. I came there in August, 1870, and remained there till January 1875. Then I moved to Cook Co. In Grayson I lived on sandy land. I now live on what is called, black-ox or lime land. I like the black-ox land best of all things. It is the best land for raising cotton. There are many more farms yet in Texas, the most that I know of, any farm at all. One reason that this country has such a bad name, is because many here have thinking that they could make a living here, and that they could do so, and become dissatisfied and run home and give all the bad traits and none of the good.

I have had meeting in several counties, but better behavior I never saw. I think if care be taken, the day is not far distant when we can have a church here. When I got into the State there were two members, and at this time we have twenty-four. I will not presume any one to come here, but I am satisfied it would be worth the best for many to come here.

As for the health of the country there is not much to complain of, and the consequence is, as Summer comes here, the chills and fevers along the creeks and timber. When young men come to Texas, they ought to remember that father, mother, and sister are all with them to keep every thing in order. They must not get into any bad company. Many families need not think that in a new country like this, they are going to find fine dwellings ready prepared for them, unless they have a large roll of money to back them. Men must remember that a child must be reared as we would, so must men be contented to go up to a cabin, till they can do better. As for myself and family, and all the members that are here, am well pleased with Texas. There are many things to see in all new countries, but to my knowledge there are few here better than the South West and Long Summers here, the hottest day of this Summer at my place, was 106° in the shade and 103° in the sun, but in the timber it is some warmer. I prefer the pine, it is better than any other kind of wood, it does well, especially pecan. You can see anything here in Texas, that can be raised in the United States. The crops this year are fine. Brother Jacob Birkey has been down here, and he would like to look at Grayson, Cook, and Marion counties. He has been here, and he would like to see the country, and he would like to see the people, that is being the Western part of Cook Co., he said he had seen enough to satisfy him, that this was a good county and he would return home and get ready and move down this Fall. He will bring as many as 50 or even families with him. This is cheering to the few members that are here; it was long I hope, till the Gospel is preached in the South east to the East and West. I think the people will like it as well as any where. Brother Jacob Birkey was surprised to find the people as kind as he did.

Now brethren and friends, who contemplate moving, I want you to have some thought in regard to Texas, and if you decide to come to Texas, just come alone, but if you are bent on coming, then go alone. I won't persuade you to come here, for as far you might not see it, but I am satisfied that a man can do here with as little labor as any where. I have been here two seasons. The health last year was fine, but this year has been very bad. I have not met any one that is not fat; some children, looking like a day's work.

I will say this, all who write to me after this, instead of writing to me at Gainesville, Cook Co., direct to St. Joe, Montgomery Co., Texas. J. JOSEPH H. SOWREN.

Almost if a Debate.

TAKE this brief, yet extensive method of answering my inquiries: "How did you and your assistant come out?" At one of our regular topics we spoke on the subject of baptism, and of some length on the mode of trine immersion, and the mode of trine immersion of our services, Mr. Hiker, of the Disciplee read and announced that in three weeks from that day he would review our sermon and prove to the people, that single immersion was valid, and that trine immersion was not to be had, but to be had by trine immersion, but only half so. Thereupon I announced, that on Sunday after his "review" I would continue the subject, by a reply to his review and by leaving him to review my review, and would do so after which I renewed my intention of replying on Sunday after, but proposed, that if our occasional appointments for deliberation were too tedious, that I would rather set a day and try and answer all the objections as they were offered; whereupon Mr. Hiker rose and said he

DAVID BROWER.

From Gainesville, Texas.

AS I am asked so much how I like Texas, I will try to give you my opinion some idea of this country. I came there in August, 1870, and remained there till January 1875.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,
 Pray don't forget your own,
 Because those with losses of glass,
 Should seldom throw a stone,
 If we have nothing else to do,
 But to talk of those who sin,
 To better we commence at home,
 And from that point begin.

We have no right to judge a man,
 And one that wriths full well,
 I try my own defects to cure
 Ere I'll of others tell;
 And though I sometimes hope to be
 No more than some I know,
 My own shortcomings bid me let
 The faults of others go.

I'll tell you of a better plan,
 And one that wriths full well,
 I try my own defects to cure
 Ere I'll of others tell;
 And though I sometimes hope to be
 No more than some I know,
 My own shortcomings bid me let
 The faults of others go.

Then let us all when we commence
 To slander first, or
 Think of the harm one word may do
 To those who little know,
 Remember curses, sometimes like
 Our children, root at home;
 Don't speak of other's faults, until
 We have none of our own.

Selected by M. A. BREWER.

TRUTH.

BY J. S. HUBBARD.

"And ye shall know the truth, and the truth shall make you free." John 8:32.

WHEN, both astronomical, mathematical, geographical, historical as well as all truths harmonize in their results, and are always consistent, can we not expect the same result from religious truth? Is religious truth not as harmonious in its results, and as consistent as other truths? Certainly! If this were not so, we would not have religious truth in the Gospel, but a buogling error. Christ says, "I am the truth." But the question arises, where shall we go to learn religious truth? "To the Bible, says one. Very well, to the Bible we will go. Then we understand that the Bible, or rather the Gospel, teaches a system of religious truth. It is because of this that Christ prayed, "That they all be one." John 17: 21. This oneness is the result of religious truth. Paul says, "So we being many are one body in Christ." Rom. 12: 5. Again, "Be of the same mind one toward another." Rom. 12: 16. Again, "that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. "There is one body and one spirit, even as ye are called in one hope of your calling." Eph. 4: 4. These, and many other kindred Scriptures, all prove the harmony, or sameness of the result of religious truth; that if the Gospel is obeyed in its simplicity, it will be a sameness of character, uniting us in love into one body, all speaking the same thing.

But while this is the nature of religious truth, why is it that there are so many divisions of the church, it being divided and subdivided into hundreds of fragments. One will say, this is just right, inasmuch as there is no opportunity of joining just that church he likes best. He considers the divided state of the church, a great privilege; but how does this accord with Paul's teaching! "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. 16: 17. Again, "Now I beseech you, brethren, by the

name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." 1 Cor. 1: 10. From these Scriptures, it is clear, that the apostle would not countenance any division, but would have the members mark the man that caused the division, and avoid him, i. e., disregard him as unworthy of your association, because of his heresy. But if the modern doctrine be true, that the division of the church is a blessing, then the apostle should have written, "honor the man that causeth division among you, for this is in harmony with the divine will and suits the convenience of the people." It is clear that either the apostle instructed wrong, or our theologians are much at variance with divine truth.

Again, if one man has the right to divide the church to suit his conveniences, so has another. If the various churches now in existence, do not suit me, I can make one that does; if division is the criterion to go by, so can my neighbor and everybody else. The doctrine of division, is from the devil; is heresy of the worst kind. It is a sad commentary on Christianity that the church is divided as it is; it has been a prolific source of infidelity. But another will say, that it makes no difference what our church relations are, just so we are sincere; that all those divisions of the church are similar to the various tributaries that form the mighty river; after the water gets into the river, from the various branches or divisions, it is all water, and there is no difference from what tributary it came. Let us examine this comparison briefly. Suppose that all the tributaries on one side of the river pour in salt water, and all those on the other side pour in fresh water; now what is the character of the water? It is neither salt nor fresh, but is perfectly adulterated. The water in the river can only be the same as the water in the tributaries, when the water in tributaries are all alike. It is thus with the divisions of the church; when they are all brought together, they cannot form one united body in Christ, because the elements of division still remain, and the body would be adulterated. First remove the cause of division, and make the branches all the same in doctrine, faith and practice; then, and then only will the entire body be perfectly joined together, because the elements of unity and truth were in the branches.

Another prolific source of division is, the modern doctrine that men and women are so constituted, that they cannot see alike. A defect is in our organization, that Christ and the apostles failed to discover, when they so earnestly urge unity in all things. This doctrine is very dangerous. As soon as people are taught they cannot see the Scriptures alike, just that soon they will begin to interpret them to suit their own inclinations. What would be thought of the teacher who would tell his pupils to solve all the problems just as they understand them? From that time on there would be little hard study, and there would be as much division as the result of their solutions, as there is in the religious world. It is clear that there is an unwillingness to yield to the more humiliating part of the Gospel, hence their excuses and divisions. Another source of division is, a high-salaried ministry. When men have spent from one to five years at some collegiate institution, in the interest of some particular church, for the ministry, they are brought under the influence of such a church largely; and if the salary is good, they will de-

fect the tenets of their church to the very utmost, when their craft is in danger. Reduce the salary to an ordinary living, and if such ministers continue to preach, they will preach more independent and more truthful, than while under the influence of a fat purse.

We have, we think, briefly referred to some of the causes of division in the churches, and how people are striving to justify themselves in their peculiar notions of things. But while men and women are trying to justify themselves by raising excuses, in not obeying all the doctrine of Christ, let it be understood that religious truth will not allow itself to be divided and contradicted. There is as much unity in it to-day, as in the days of Christ, though men and women are divided among themselves, religiously on account of error. We do not mean, that to understand religious truth so as to make it available for our salvation, we must also understand astronomical, mathematical, geographical and historical truth. A man's knowledge of these truths may be very limited, yet he may understand religious truth sufficiently well for his salvation. We have only referred to these truths to show, if possible the harmony and unity of all truth. One of the very best ways to understand religious truth, is to obey it. This is an important question, and concerns us all. One of the most eminent apostles asked this question, when he was in search of religious truth. At Damascus, he was told to arise and be baptized. The safe way is to do what Jesus, the Author of religious truth bids us do. Jesus bids us repent, believe, be baptized, wash one another's feet, observe the Lord's Supper and the Communion, be non-conformed to the world, non-resistant, non-living, non-swearers, humble, honest, respectful, charitable, sociable, honest, respectful, etc. If all professions of religion would strictly obey the Gospel in these plain commands, there would soon be as much unity and consistency in the church as there is in any natural truth. Harmony, union and love, would be the result, and religious truth with all its excellency would be manifested.

But one is ready to say, "If we obeyed the Gospel in all its requirements, we would all become members of the Dunkard church; for that is the very way they do." Suppose that to be the result, what of it? What is a Dunkard? I never knew one in my life. Never saw one as a Dunkard, but we have seen a great many persons who loved the Lord Jesus just well enough to obey him in all things, and because of this, somebody else calls them Dunkards. But the mere name, is a very small matter. It makes us neither better nor worse. "If they have called the household of Beelshazzar, what will they call those of his household," says Christ; hence to be called an old or ugly name, whether it be Dunkard, Lollard, Waldense, Donatist, or any other outlandish name, is no evidence that we are not Christians, or obeying the truth. Our whole aim should be to obey the truth, the whole truth and nothing but the truth, and the result is, Christian character produced from the Gospel mould, harmonizing in all its parts, and in full union with the body spiritual; and let the world call us just what it pleases. Christians do not measure their character from a worldly standpoint, but from the standard of divine truth.

AWAKE AND REPENT.

BY W. W. WARNER.

WHEN we take the Bible in our hand and read the sacred teachings, and then look at the ways of the world, we see much that is very distressing, we see many persons about whose souls, we are exceedingly afraid. We see many, who, if Bible words mean anything, have not yet been converted and born again. They are not satisfied they have won the Spirit; they have no grace; their sins are not forgiven; their hearts are not changed; they are not ready to die; they are not ready for heaven; they are neither godly nor righteous, nor saints. If they are, Bible words mean nothing at all. Reader, are you one of these? If you are, awake and repent.

We see many who to all appearance think no more about their souls than the heathen that perish; there is nothing to show that they think of a life to come, any more than the dumb brutes which have no understanding. Their treasure is evidently upon earth; their good things are plainly all on this side of the grave; their attention is swallowed up by the perishable things of time, meat, drink, clothing, money, lands, politics—these are the things which fill their hearts. They live as though there was no such a Book as the Bible. They go on as if the resurrection and eternal judgment were not true. As to grace, and conversion, and justification, and truth, and holiness, they are things which, like Galilee, they care not for; they are only words and names to be despised; they are all going to die; they are all going to be judged, and yet they seem to be even more hardened than the devil, for they appear either to believe nor tremble. Alas! what a state this is for an immortal soul; but how common.

Reader, are you one of these? If you are, awake and repent. We see many who have a form of religion, but after all is nothing but a form; they profess and call themselves Christians; they go to a place of worship, on Sabbath and when you have said that, you have said all. Where is the religion of the New Testament to be seen in their lives? nowhere at all. Sin is plainly not considered their worst enemy, nor the Lord Jesus, their best friend, nor the will of God their rule of life, nor salvation the great end of their existence. The spirit of slumber keeps possession of their hearts and they are at ease, self-satisfied and contented. They are in a Lollardian form of mind, and fancy they have enough religion. Reader, are you one of these? If you are, awake and repent. We put it solemnly to your conscience, as in the sight of God, are you one of those persons whom we have just described? There are thousands of such people in our land, in our towns, in our churches, and among rich and poor; now are you one of them? If you are, we fear for you, we tremble for you, we are alarmed for you, we fear lest you be given over to a reprobate mind and awake no more; lest you come to such weakness and hardness of heart, that nothing but the voice of the arch-angel and the trumpet of God will break your sleep, lest you cling to this vain world so closely that nothing but death will part it and you. We fear lest you should live without Christ, die without pardon, rise again without mercy, receive judgment without hope, and sink into everlasting punishment without remedy.

We entreat you to remember that Christ's teachings are all true, and must

all be fulfilled, that the end of your present ways, is misery and sorrow, "that without holiness no man shall see the Lord," that "the wicked shall be turned into hell and all the nations that forget God;" will one day take account of all your doings, and that a sinner can never stand in his sight.

Oh! that we might consider these things. Who shall dwell with everlasting burning? We beseech you in all affection to break off your sins, to repent and be converted, change your course. No man was left to invent a religion for his own use, and after his own mind. If God did not give a revelation of himself, the inventions of men, in religious things would be endless error, involving itself in contortions of unlimited confusion. But God gives, in his mercy to man, a form of sound words or doctrine, a perfect plan of salvation, well defined outlines of everything which concerns the present and eternal welfare of man and his own glory. Search the Scriptures,—read them and make them your study. It cleanses us from all unrighteousness, it purifies us unto God, and makes us fervent and abundant in good works. Awake, do not work the will of the Lord carelessly. And when this Gospel is preached faithfully and zealously, how shall the people escape who neglect so great a salvation? To neglect, in such a case, is the highest contempt which man can offer to his Maker. Surely such conduct, must expect judgment without a mixture of mercy.

Reader, lay this to heart, awake and repent, believe, pray while it is called to-day, and be saved.

GOD'S GRACIOUSNESS.

BY RUTH L. BURT.

"O Lord how manifold are thy works. In wisdom hath thou made them all: the earth is full of thy riches." Psalm 144: 24.

TRULY how grand, how sublime are the works of God. We cannot cast our eyes in any direction without beholding some object to show his great wisdom and power. If we look above us, we behold the beautiful moon and stars, all performing their work that he has in his wisdom appointed for them to do. When we look over the beautiful earth, we see that it is full of his riches. When we ramble through the forest, we hear the little birds warbling their beautiful songs, they seem as if trying to praise their Creator. When our eyes behold the wide-spread prairies decorated with pretty flowers and beautiful fields of waving grain, and when we consider what wonderful power he has over all things, and how manifold are all his works, we feel to exclaim, "What is man that thou art mindful of him, or the Son of man that thou visitest him?"

Man is his noblest work, and yet he seems to be the most disobedient. Why should we be so disobedient? Just think for a moment how much he has done for us. He has even sent his only Son into the world to suffer and die upon the cross, that poor, sinful man might be saved from everlasting punishment. Sinner, do you ever think of these things? Do you ever think what a sacrifice has been made for you, what would you have been had you lived? If you love God better than you love to yourself, have you thought of this, it is certain that times you were beginning to think. Perhaps you think, well, I am young yet, when I have enjoyed all the pleasures this world can afford, then I will give my heart to the Savior; when I get too old to go to balls, pic-nics, shows and all such places, then I will devote

the rest of my time to the cause of Christ. But how ungrateful, after you have spent the most useful part of your life in the service of Satan—then, after you are almost old enough to go to your grave, to turn to the Savior. We have no assurance of our lives,—we may be in good health to-day and to-morrow we may be wrapt in the winding sheet. God is no respecter of persons, he calls the young as well as the old. If you walk into the graveyard, you will there see that he takes from the old down to the little innocent child.

Dear reader, if you have never made a start for heaven, do not put it off any longer. "To-day, if ye will hear his voice, harden not your heart." "Remember thy Creator in the days of thy youth, while the evil days come not; or the years draw nigh when thou shalt say, I have no pleasure in them."

A SUGGESTION.

BY W. A. BOGGS.

"And the Scribes and Pharisees murmured against him, saying, why receivest thou sinners and eatest with them?" Luke 11: 2.

AS the mission of Jesus to this earth was to call sinners home to God, it became necessary for him to call their attention to his work by going to them or by receiving them when they came to him, then show his love for them that He might win them over to the Father, through his teaching; and he said otherwise the world never had known Him and his mission upon this earth.

While we travel over the world among people of all professions and customs, we learn to understand the various ways the Savior made use of the various ways and means to draw the attention of the world to his teaching. I think if those who are traveling and living in different neighborhoods would work on the same plan, and teach those around them of the evil in the customs of the world, then teach Christ and him crucified, instead of abruptly rebuking and condemning all for doing what they were brought up to do, and yet without giving a Gospel reason, no doubt many a one might be won over kindly, instead of driven away, feeling grieved, which is more apt to make infidels than Christians.

A brother and sister were living all alone in a neighborhood with a large family of children, and only one daughter, no other means being living in that part. As surprise parties were the order of evening amusements, the young people together with their parties, agreed to give them a surprise, for the benefit of the daughter, but the mother hearing of their intended visit, sent word they should not come, which wounded the feelings of all very much.

People who are not acquainted with our ways and manners, do not know that we oppose all such amusements, as they are practiced among a large number of professing people, and wish to show us in this respect with all others; we can expect such, while out in the world, and should always be ready to give an answer of the love that is within us.

When it becomes necessary to denounce their customs, do it with kindness to the respect they manifest towards us and our children, accompanied with our reasons for the Gospel, and perhaps they would see the error of their ways and join in with us, or at least retain a good feeling towards us, and try to learn more of our peculiarities. Would not this have been a great opportunity to receive them kindly as the Savior did? Then after learning their object is coming,

tell them of our disapproval of such amusements, giving our reasons for our belief. Then pass the hymn books around and make use of the time in singing and talking upon Scripture; for while in our own house we can make use of the time according to our own wishes. This might have made lasting impressions upon the young of that neighborhood, as well as the older who were of a different faith and never considered the folly of such amusements, and the daughter have retained a good feeling toward her mother and confirmed her in her confidence to rely upon her counsel, and the modesty of the daughter won the confidence of her associates, and all see a beauty in the change of amusements which perhaps would have aroused the feelings of the people of that neighborhood to seek and search after the things most useful.

We find the apostles in the midst of sinners and unbelievers, teaching the Gospel of Christ. I find in my travels, that we can often awake an alarm in the minds of the people by going to their homes and talking to them kindly of a loving Savior. Then with the same spirit we can sharply rebuke the sinfulness of the worldly amusements, by applying the Word of God, or by receiving them into our houses. We can do as much to convert souls in this way, as the greatest orator could by preaching a powerful sermon. Paul says, he became a Jew that he might gain the Jews, but we need not become an infidel. May we all learn to become "wise as serpents and harmless as doves."

THOU GOD SEEST ME.

BY H. P. BRINKWORTH.

"And she called the name of the Lord that spoke unto her, Thou God seest me; for she said, Have I also here looked after him that seeth me?"

WHEN we can thoroughly realize the truth of the above words, and feel conscious of the fact, that our God is an omniscient as well as omnipresent Being; then, and not until then, will our moral actions be restrained by the force of Scriptural language. We are sensible of the fact that it is wrong to transgress the laws of nature, and that a violation of the same, brings its punishment; also, that it is wrong in us to rebel, or set at naught the wise counsels and admonitions of our older brethren, especially when they are sent for our good, and their labors are to promote health in the affected parts of the brotherhood; oftentimes they incur our displeasure. This should not be, for they are in duty bound to act as they do, and cannot please both parties, but with an eye single to the good of the church, and to the glory of God, they labor, and watch, and pray. Should we not then turn our eyes within, and for a moment think to ourselves, what are we doing? Are we contending against Scriptural truth, against brotherly love and advice; thereby wounding the feelings of many, and wounding also the Spirit, (for the church, we believe has the Spirit of Christ), opening the wounds of a crucified, yet risen and pleading Savior? Are we doing all this? "Thou God seest me." Are we tempted to give up part of our work in the ministry, to gratify our own selfish appetites? "Thou God seest me." Are we willing to leave our Sunday-school work for others, or care not to go at all?

The thought again arises, yes, Thou all-seeing God; Thou knowest the heart, Thou seest all things. But perhaps we

don't belong to the church, and therefore none of these things touch our condition; we are without and intend remaining there. The awful thought, must again be heard, the language to both saint and sinner, "Thou God seest me." Yes, unconverted ones, be seen you every day, and not only see you, but declares he is angry with the wicked every day. He loves you, through the work of a Savior, and pleads with you to return. Have you not felt the gentle drawing of the Spirit, saying to you in unmistakable words, "come now." Have you not felt your *inwardmost* soul, *inward* to join in with the people of God? It is the Spirit. Grieve not that Spirit. It will not always strive with you. Let it not take its息 and departure to return no more. Remember, how God sees you. How do you expect to meet him in your sins? Where God and Christ are, you can never go. You have heard Gospel sermons,—Gospel invitations, and earnest pleadings in your behalf; doubtless your mother talks, invites and reprimands, but all to no purpose. Why is it? And now as you read this, think within yourselves, oh, will we have plenty of time? You carelessly read it, and carelessly go on, or throw aside the paper. Well, never mind, the thought, the hearing of this article, I hope you will not forget. "Thou God seest me," and should you forget it, God will not. In eternity it stands for or against you.

Brothers and sisters, let this thought keep us out of danger. Our members may be far away, God sees us. Young men and young ladies, with myself, I say to all; remember, "Thou God seest me."

DREAMS.

WHAT wondrous consolation comes to us in those blessed hours when the body lies resting. The spirit roams at will, no distance, space nor time can separate us from our loved. The treasures snatched away by death are ours again. Foras only dust to-day are we with us as in by-gone years. The same tint of hair, the same shade of eye; the same rich coloring of lip and expanse of brow; the same expression; the little peculiarities which endeared them to our hearts, make dressing a blessed reality.

How apt we are to exclaim, when waking, "Oh how I wish I could dream the same again!" I've wished mother, you are comforted when your babe, nestles in your arms again; the little fingers thrill you when wandering as of old. The eye face breaks into smiles at your caress? You would hold baby thus forever. Alas! you must awake—awake to find an empty cradle, empty arms, and a longing heart.

There is more pleasure in dreams than in realities. The awakening children both. My sister, my brother, have you awakened from the sunny dreams of youth? Are the hopes you cherished dead? Have friends forsaken you? Has disease claimed you for its prey? Because that was so bright, and this so dark, will you allow your life to be a failure? If you cannot be what you would, will you not be what you can? Can you kindly ask: Will you give sight?—See.

If you would win success, be punctual, courteous, honest, economical, agreeable in your personal habits and regardful of your health.

Wickedness resides in the very hesitation about an act, even though it be not perpetrated.

Heaven of Interest.

It is said it cost \$47,447 a year to supply the American army with tobacco.

There are 5,000 papers in North and South America. The number in the whole world is 23,000.

It has been computed that on an average every person has two years' sickness, before he reaches the age of seventy.

A Caledonian man found a man's finger pressed in a plug of tobacco he was chewing. The discovery cured him of chewing tobacco.

The Bible has been printed in thirty-four different languages for the benefit of the aborigines of this country, and of Greenland, British America, and Mexico.

Mikulas, a Hungarian city of 20,000 inhabitants, has been the scene of a terrific storm, in which, 1,000 houses were destroyed and 400 persons killed.

The first news journal was issued in Rome 2,000 years ago. It was engraved on wood, instead of being printed, and was issued once a year at first, but a daily edition was finally issued.

The largest of the pyramids is 481 feet high and 693 feet on the side; its base covers eleven acres. The stones are about 30 feet in length, and the layers are 208, 260,000 employed in its erection.

In the 12th century, carpets were articles of luxury; as, for example, the material was made of Becket's splendid style of living, that his sumptuous apartments were every day in winter strewn with clean straw and hay.

It is most generally known that the majority of the most troublesome weeds have been imported from other countries, the seeds being brought here with garden or field seeds of various sorts, in the wool of sheep, and in various other ways.

It is estimated that two thousand human beings die every hour. At that rate it would take a century to "tramp" the whole population of the globe. About one hundred twenty-three hundred human beings are born every hour, which makes up the loss, and gives a net gain of over two and a half millions a year.

A frightful disaster occurred the 8th of Sept. on the Thames, near London. The steam collier, *Bywell Castle*, ran into the steamer, *Princess Alice*, which immediately went down, drowning between 500 and 600 people. There were about 200 on board, and it is believed that not more than 150 escaped.

Dr. Beveridge, a noted British naval surgeon, states that blowing forcibly into the ear of the patient will give relief in the cases of cholera, shaking from foreign bodies in the throat. The act excites so powerful reflex action that the obstruction is expelled from the windpipe. The plan is certainly worth a trial.

According to the latest figures, the entire population of the whole American continent is but a trifle over eighty-five and a half millions, while the Russian empire alone contains eighty-eight and a half millions. The population of the United States exceeds that of Russia by over three hundred and nine millions; while Asia, the cradle of the human race, has the enormous number of 824,540,000 inhabitants. The entire population of the globe is 1,423,619,400.

Prof. Marsh still continues to examine microscopically the enormous giant reptile that roamed the wide of the continents ages ago. Among the most recent finds, was a reptile six feet in height, which walked upon its hind limbs like a kangaroo. Skeletons of mammoth flying reptiles are also found in immense numbers, one of them measuring forty feet from tip of its wings.

Dr. Muller, scientist engaged in studying the insects of Brazil, reported the alleged discovery in that country of a strange animal of immense size that burrow in the ground, scooping immense ditches, and throwing up such quantities of earth in its travels as to sometimes obstruct the channels of rivers. It is called the *Machoco*. Its strength and size are said to be enormous.

Scattered about the earth there are supposed to be 10,000,000 or 11,000,000 of Jews alive.

Thousands of these people are rich; some of them own colossal fortunes. Rothschild could buy up the few simple of Palestine. Goldsmith might rebuild the Temple of Herod. Maccabees has money enough to buy the golden statue of King Solomon. But of these wealthy Hebrews, not one is willing to do present become a permanent resident of the land of his fathers!

With both eyes on America the Pope has issued a circular against the public school system. The decision from Rome now is, that "infidels and others of families become guilty of the most grievous sin, so truly cried to the officers, and these for Protestant schools, or, what is still worse, compelled them to receive their instruction against their will," and that until they remove their children from such schools and repeat of the wicked act, they must be regarded as unfit to receive the sacraments.

CORRESPONDENCE.

Ashtland College.

THE regular monthly meeting of the Trustees of this institution took place on Sept. 10th. The members in a body once fully inspected the building in progress at Ashtland, and with the excellent work done. In the selection of materials and of workmen, the building committee deserve much credit for this. There are thirty hands engaged in making and laying and have at this time laid near half a million up to the wall. The building is up to the top of the second story, and from its elevated position ranges above the top of the highest church steeple in town. This position was chosen to afford good drainage and promote health. It is the aim of the Trustees to put the building under roof, floor it, and let it settle until Spring, before plastering it. Among the most important actions taken by the Trustees, was to authorize the building committee to have two hundred thousand bricks burnt this Autumn, with a view of putting up a boarding-house early next Summer, and have the institution ready for a teachers' normal class, by the middle of next Summer. The money needed just now, is for the building of boarding-halls. It is the aim of the Trustees, that on Saturday evening, all funds donated and due paid in, are received with the best thanks.

S. Z. SHAW.

Report of Funds.

Two sisters, South Bend, Ind.	\$ 30
J. C. Harsh	1.00
H. B. Mitchell	1.00
A Widow	1.00
Sarah Varner	2.57
B. Gregg and wife	3.00
T. L. and Snyder	3.50
John H. Miller	2.00
T. J. Robinson	1.00
Lilly Lashley	1.00
L. S. Schouwen	2.00
Phoebe Zook	3.00
W. H. Hays	1.00
William Hart	3.00
John S. Fox	1.14
Hettie Engle	5.00
Joseph Barker	2.06
N. B. Woodward and wife	2.00
Nancy R. Roy	.12
Total	\$929
SHEA MORROW,	
N. C. WENZEL,	

(Printer's Circulation, please copy.)

From Middle River District, Virginia.

Dear Brethren—
OUR annual meeting was a few weeks ago. The 17th of August. It was in a healthy condition. Nothing but the best was presented. Business all passed off pleasantly.

As the harvest is plentiful, and the laborers are few, the church set apart more laborers in the vineyard of the Lord. So we chose a speaker and a deacon. The choice of speaker was Wm. W. Clark, who, in accordance with the law, was legally installed into office. The choice for deacon was a brother who would not accept the call at that time, and has not yet been installed into office.

The meeting was here and then fixed for our Communion meeting, which will be held at our Old Brick meeting-house, near New Hope, on the 11th day of October, next, the meeting to continue over Lord's day.

In connection with this district, we have charge of a small body of members in Nelson, and Amherst counties, a place where we commenced preaching about two years ago, where the Brethren have been very successful. But then seems to be considerable interest manifested among the people. There have been twenty-six added since we have labored in that field. By the blessing of God, the writer in company with brother A. D. Garber, were permitted to meet with the little band, on the 24th of Aug., where we examined them in regard to their faith in the Gospel. We found them in full faith, peace and love. We then proceeded to hold an election for deacon, all of which passed off about as usual. The choice of deacon was unanimously elected, accepted the call, and was duly installed into office.

In the evening we conducted services in commemoration of the sufferings and death of our Lord and Savior. It was the first Communion meeting ever held in that section of country by the Brethren. The meeting was well attended. It was altogether a pleasant, and we hope a profitable one. The next day being Lord's day, had preaching in the forenoon and afternoon. Closed Monday morning with an edifying baptism. Returned to our neighborhood on Tuesday, just in time to attend the funeral services of brother Abraham May, aged 84 years. He had been a great sufferer for many years, having lost his eyesight and afflicted with his last days. But his sufferings are now over, and we hope he has gone to rest. Reached home in the evening, found all well, for which we have great cause to thank the Lord. Just five weeks previous to our meeting had been found one week in the same section of country above named, and on our return home, found my dear companion very ill, which illness resulted in her death in eight days thereafter.—Her obituary notice was published in No. 35 of the *Brother*, and was about 55 years of age, 5 months and 7 days, which should have been 53 years, 5 months and 7 days.

LANT GARBER.

Some Interesting Reminiscences of the old Hopedale Baptist Church.

IT was so called from the township in which its meeting-house stands, in Hunterdon Co., New Jersey, built in 1747. One of these families, who first settled the tract, now called Hopedale, was that of Jonathan Stout, a Primitive Baptist, who arrived here from Middle-town about 1740. The place was well wooded and full of Indians. He had nine children; and as the Brethren's church of Hunterdon was not organized then yet, six of them went over to Pennsylvania for baptism. Thus the Stout's family first introduced the Christian religion into that of the fifteen members. Among the seven others were Benjamin Drake, Ruth Stout, Alice Curtis, Rachel Hyde, and Mary Drake. These fifteen, with the assistance of Abel Morgan, were organized into a church in April, 1745. The preaching of the Brethren's baptism had such an effect, that out of a thinly settled country fifty-five were added to their number by 1747, when the meeting-house was built.—They also had several remarkable revivals since. In the year 1809, the first revival of this history, is that of the *Stout's family*, of which we may give a brief sketch. Romantic as it may appear, we believe it strictly true; and furnishes a most remarkable instance of the watchful care and protection of an over-ruling Providence for the souls of men.

As already seen Jonathan Stout and family were the seed of the church and the beginning of the settlement; and also, that of the fifteen, which constituted the church, nine were Stouts, that it was constituted at the house of a Stout, the meetings held the same evening, and the Stout's for forty-one years, or till the meeting-house was built—from first to last about half the members were Stouts—for in looking over the church books we find about two hundred of the name. Besides about as many were of the blood of the *Stout's* as of the name of Vanoyre, which is wonderful—all spring from one woman, and so the good seed. Her history is carefully preserved by her posterity and is told as following: she was born at Amersham, about the year 1698, in the name of Mary Vanoyre, and she and her first husband (whose name is lost) sailed for New York (then called New Amsterdam) about the year 1820. The vessel was stranded at Sandy Hook about eighteen miles from New York, the crew not ashore. But Penelope's (that was her name) husband being so badly hurt in the wreck could not march with them. Therefore he and the wife tarried in the woods—they had not been long in the place, before the Indians killed them both (as

they thought) and stripped them both naked to the skin. However Penelope chose to abide upon, though her skull was fractured and her left hand mangled. The next day she saw a man who took her for the other, she was also carried to the abominable, so that her howls appeared; these she kept in her hand. She continued in this miserable situation for seven days, taking shelter in a hollow tree, and sending the creature of God. The next day she saw a deer passing by with arrows sticking in it, and soon after two Indians appeared, whom she was glad to see, hoping they would put her out of her misery; accordingly one made towards her, to knock her on the head, but the other who was an elderly man, prevented him, and throwing his match-cut about her to cover her nakedness, he carried her to his wigwam, and cured her of her wounds and bruises, after that, he took her to New York and made a present of her, to her countryman, that is an Indian priest—expecting ten times the value in return. It was in New York not long after her arrival, that one Richard Stout married her. He was a native of England and of a good family. He took her in her 28th year and in his 40th year. She bore him seven sons and three daughters, viz. Jonathan, the founder of Hopedale, John, Richard, James, Peter, David, Benjamin, Mary, Sarah and Abner. The daughters married into the families of the Boswells, Plokes, and Sheltons. The sons also married and had many children. The mother lived to the extraordinary age of one hundred and ten years and saw her offspring multiplied into five hundred and ten, in about eighty-eight years.

ABRAHAM H. CADBEE.

From the Abilene Church.

WE had our Communion meeting in the Abilene church on August 24th, without any ministerial help from any other district, not even one member, except one sister from Pennsylvania, who had been with this branch of church but little known to the Brethren of other districts. I will say here to the brotherhood, this church was organized nine years ago with seven members; Jonas Dehaven minister in the second degree, now deceased, and John Hamberger was then elected to the ministry of 1st degree, and I now ordained to the eldership; while Michael Forney, and Abraham Bear are since chosen and put into the second degree of the ministry. We have five deacons, and myself, constant elder, with a membership of seventy-six at present. One sister was added by baptism at our Love-feast, and one man since. So we have still reason to rejoice with the angels in heaven, because sinners reject and the labors of the Brethren prosper under their blessing. I had forgotten Lewis Jordan, minister in second degree, also moved into this district. I think not one of the minister's names of this church are in the Brethren's Almanac, except my own. I hope the ministers of other districts will have a note of this, and assist us in our Love-feast. JOHN FORNEY.

Report of Danish Mission Fund.

Naperville church, Ill.	\$15.00
Rock River church, Ill.	20.00
Hickory Grove church, Ill.	5.50
St. Louis church, Ill.	10.00
Springfield church, Ohio	5.00
Lunatic church, Ill.	19.00
Total	\$89.70

S. C. P. ROWLAND, Treasurer.
Lanark, Ill., Sept. 6th, 1878.
(P. C. please copy.)

From Raleigh, West Virginia.

Dear Brethren—
THEK health of this country is the most distressing I have ever known. I have lived here forty years and have seen many thousands die in this section, in so short a time. Notwithstanding the many warnings we have, the health of the people spiritually is just as bad as it is physically, and it has reached the Brethren's spiritual, and great slaughter among us. The most lamentable case that I ever experienced, was here the 3rd of August. The whole clergy shivered finally that they were degraded and badly diseased in mind. As typhoid fever and diphtheria are carrying a great number of our best young men and women, so is the disease of malice and envy cutting off some of the best members of our church; and the people are becoming hardened, so that few tears are shed when the messenger of death takes out of the family its best member, so

with the church here. The 2nd day of August one of our best members went to the fold near to return, and it seemed that joy instead of sorrow was the result, with the majority of the members present.

W. H. BALLET.

GLEANINGS.

From Bale City, Iowa.—Our Love-feast, the 12th and 13th of Sept., passed off pleasantly. It was not so largely attended, but good cheer was observed throughout the meeting. Brothers from the adjoining church (Dallas Co.), were present with us, labored very earnestly in the Master's cause, setting forth to us the necessity of living in close communion with God, and also spoke of things not of God, but of the world, and that if we, his professed followers, would indulge in these, would disqualify us for heaven. A choice was held for a speaker and for a deacon. The lot fell on Bro. Moses Dierdorf for speaker and Bro. Daniel Deibel for deacon. May the Lord bless them in the work He has given them. A hearty amen.

From Croton, New Jersey.—The Brethren here are building a new meeting-house, which they hope to get completed before cold weather comes. They have the frame up and ready for the enclosure. Size 32x28, with a ceiling of 16 feet. It will be quite commodious when finished.

We are having quite damp weather here now. Last Wednesday afternoon had the heaviest rain fall ever known here. Quite hard thunder. We heard of several buildings being struck by lightning. Good amount of damage done to the water pipe. Let it be well, and well settled to great strength. In fact 1000 pounds of ground secured to be worked with water.

AMOS CHAMBERLAIN.

From D. B. Gibson.—I am now in Fulton, Ill. I began meeting last night, this Festival is good for a revival. I have preached only two sermons. The congregations are large and the interest is on the increase. I will probably not return in Fulton Co. till the 25th, and then get next through with the calls in this Co. My health is fair,—better than for a year. I pray for the success of our holy Christianity. I have rented my farm and sold perquisites devoted to the Lord's cause. I will probably change locations. I want to locate where I can do the most good for the cause of Christ.

From Pawnee City, Nebraska.—Three more precious souls were made willing to come out to serve the Lord in this congregation. A young man and his wife, were received by baptism on last Sunday and another young man on the next day of the same month. May the Lord help them and aid to hold out faithful to the end, in any prayer. How able to send in more good news.

ELIZABETH SMITH.

From Charulenus, Ind.—On Sunday, Bro. Henry Bradburn in company with two brothers, by John and Walter Stewart, went into a small lake about three miles West from that place to take a bath. When the former went into the water was about twelve feet deep, and was suddenly taken with some nervous affection and resisted the admonitions of "dear one" called John to assist the sink down to a depth of 20 feet. He was in such a position when he lay on the surface, he grasped the log and dragged him down to the water and with a hand saw, the boy broke loose and that escaped a watery grave. The alarm was spread, but it was a couple of hours before the body was recovered. It was found by the use of a large float net. Brother Bradburn leaves a wife and two small children to mourn his loss. They do not know whether that have no hope. We wish their loved one would be brought back up again on the resurrection shore. Some days ago departed brother was 29 years and some days. Funeral services by the Brethren, from Mark 13:35.

C. S. SOMMER.

DIED.

Obituaries should be kept written on full one side of the page, said expense from all other brethren.

CRIBLE.—In the Pleasant Hill Congregation, Macon Co., Ill. Sep. 21, 1910, died Mrs. Mary C. Crible, wife of Samuel Crible, aged 34 years. (Fruitful Christian, please copy.)

MUCK.—In the bounds of the Millgrove church, Carroll Co., Ill., Leah Susa Muck, died August 10th, 1878, aged 1 year, 10 months and 18 days. Services by Eld. J. S. Hanger.

SHOEMAKER.—In the Huntington congregation, August 27th, 1878, daughter of Bro. Jacob and sister Susan Shoemaker, aged 9 years, 10 months and 15 days. Funeral services from Isaiah 49:28.

ALTMAN.—In the same congregation, Sept. 2nd, 1878, Alton, infant son of brother Henry and sister Elizabeth Altmann. Funeral services by R. K. Binkley and the writer from Rev. 14:13.

WILLIAM SOMMER.

CRITME.—In the Springfield district, Ind., Sept. 18th, Sylvanus Crum, infant son of Mr. Crum and Mrs. Crum, aged 1 year, 11 months and 5 days. Funeral services by Elder David Hise, from Matt. 19:14 and 15. JOHN BOHLEN.

HYKE.—In the Huantrale district, Ill., Aug. 26th, Bro. Absalom Hyke, aged 64 years and 36 days.

ANNOUNCEMENTS.

Services of Love-feasts, Spiritual Meetings, etc., should be held and written up paper separate from other business.

LOVE-FEASTS.

Sauge Creek congregation, Sangamon Co., Ill., Oct. 5 and 4, commencing at 10 o'clock.

Park Creek congregation, Jefferson Co., Kansas, Oct. 15 and 16, commencing at 2 o'clock.

Myerand Creek, Johnson Co., Mo., Tuesday, Oct. 1. Stanislaus church, Cal. first Sunday in October.

Menlo City church, Fresno Co., T. U. Oct. 10th.

North Branch, Fond du Lac and half miles Northwest of Lion, Decatur Co., Iowa, Oct. 10th.

Lower Fall Creek church, Madison Co., Ind., Oct. 11.

Trinity church, Logan Co., Ill., Oct. 12th at 2 o'clock.

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Van Buren congregation, Oct. 15th, two miles west of White Plains, St. Joseph Co., Mo., at 7 o'clock.

Farley church, Rippeyton co., Ind., Oct. 15th at 4 o'clock.

Rock River congregation, Fillmore co., Minn., Oct. 16th, 10 o'clock.

Dover church, Pinedale Co., Ind., Oct. 16th and 17th, at 10 o'clock. Preaching on Sunday the 16th.

Oct. 16th, the Brethren of the Welsh church, intend holding our Communion, the Work, beginning, Sept. 28th, commencing at 10 A. M.

The Welsh Grove, Ill., first will be on the 9th and 10th of Oct., commencing at one o'clock P. M. A general invitation.

ENOCH ELY.

The West Otter Creek church will hold their Love-feast, the Lord willing, on the 11th and 12th of Oct., nine miles West of Vinton, Macon Co., Ill.

ISAAC H. CARST.

The Brethren of Rock River church, intend holding their Love-feast on the 4th of Oct., commencing at 4 P. M.

Oct. 16th, the Pultisburg church, will, the Lord willing, hold our Love-feast, Oct. 16th and 17th at the house of Bro. Benjamin Kalk, Butter Co., Neb., eight miles South of Selby.

J. T. MORGAN.

The Brethren of the Brick church, Floyd Co., Virginia, will hold a Love-feast Oct. 25th and 26th, commencing at 11 A. M. A general invitation.

L. E. RAY.

The Lord willing, the Brethren of the Antioch church, expect to hold a Communion at Antioch, on the 15th of Oct., commencing at 2 P. M.

J. W. SOUTHWELL.

The Brethren of the Spring River Valley church, intend holding their Love-feast Oct. 15th and 16th, commencing at 10 o'clock, at the house of Bro. John W. Ward, two miles North-west of Carthage, Missouri.

W. M. HANLEY.

The Brethren of the Silver Creek congregation, expect to hold their Communion evening the 15th and 17th of Oct., nine miles South-east of Windsor, Cal. Brethren traveling through will please remember this.

TO BE FURNISHED.

Oct. 15th, the Brethren of the Turkey Creek congregation, prepare the Lord willing, to hold a Love-feast the 28th and 29th of Sept., seven miles South-east of Pawnee City, Nebraska.

E. SMITH

Our District meeting will be held at the Pleasant Hill church, Macon Co., Ill., October 2nd. Those coming by R. R. from the North, will please stop off at Vinton, and come from the South at Girard. Those wishing conveyance, will notify the writer in due time at Girard.

JOHN F. JONES.

There will be a Communion meeting at the Pleasant Hill church, Macon Co., Ill., October 5th, at 7 o'clock.

There will be a Communion meeting on the 9th of October, in the Yellow River congregation, Marshall Co., Indiana, three miles North-west of Houston, at 2 o'clock.

DARLINS HALE.

The Pipe Creek congregation, Madison Co., Ind., will hold their Communion meeting near Sandstone Madison Co., Indiana, Oct. 11th, commencing at 10 o'clock.

JOHN K. WESTGATE.

The Brethren of the Lick Creek church, of Owen and Clay counties, Ind., expect to hold their Communion meeting on the 16th, at the Brethren's meeting-house, at Denmark, five miles East of Clay City, to which place the cars run from Terre Haute. Should any members from the South, North, East or West come by the Terre Haute and Terre Haute, Clay City, where they will be conveyed to place of meeting, if informed by letter to the undersigned.

JOHN LLOYD.

BOOKS, PAMPHLETS, ETC., FOR SALE AT THIS OFFICE.

The Perfect Form of Salvation, as Set forth by J. H. Stone, with a brief and plain explanation of the same, in a pamphlet size, 100 pages, 12 copies, 12 copies \$1.00.

Tabernacle.—By M. M. Eshelman, 11 pages, 12 copies, 12 copies \$1.00.

The Lord's Supper.—By M. M. Eshelman, 11 pages, 12 copies, 12 copies \$1.00.

The Christian's Duty.—By M. M. Eshelman, 11 pages, 12 copies, 12 copies \$1.00.

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The Little English Church.—By J. S. Stone. A treatise of 16 pages, and subtitled for an extensive circulation. Bound in the English paper, 12 copies, 10 cents; 10 copies \$1.00.

Brother's Remembrance.—Prepared especially for the use of the Brethren of the Welsh church, and as the book, a complete summary of our position as a religious body, at the present time. Price—25 cts. a package—50 cts. per hundred.

The Last Supper.—A beautiful colored picture, showing Jesus Christ and his disciples, after the supper spread before them. It has just appeared that we have received it. Price—10 cts. a package—50 cts. per hundred.

The One Faith.—By M. M. Eshelman, 10 pages, 12 copies, 12 copies \$1.00. Advertisers and contributors should be sent only the same.

Tracts: Evangelical Tracts to the Apostles.—A book of collection of tracts, prepared by the Brethren of the Welsh church, proving that a heartfelt conviction is the only method of bringing us to the Kingdom of God, and the commencing of the Kingdom of God, 14 pages, price, in paper, 10 copies, \$1.00.

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

Vol. III.

Lanark, Ill., October 10, 1878.

No. 41.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—OR—

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 MATTIE A. Egan, ———— URBANA, ILL.

THE TONGUE

BY J. A. Y. HICKEL.

It can be made safe from the tongue.
 See how to show it forth before
 The man, in weakness and prayer,
 Build his tongue with holy fear.

"The tongue that speaketh itself
 Shall stop people into trouble long.
 Since right has tongue could hold well,
 Were it not touched with fear of God."

Of words and deeds without a soul,
 Mankind can use time and control—
 But loss in us, though not in fame,
 Take thus: "The tongue can be no man's name."

It will not add to the esteem,
 Take things for granted as they seem,
 And in improvement all engage,
 Through various studies, various ways.

A little number is the tongue,
 It binds of greatness, carefully bound,
 And in its word, so sometimes we
 A world of good improve.

The tongue that flatters men with praise,
 Will find their favor to increase;
 And all its words speak a good,
 Which flows from the tongue should be the best.

But then the soul will come out
 For other folks to talk about;
 The soul never will speak as soon
 As the tongue that is so true and true.

Men can be done in effort alone,
 To govern and control the tongue,
 When of deeds it people the heart,
 Speak not until those thoughts be past.

Revolve to keep your passions down,
 Submit all feelings to the Lord,
 Take thus advice while you are young,
 If you love your soul, refrain your tongue.

FROM H. C. BALSBAUGH

To Ida Bell Cogh of Sacramento, Cal.—
 I became a prophet, "I had also among
 the prophets" I would be a prophet,
 among angels and men, C. H. Balsbaugh is also
 among the *children*. This is my highest ambition.
 I care not to ride in the chariot of Cov-
 er, or to look on the same of popularity, but my
 soul yearns to get back into my little settlement,
 of life of innocence and purity that filled
 my happy childhood when I sat on my sainted
 mother's lap.

I received your former letter, but had no
 stamps to reply. I have a pack of letters ready
 for mail, waiting for some one to bring me a
 box full of stamps. I wish some of the fine
 ladies and gentlemen of Sacramento would
 follow the example of Evelyn, M. J., and let me
 share the mail for the convenience of my pen-
 manistry. Millions of souls are starved because
 the gold of the Great Proprietary is turned into
 trinkets for the lust of the eye.

I am too weak and in suffering to write you
 a long letter. I am under the harvest of mes-
 sialgia. My head and face and mouth are so
 tormented under the fist of affliction, that to par-
 take of life is agony. In a week long fire-
 storm of great beauty and import, which is adapted
 to little girls, and boys, not less than to the hearty
 head. It is found in 1 Pet. 3: 4 "The ornament
 of a meek and quiet spirit, which is in the
 THE SIGHT OF GOD OF GREAT PRICE."
 You can find nothing in all Sacramento, or Ill.
 in all the fashion-marts in the world, that will

when you like this. It is the most precious
 pearl-gem in the cabinet of redemption. Wear
 it in your heart of hearts, and on your forehead,
 and you will have a passport that will admit
 you to the crystal-clear into the bliss and glory
 of God's own eternity.

THE EVIDENCE OF FAITH.

BY LEWIS O. HUMMER.

Is there any way of knowing whether we
 really have faith? We answer that there is.
 Well what constitutes the evidence? We an-
 swer, our works. If we say God is all things,
 we know of a surety that we have faith. If we
 report and are justified according to the direc-
 tions, into each name of the Trinity, and wish
 the *verbal* faith, and salute the Brethren with
 the kiss of charity, and salute the sick, and feed
 the hungry, and clothe the poor, and send the
 Gospel to the ends of the earth—with many
 more good deeds, we may rest assured that we
 are in the faith. But if Christianity is left,
 to fake care of itself, our money squandered
 in paying taxes for the slaughtering of millions
 of lives, and the distress of millions of widows
 and orphan children—happy homes made desolate,
 happy families dispersed and cast upon the
 mercies for protection,—the country filled
 with beggars, that is enough to fill the soul
 of the philanthropist with grief that hasten
 him to an untimely grave.

How much rather we have spent our money
 for the spread of the Gospel of the Son of God,
 than to be paying these high taxes, and wait-
 ing for the mercy of this race from the suffer-
 ing of a cruel man. Well we take warning
 from the past, and make an effort to avoid all
 future war, or still we heard up our money for
 another war and high taxes! If Christians
 would spend half their money for the spread
 of the peaceful doctrine of the Son of God, that
 they spend for taxes, they would soon find their
 pockets filled and running over, instead of being
 empty in a horrible existence. The past war
 ought to be a lesson for all, and every effort
 made to supplant the *river* generation, with
 the *daughters* of war, and the avoidance of
 accepting the teachings of Christ. If we
 all did faith, of the blood of the past war,
 and the sisters it has brought over our land,
 or will the Savior say, to those whom He has
 given the talents or knowledge of His power
 and good will on earth, "you slothful servant
 depart from me, you have not made use of the
 talent I gave you in order to work and I have
 no work for you, so I will take your talent."
 The fact that we are faithful in this life, consti-
 tutes the *promise* in the next world.

For the church to say, go back and baptize,
 without furnishing the means to go with, is
 the same as saying, "the cloth and feet," and
 give nothing to clothe and feed with. The
 Brethren seem to be unwilling from their shoul-
 ders, by *absence* of their duty, as well as their
 negligence, and thus we see an effort to let
 teaching and letter, modes of evangelizing,
 and all that is necessary to carry on the work,
 be more shunning and money. Let each one
 get a little, and send the money thus saved in
 the treasury of the Lord. *Deeds are a perfect
 testimony of the life of Christ.* We can do
 nothing to show our faith in the work of the
 Lord. If you can write for our periodical—
 write. If you can contribute the Brethren,
 and all that is necessary to carry on the work,
 pay for a paper for some poor soul—pay for it.
 If you can do the *ministry*—and so on.
 As you can now) find some profitable employ-
 ment in the vineyard of the Lord. There is
 no excuse for an indolent, or for keeping our
 money to spend for our vanities. Keep the
 ark of the Lord moving at the sacrifice of all
 earthly pleasures.

This God requires at our hands; and anything
 short of this, will number us with the slothful
 servant; and cast us into outer darkness where
 there is mourning, weeping and gnashing of
 teeth. While we may have faith to go to Jeru-
 salem and be baptized, we must also have charity
 or else our baptism will be no good. While
 we may humble ourselves to the washing of the
 sinner's feet, and have not charity, it profiteth
 nothing. And while we have faith, humility,
 and charity, and have not energy, we are as
 dead as a stone. Faith, humility, and charity,
 must be quickened or energized by the Spirit
 of God, or else we are dead in the end; and
 judgment will smother our slumbers in the pit
 that is beneath us for ever and ever.

Let us all ponder over these things, and see
 if the evidence of faith is on our side or against
 us. Have we the FAITH that will stand the
 TEST in a DYING HOUR?

ETERNITY.

BY S. W. HARRIS.

WHAT are we to understand by eternity?
 Eternity is duration without limit. As
 such it has only beginning and end. In this
 sense it is only applicable to God, for Jehovah
 alone, truly and properly, have a sort of pro-
 pective eternity, are immortal and will last
 forever, but as they were not always in existence,
 they are not strictly eternal. Eternity has been
 likened to a ring which has no beginning or
 end. Eternity is not simply said to mean the
 scene presented to the manner when out at sea,
 and he looks ahead in every direction and
 perceives nothing but the waters if the night
 ocean. Eternity necessarily includes duration
 beyond all that figures can describe or im-
 agine. There are a certain number of grains
 of sand on the sea shores, a certain number of
 blades of grass and leaves, and were myriads of
 eyes to pass between the annihilations of each
 of these, there would finally cease to be a grain
 of sand left. But eternity would then be no
 nearer its termination than at first.

SOME SHARP REBUKES

MR. ABEY stood silently surveying the con-
 gregation until every eye was riveted
 He then began: "It may be a very painful
 duty, but it is a very solemn one, for a minister of
 the Gospel to reprove vice, unbecomely, and un-
 pleasantly and wherever he sees it, but especially
 in his duty on Sunday and at church."
 "And now," continued the speaker, pointing
 with his long finger in the direction indicated,
 "that man sitting out yonder behind the door,
 who got up and read out while the brother was
 preaching, stayed out as long as he wanted to,
 got his boots full of mud, came all the way
 the mud off at the door, making all the noise
 he could to disturb the attentiveness of the con-
 gregation, and then took his seat; that man that
 I mean him. No wonder he does. It doesn't
 look as if he had been raised in the white set-
 tlements, does it, to behave that way at meet-
 ings? Now, my friend, I advise you to learn
 better manners before you come to church next
 time. But I don't mean him."

"And now," again pointing at his mark,
 "that little girl sitting there about half way
 of the house—I should judge her to be about six-
 teen years old, that is, that girl with the artificial
 breasts on the outside of her bodice, and on the
 inside of her bodice. She has a breast-pin on
 top; they were very scarce upon all superstitious
 of dress, she that was giggling and chattering
 all the time the brother was preaching, so that
 even the old sisters in the neighborhood could
 not hear what he was saying, though they tried
 to. She thinks I mean her. I am sorry for

the bottom of my heart, for any parents that
 have raised that girl, for they have allowed your
 parents as well as yourself. Behave better next
 time, won't you? But I don't mean her."

Directing his finger to another man, he said,
 "that man sitting there, that looks so bright, as
 if he never was asleep in his life, and never
 expected to be, had his head down on the back
 of the seat in front of him, went sound asleep,
 slept the whole time, and snored; that man
 thinks I mean him. My friend, don't you know
 the church is not the place to sleep? If you
 need rest, why did you not stay at home, and
 go to bed? That's the place to sleep, not in
 church. The next time you have a chance
 to hear a sermon, I advise you to keep awake. But
 I don't mean him." This did he proceed,
 pointing out every man, woman and child, who
 had in the slightest degree fallen a leaving
 line of conduct; characterizing the misdeed and
 or treating such persons of rebuke.

Judge Wolfe was all this time sitting at the
 front end of the front seat, just under the speaker,
 enjoying the old gentleman's discourses, and
 to the last degree; twisting his neck around to
 note if the audience rebuked the "divine-sam-
 sues," as much as he hid smiling, checking
 inwardly. Between his teeth and cheek was a
 monstrous quid of tobacco, when he was the
 latter pleased, the more he chewed, the more he
 spit, and he held the floor bare witness to the
 fact. At length the old gentleman straight-
 ening himself up to his full height, continued,
 with great gravity: "And now I reckon you
 want to know what I mean? I mean that
 dirty, nasty, filthy tobacco-chewer sitting
 at the end of that front seat," his finger now
 while pointing towards the middle of the pole,
 "we what he has been about? Look at those
 puddles on the floor, a frog would not get into
 them, think of the trials of the sister's dress
 dragged through that black." The red-faced
 judge averred that he never chewed any more
 tobacco in church.

I trust neither he been said to afford you a
 truthful and vivid notion as to what those men
 are. Honor them for their chivalrous behavior,
 I reverence them for their lofty faith, their burn-
 ing zeal, their simple-hearted piety—a practical
 character that knew no limits. I reverence bless
 them, for they were my own fathers in the min-
 istry.

MARRIED LIFE

(GOOD counsel from a wife and mother; "I
 try to make myself and all around me
 agreeable. It will not do to leave me to
 myself till he comes to you, to take no pains to
 attract him, or to appear before him with a
 frowny face. It is not so difficult as you think,
 dear child, to behave to a husband so that he shall
 remain forever in some measure a husband." I
 am an old woman, but you can still do what
 you like, a sweet from him at the right time will
 not fail of its effect; what need have you to
 play the suffering martyr? "The love of a
 loving girl," says an old book, "is like a dew drop
 on a rose, but on the cheek of a wife, is a
 beautiful and contented, and your husband will
 be so, and when you have made him happy, you
 will become so, and not in appearance, but in reality.
 Nothing flatters a man more than the lips
 of his wife; he is always proud of himself as
 the source of it. As soon as you are cheered,
 you will be lively and alert, and every moment
 will afford you an opportunity to let fall an
 anecdote and anecdote. Your education which
 gives you an immense advantage, will greatly assist
 you.—Selected.

WHEREAS the Bible is not made the founda-
 tion of education, of society and of every
 form of life, there is no literature for children,
 or for the people.

THE ROMISH LADY.

THERE was a Romish lady brought up in popery.

Her mother always taught her, the priest she must obey.

O pardon me dear mother, I humbly pray thee now.

For unto these false idols, I can no longer bow.

Assisted by her hand-maid, a Bible she concealed, And there she gained instruction, till God His love revealed.

No more she prostrates herself to pictures decked with gold.

But soon she was betrayed, and her Bible from her stole.

I'll bow to my Jesus, I'll worship God unseen, I'll live by faith forever, the works of men are vain.

I cannot worship angels nor pictures made by men.

Dear mother use your pleasure, but pardon if you can.

With grief and great vexation, her mother straight did go,

To inform the Roman clergy, the cause of all her woe.

The priests were soon assembled, and for the maid did call,

And forced her in the dungeon to fright her soul withal.

The more they strove to fright her, the more she did endure,

Although her age was tender, her faith was strong and sure.

The chains of gold so costly, they brought on the lady took,

And she with all her spirits, the pride of life forsook.

Before the pope they brought her, in hopes of her return,

And there she was condemned in horrid flames to burn.

Before the place of torment, they brought her speedily,

With lifted hands to heaven, she then agreed to die.

There being many ladies assembled at the place,

She raised her eyes to heaven, and begged supplying grace.

Weep not ye tender ladies, shed not a tear for me

While my poor body's burning, my soul the Lord shall see.

Yourself you need to pity, and Zion's deep distress.

Dear Jesus turn to Jesus, no longer make delay;

In comes beraving mother, her daughter to behold,

And in her hands she brought her pictures decked with gold.

O take from me those idols, remove them far from my sight!

Return to me my Bible, wherein I take delight,

As my aged mother, when on my sofa rest;

Toss you that do but betray me, let I am innocent.

Terrours use your pleasure, and do as you think best,

I hope my blessed Jesus will take my soul to rest;

Soon in these words were spoken, up steps she made

And kindles up the fire, to stop the mortal breath.

Instead of golden bracelets, with chains they bound her fast,

With Jesus and His angels, I shall dwell;

God pardon priest and people, and so I bid farewell.

Selected by ENOCB EAT.

WORDS OF COMFORT FOR THE LONELY.

BY J. S. FISK.

To Sister M. E. H., Gallio Co. O.:

YOUR isolation from the community of the faithful, being similar to many others who read the BRETHERN AT WORK, is, we trust a sufficient excuse for thus addressing you. What may be a crutch of comfort to you, may be to hundreds of others. Experience has taught us that it tries one's soul to be isolated from those he loves—no ties of love more lasting than those that knit together the kindred in Christ. While there

is in the tenor of your late letter a spirit of holy and confiding trust in God and His great mercy; there is an evidence of sadness because you have not the blessed privilege of meeting and enjoying the sweet associations of the brethren and sisters of like precious faith. You say, "I have watched and prayed faithfully over you," as I said before, where oh! where would we have been, had it not been for your kind care and labors of love. It makes me feel very sad indeed when I think that I might have to leave this world without one of God's dear children to watch by my dying bed or give me one cheering word while battling with the last enemy. I would so much like to commune once at the Lord's table in this life—oh how I feel it would strengthen my drooping soul!

Give God all the praise and glory for having brought you out of Babylon into the fold of our Lord and Master. We will remember the great struggle, while yet in the bloom of youth, it cost you to break away from associates in that other faith and cast your lot with that people who were "evil spoken of," and we have often admired that religious bearing manifested on your part when so sorely persecuted; and through all the trials of life, God has sustained you and your faith has been confirmed. Well might you say, in speaking of your trials and afflictions, "I know that God will enable me to endure it all, if I will only trust Him in the right way." What a powerful sermon in those few words, "trust Him in the right way." That is the key note that should sound its blessed music in every burdened soul. Trust Him aright and He will never forsake thee. Though you may feel lonely, Jesus and a host of angels—ministering spirits, are near you so long as you cast your all on the side of Jesus Christ, your Savior. It is a joyful feast to sit at the Lord's table and commune with God's children, but when this cannot be, seek that blessed, sweet communion with the Lord in the secret chamber. How many there are that have entered the church with a heavy burdened heart, and there, while in sweet communion with their God, had the burden rolled away and came forth with joy and gladness in the soul. "Draw nigh to God and He will draw nigh to you." Oh what a blessed promise. Dear sister when you feel cast down, and heavy clouds seem to shut out the rays of divine glory, go to your best friend, Jesus—the Lord of life and peace, and you will not go away empty. His ears are ever open to the lisping prayers of His brethren and sisters. He will plead your cause, and God, the Father will greatly bless you. Fear not though the waters be deep and the storms fierce, out of all God will deliver you. "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Job 5: 19.

Though you be denied the opportunity to eat at the Lord's table with His people, your soul may feast on the heavenly manna that God breaks to His children in the wilderness, and His may drink of the life-blood of your Redeemer, so that you may even in your solitude, have spiritual life, and the blessed assurance of immortality beyond the grave. Though no elders call to anoint you, God will anoint you with the oil of gladness, and the holy Unction from above, that your sins may be forgiven, and you be raised up in the great day of redemption.

May God bless you, and comfort you with His divine grace, and through all

the vicissitudes of this life, may you lean on the promises of God, worshipping your Creator as did Jacob, leaning upon his staff. Remember too, that though wide plains, high mountains and deep waters, intervene between you and many of the chosen of God, that love that unites us all in one common brotherhood, embraces you and all the scattered sheep of the flock into one fold with Jesus Christ as one Shepherd; and He leadeth all alike into green pastures, and to drink of the pure waters of eternal life. "Be of good cheer, Christ has overcome the world."

THE FOREKNOWLEDGE OF GOD.

BY PETER DEANBROOK.

AFTER reading the article in No. 24 of the BRETHERN AT WORK, headed, "Esau have I hated," my mind was drawn to a subject upon which it has often dwelt, and one as I think of vast importance. The writer of this article, has no doubt put to silence the erroneous idea that has arisen from a careless examination of the subject; that is, of the Lord's hating Esau before he was born. The writer says, "There is not a passage in the whole Bible that says God hated Esau, or anybody else, before he was born," yet I continue, nor after he was born, and have lived a long life in sin; that is in the sense we generally use the word, "hate." But we will attach a different meaning to the word "hate" in this matter. We will say, the Lord loved Jacob better than Esau, or preferred him before him. But while we are willing to admit, that the writer of said article, has destroyed the erroneous idea, that has arisen from a superficial or careless study of the holy Scriptures on this subject, we cannot see how this view of the matter can or will reconcile or explain the great principle that lies at the foundation of this vast subject.

The question comes vividly back again, why did God prefer Jacob before Esau? for it is said to Rebecca, "before the children were born, the elder shall serve the younger." Gen. 25. Why did God say, to Pharaoh, through Moses, "For this cause have I raised thee up, for to destroy thee my power; and that my name may be declared throughout all the earth!" Why did the Lord, by the mouth of the "man of God," speak in favorable terms of Josiah, even before he was born? saying to the altar which Jeroboam had built in Bethel contrary to the will of God, "O altar, altar! thus saith the Lord; behold a child shall be born unto the house of David, Josiah by name; and upon thee shall be born the priests of the high places that burn incense upon thee, and men's houses shall be burnt upon thee." 1 Kings 13: 2. "How is it," that the Lord, by the mouth of Isaiah, spake of a man whom he named Cyrus, and called him his shepherd, and that he should perform all his pleasure? Is. 44: 28; 26: 1-4. This was spoken by Isaiah, at least one hundred years before Cyrus was born, according to the Bible chronology; for it was about one hundred and sixty years before he issued the edict for the restoration of the children of Israel.

All such questions tend to the same center, and emerge from the same source; and we see through them that God did in former times show his good pleasure of some, and his displeasure of others before they came into the world. We, therefore, with doubled zeal and energy trace the Sacred Pages, in search of a principle that will explain this mystery.

Paul says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Rom. 8: 29. And Peter says, when writing to certain churches, that they were, "Elected according to the foreknowledge of God, the Father." Peter 1: 2. And Christ in his high priestly prayer, says, "None of them is lost, but the son of perdition; that the Scriptures might be fulfilled." John 17: 12. Therefore, we see through the Volume of truth, that these things are done upon the principles of foreknowledge, and the only difference there is since Christ and before Christ, is, that he has classified the children of men since Christ; one under the name of the "Son of God," the other under the name of the "son of perdition." Hence it becomes no more necessary, since Christ, to show his displeasure of some, and his good pleasure of others, through his foreknowledge of their subsequent actions, as in the case of Pharaoh who was a vessel to dishonor, and in other cases, which I have already cited, who were vessels to honor. Therefore we are made to exclaim with Paul, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things; to whom be glory forever Amen."

ECHOES FROM THE CENTER.

In the Visayard—Special Sessions—Visit to the Brethren—An Ordination—Choice for a Speaker—Anointing the Sick—The Tomb—Lord's day.

LABORING for the Master is one of the greatest pleasures to the earnest Christian. He is full of zeal and eagerness in the work of salvation. And in order to make his labor effectual, he prays for the accompaniment of divine influence. Hence to be successful, the minister must frequent a throne of grace. And though it may encourage him to preach to a large multitude, yet to him it is no mark of condescension where the occasion demands that he speak the truths of the Gospel to a few listeners. The two or three assembled in the name of Jesus have the promise of his sacred presence, and when he is present, we have no little meeting.

At this season of the year as per the announcements in our periodicals, the brethren and sisters are meeting on the special occasions of "breaking of bread," and to show forth the Lord's death till he come. Many seasons of rejoicing are in prospect wherein saints may be made stronger in the Lord, and sinners awakened to flee the wrath to come.

By solicitation of the brethren, we wended our way to Portage church, Wood Co., O., and on the 14th inst, met with our dear brethren and sisters in a Love-feast meeting. It was truly a refreshing season to my soul, and felt it was good to be there. The propriety of a choice for a speaker, had been previously considered, and in the afternoon the selection was made, and resulted in the choice of Brother John W. Reese.

The elders present, after a brief consultation, decided upon advancing one of the number to the office of the bishopric, wherupon the announcement was made that brother Jonathan C. Whitmore was the chosen vessel. Then followed the solemn, ceremonial performance of the ordination and of the installa-

tion of the minister chosen. Oh the holy calling of the minister, yet how hard it appeared to fall. May God bless brother Reese, and may the church encourage him in the noble work. The qualifications of the bishop, first Tim. 3, how pure, how blameless. May God enable them all to be wise, exercise righteous judgment in serving for the church, its aged, its poor and the tender lambs. In the evening of the service to celebrate the suffering and death of our blessed Master; had a good meeting. Elder J. P. Ebersole officiated with all the gravity of a saint, and the meeting was one of profit and proved effectual.

Next day was Lord's day, and we reassembled for divine services, after which we took the parting hand and returned home.

Yesterday in company with my companion, we met with the brethren and sisters at the house of brother J. B. Bames to visit our dear brother Daniel King, who is now placed in the crucible of affliction. Upon his request, he was anointed with oil in the name of the Lord. Brother Daniel feels that he is nearing the golden shore, and already sees the silver lining of the best abode of the faithful. He is much resigned to the will of God and is waiting his gentle call. May God bless his dear wife in this, her day of sore affliction. The pleasing promise attached to the compilation of this holy communion, "If ye have committed sins, they shall be forgiven him." James 5: 15. The last work the Christian can do, and how sweet the thought that all sins and iniquities are pardoned, and the departing saints are qualified for the glory world.

Next day visited the house of mourning to speak words of comfort to the bereft, to encourage the saint and warn the sinner. The little sufferer is gone to rest, to sleep in Jesus, awaiting the sorrowful parents. After services, we wended our way to the cemetery to deposit the dead, and as the sun was nearing the horizon, nature soon to go into stillness of even, we deposited the fair sleeper in the tomb, to await the summons of Gabriel, the last invitation, the last "come ye blessed." Farewell Arminida, by the grace of God we will meet you in that sun-dimmed, where sorrow, sickness and death can never come. What a struggle for the fond parents to give her up! Why this prolonged love for the dead, after the spirit has gone to God who gave her? "Is it not really God's witness in the soul of every man—the echo which nature herself gives back in response to the glorious revealed truth, that the holy we love so well is bound to the spirit by ties that death can never dissolve; and that it will rise and live again when mortality is swallowed up of life?" Then, mourned shed thy tear, imprint thy kiss upon the marble brow of the sacred dead, manifest your continued love to the departed, this is but proof that they shall live again, though now they go back to dust. Thus is the mortality of man manifest to our eyes. Earth is not our abiding-place, we seek a city whose builder and maker is God, in that far off empire. Reader, art thou prepared for this dissolution of soul and body, art thou fully equipped when that sleeping dust is called forth to the ear of God, to have a reunion and ever enjoy the presence of God and his mighty hosts?

As the work is nearing to a close, we look forward more especially to the labor connected with the worship of the saints. And in order that we may not appear before the auditors in "great

weakness," and an entire "empty vessel," we seek the Bible our companion and useful books next neighbor. And thus well-seasoned with prayer, we are aided materially to appear in the strength of the Lord, and at least have some oil in our vessel. To-day we met for divine service in the Gardner school house. The speaker, selected from Isaiah 34: 17, "His hand hath divided it unto them by line;" and deliberated upon the same from the following principal deductions:

1. The line of our being.
2. The line of regeneration.
3. The line of death.

The speaker remarked that those were the most important features of the text, and that they are lines which all must cross before they can reach their final abode with God. The lines of being, of accountability and of death may be crossed and finish up the career of earth. But to be eternally happy, that is, to be fortified so as not to lament our passing the line of being and fear to pass the line of death, we must all pass through the line of regeneration. Our Savior says, that this is necessary, and positively says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. The Law is from heaven and positive, and hence to be happy, this line must be passed. Brother E. Bosseman followed in a few brief remarks and closed with an appeal to the sinner to come to Christ. He chose the 450th hymn.

"Our heavenly Father calls,
And Christ invites us near &c.,

which was sung with earnestness by the audience. Then went to prayer, dismissed, and as usual gave the brethren, sisters and friends our usual farewell greeting, and returned home. This another Lord's day is passed with its labors, its joys and its sorrows, but its results are known to God. S. T. B.

PRAYER

BY ADAM SEASON

PRAYER is the life of the soul and the key to heaven. If we neglect prayer, we will soon die a spiritual death. If we want the Lord to help us and bless us, we must ask him for it; "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye will receive them, and ye shall have them." "Ask and it shall be given; seek and ye shall find; knock and it shall be opened unto you." Ask freely that your joys may be full. Let us come boldly to a throne of grace, that we may obtain mercy and find grace to help in time of need. The more we pray and work for Jesus in the vineyard of the Lord, and improve our time, and talent, and means of grace to the honor and glory of God, the happier we are. Secret prayer is one of the means of grace we should not neglect. We read, "when thou prayest, enter into thy closet; and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." We are to watch and pray lest we be led into temptation and be overcome by the enemy. We are to put on the whole armor of God, that we may be able to withstand the wiles of the devil. "For the spirit is willing, but the flesh is weak." "Praying always with all prayer and supplication in the Spirit, watching and watching for all saints." We read Daniel prayed three times a day; and David says, "Seven times a day will I praise thee, because of thy righteous judgment; morn-

ing noon and evening do I praise thee." "O come let us worship and bow down, let us kneel before the Lord our Maker. The Lord is nigh unto them that call upon him in truth. And the prayers of the upright are his delight."

Every family should have morning and evening worship. Pray for, and with, their children; train and bring them up in the nurture and admonition of the Lord, "before the evil days come, nor the years draw, sigh in which they shall say, I have no pleasure in them." Prayer meeting or social-meeting is an other means of grace which should not be neglected by the Brethren. Lay members as well as the ministers, can pray in public and take up their cross, work and improve their gifts, time and talents to the glory of God. Some will say that they have no gift to pray, and cannot do this or that. We read, "open thy mouth and I will fill it." If we are not willing to make the effort and do what we can, and work with what we have, our talents will be taken from us and given to those that will work. We are only to be willing to work with what we have, and then we will get more.

When Peter was delivered out of prison they had something of a prayer-meeting; for we read, "Peter was therefore in prison, but prayer was made without ceasing of the church unto God for him. And when he had considered the thing, he came to the house of Mary the mother of Jesus, whose surname was Mark, where many were gathered together praying." We read, "I exhort therefore that first of all supplications, prayers, intercessions and giving of thanks be made for all men. I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. Finally, brethren pray for us, that the word of the Lord may have free course, and be glorified even as it is with you." "Speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." "Giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." "And whatsoever ye do in word or deed, do all in the name of our Lord Jesus, giving thanks to God, the Father by him."

"Confess your faults one to another and pray one for another that ye may be healed." "The effectual, fervent prayer of a righteous man availeth much. If any lack wisdom let him ask of God who giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth, is like the wave of the sea, driven and tossed." "I did not give the Scripture reference, but hope all are Bible readers; therefore I say, "Search the Scriptures, for in them ye shall ye have eternal life, and they are they which testify of me."

LET YOUR LIGHT SHINE.

BY L. B. BYERS.

"Ye be the light of the world. A city that is set on a hill cannot be hid." Matt. 5: 14. HERE the Christian is compared to a city on a hill, and just as little as a city on a hill can be hid, can the true, lively, zealous Christian be hid from the world's view. He carries something with him that can be seen and felt. This can be proven from the fact that

the world can soon point you to one that does not live very strict to his or her profession, they can tell you almost every mistake, such a one makes. How can this be done unless they know what belongs to a true Christian! Now when this is known by those who are not interested in the cause, how much more important that we, who have started out in the great work, should know what our profession requires of us and live it out in every particular, avoiding every appearance of evil.

The Savior said, "watch and pray. I have often said, if we fall in this, need we wonder if others watch us! The world has a right to watch us, if we do not watch ourselves."

Again, the Savior said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Now if we are devoid of good works, what will our influence be on others! Here the great responsibility rests upon us, if we allow our influence to go out in a wrong direction. If any think they have been baptized, go to Communion (sometimes), go to meeting, perhaps just because they might fall into the count of the church, and not because they love to, and be benefited, or go with the world just as far as they can, only so the church cannot get hold of them, and what kind of a light do they show before the world? "If the light be darkness, how great is that darkness."

On the other hand, if we engage in the service of the Lord with a heart full of love for our Master, and a zeal that will be manifested to all, carry religion with us wherever we go, we can mingle with the world (so far as it does not conflict with our principles). Let our lights shine brightly and others seeing there is a beauty in "holiness" may be attracted to the great light above, and share the glories that are reserved for all who make themselves worthy.

Oh that we might all be found faithful workers in the Master's Kingdom, that our influence might be felt wherever we are, reviving the drooping, discouraged Christian on his journey heavenward, and winning many to Christ, now exposed to the wrath of an angry God; for we read, "God is angry with the wicked every day."

RULES FOR PROMOTING PERFECT HARMONY.

1. We may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.
2. Every person in the house has an evil nature, as well as ourselves, so do not expect too much.
3. Look upon each member of the family as one for whom Christ died.
4. When inclined to give an angry answer, lift up the heart in prayer.
5. If from sickness, pain or infirmity we feel irritable, let us keep a very strict watch over ourselves.
6. Observe when others are suffering, and drop a word of kindness.
7. Watch for little opportunities of pleasing, and put little annoyances out of the way.
8. Take a cheerful view of everything, and encourage hope.
9. Speak kindly to servants, and praise them when you can.
10. In all little pleasures which may occur, put self last.
11. Try for the soft answer that turneth away wrath.
12. When we have been pained by an unkind word or deed, let us ask ourselves, "have I not done the same and been forgiven?"—367.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, { EDITOR.
M. M. ESHELMAN, }

Bro. H. B. BASHOR is daily assisted, by us as our regular correspondents and agents for the Brethren at Work, in an interesting and important line of our own service. All business transacted by him for our office, will be done as if done by ourselves.

The BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for \$1.00 per annum in advance, or \$1.50 per annum for all other countries. An extra copy free of charge. For all other countries, the price will be \$2.00 per annum. All orders should be made to the Editor, before sending it. No money will be sent by mail, unless accompanied by a check. The Brethren at Work should be mailed to Moore & Esheleman, Brethren at Work, and communications intended for the paper, or we will act as post-office addresses, should be addressed to Moore & Esheleman, Leasick, Carroll Co., Ill.

MOORE & ESHELMAN,
Leasick, Carroll Co., Ill.

LANSING, ILL., OCTOBER 10, 1876.

BROTHER JOSE Colvert will enter the field this Fall, and expects to be gone about two months, attending meetings in the East. May much good result from his labors.

HARD TIMES: The *Book* and *Remedy*, is the title of an interesting little ten cent pamphlet, published at this place by Mr. E. Stover. The reasoning is good and the theory looks plausible.

THE YELLOW fever still continues its deadly work in the South, and is spreading in some localities. The deaths, however, are not so numerous as in the past. The weather is not very favorable to the disease at present.

BROTHER BASHOR's book is not out on credit, nor is there any discount on quantities. Our instructions are, to sell for cash only. We cannot send the book unless the order is accompanied by the money. From these instructions we cannot vary.

It is due our correspondents to remark, that the articles sent us for publication are being examined and decided upon pretty fast, and our manuscript drawer will soon be empty. Several articles will not appear on some weeks, as they will have to be rewritten.

OUR readers must not forget the cause in Denmark. More funds will be needed soon, and we all want to see the good work go on. It may seem slow to us, but the efforts there tend to form a centre from which the truth may spread farther and farther. Small beginnings sometimes end in great results.

THE yellow fever plague, though disastrous to certain parts of the South, may yet prove a blessing to the country. The necessity to raise some dollars so willingly given by the North, show a bright side to human nature. It is an expression of the warm feeling and great regard the people of the North have for those in the South, and has a tendency to draw them together in still stronger ties of love and good will for the welfare of the country at large.

A LETTER just received from Bro. Sharp, informs us that the Society school meeting held at the Beech Grove church, Ohio, was a grand success, the attendance large and great unanimity of sentiment prevailing. We are further informed, that some feeling exists on the account of us not publishing the programme of the meeting. For this we are sorry, but are not to blame, as we have never seen anything of the programme as it appeared in the *P. C.* It is just to this office it did not reach us. Hope this explanation will set the matter right on our part.

SOME people never know when to let good enough alone. They not only strike out, but keep on striking, and run out on the other side. The age is proverbially fast, and an attempt at making haste to get rich, and an attempt at keeping up with it, often places men far in advance of prudence. A little philosophy will save many a man from running out on the other side just now.

MEN and women who have wildly dedicated themselves to the Lord and his service, have sometimes met with every trial that a ruler and critic that chances to spring up by the way. Lay hold of the Gospel plow with a steady grip, and don't look back at the critic, for he will only criticize you the more for making a crooked furrow. Let your hands be at the year's end, and let your mind be at the year's end, letting others say what they please.

WHAT NEXT?

ONE may well ask, what will come next? The following shows that even individuals one mile away from the place of meeting may get all the benefit of the services:

A microphone was placed in the pulpit, of a chapel in England on a Sunday, and connected by a perfect telegraph line with the chapel of a gentleman over a mile distant. Every part of the service was distinctly heard at the gentleman's house, with the exception of a few words rendered indistinct by the preacher's becoming a little excited and shaking the microphone. So faithfully did the instrument do its work, that the chapel-keeper was heard to connect by a perfect telegraph line with the male and up the pulpit steps, in conversation with some one else. The idea is about to be put to practical use, the gentleman already referred to, having given instructions that his house should be connected with another in the neighborhood, in order that an invalid may hear the service from one of the churches in the town.

DR. SCHAFF IN THE JORDAN

DR. Philip Schaff gives in the *Christian Intelligencer* an account of his visit to the river Jordan, the following being the first paragraph: "A fatiguing ride of an hour and a half in the tropical sun over a barren plain brings from the Dead Sea to the river Jordan at the bathing place of the pilgrims, the traditional site of Christ's baptism. The river is here 80 feet broad and 9 feet deep. The banks are covered with oleanders, tamarisks, willows, and balsam wood. The water is muddy, the current very swift. There are no conveniences for bathing except a strong rope tied to the trees. Holding on to this rope, I took a most refreshing bath beneath the shadow of the trees. What I felt after the several weeks of the week it was truly a bath of regeneration. I immersed myself ten times and felt so comfortable that I almost imagined I was miraculously delivered from rheumatism. I have plunged into many a river and many a lake, and into the waves of the ocean, but of all the baths, that in the Jordan will linger longest in my memory."

EDITORIAL CORRESPONDENCE

BROTHER Bashor and the writer left Leasick on the morning of the 9th, to spend a few weeks with the brethren in Christian and Macoupin counties, Illinois. Expected to make close connection at Beardstown and get through to Morrisville without much inconvenience and loss of rest, for rest and quietness are essential to the success of the ministerial labor. But on reaching Beardstown we were informed by the conference conductor, that the railroads, at the latter place, had ceased to accommodate the public in that matter, hence we were obliged to reach our destination via of Champaign, Springfield and Decatur. We cheerfully submitted, charging the discontinuance of favoring the public at Beardstown to the jealousy and envy on account of the compelling nature of the new regulations that three miles east of Morrisville. Brother Bashor addressed the audience on the subject of Bible qualifications of communicants. In the evening, about one hundred members assembled around the Lord's table to do what the Master taught and commanded. The brethren here, practice foot-washing in the manner termed the "single wash." Here, the speaker teaches sick, yep, feet, and has his hands washed. It was one of the most solemn and dignified occasions that I ever witnessed. At no time was there necessity for more than several on the floor at one time, hence no confusion. On the brother's side the practice of the ordinance was commenced at two places and the same on the sister's side. We give these plain, simple facts, because we are sure that every one who is fully persuaded of every ordinance in the honor of God should be practiced in order, that it, with quietness, simplicity and godly reverence,

On Sunday 10 A. M. brother Bashor preached to a large audience, "The Resurrection." Meeting again at 3 P. M. Subject, "Grace and Truth." The interest manifested was good, and the work of divine truth bids fair to assert its power and supremacy in the hearts of the people here. For the many kindnesses and words of love which we received from you, we thank you, and we are grateful. Peace and good will attend the brethren and souls who worship according to the will of God.

M. M. E.

NON-CONFORMITY.

TO all our readers it is generally known that the BRETHREN AT WORK is an uncompromising advocate of the doctrine of non-conformity to the world, and aims to give no uncertainty in its readers. We want to be understood distinctly and present our arguments and conclusions in a way that will show on which side we stand. We do not say God, but do say God. On this question, like all our Gospel questions, we are not halting between two opinions, but we decidedly favor, and want to be understood distinctly.

Paul says, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2. From what we say, the non-conformity is not a life, it is a *heart* work, consisting in the renewing of our minds. It is a principle that must commence in the heart and work its way out; otherwise there can be no conformity. The first thing to be done, is to get the heart right.

Paul would know that if he could get the mind and heart renewed, there would be little trouble about the rest. He did not only teach non-conformity, but he told just how it must be done. "Be ye transformed by the renewing of your minds." If there is a transformation without renewing the mind, it amounts to nothing in the sight of God. He wants a heart religion—a religious principle that is deep seated and cannot be easily rooted out.

If we can succeed in getting non-conformity into the heart, there will be no difficulty about getting it into the rest of our actions. There is just where some people make a mistake—they get the outside right while the heart remains unchanged. God wants no such work as that. He wants non-conformity practiced, but it must be by a renewing of the mind, that may be done willingly and to the glory and honor of God.

The way this subject is sometimes treated by preachers, one would infer that they were conforming to the world, and in so doing, were of little use. As it should be, there is plenty of preaching about non-conformity *externally*, but very little about the non-conformity of the mind and heart. In fact, this is the very doctrine taught in the text, and is the very doctrine that is not preached enough. Whenever we succeed in getting this principle at work in the heart, the clothing will come right of itself. It is just like a stream of water flowing from a fountain. Get the fountain pure and the water will take care of itself, but so long as the fountain is impure it is folly to spend time trying to purify the water.

The doctrine of non-conformity wants to be planted in the minds of the people—they want to be made believe that it is a Bible doctrine, and carries with it the sanction of divine authority. It is useless to tell them that Bro. Bro. so and so, say so, and do it so. That has no weight in the minds of deep thinking people.

What they want, is Bible authority, and it is our duty to give it just as it stands in the Book. Our text does not say what constitutes that non-conformity, but does say that it must commence in the mind—the mind to be renewed.

But do—where the dress is given in such detail that he who reads must have renewed, will have renewed in his heart, and will have renewed in his heart. This is vain to attempt to get it on their bodies, till the hearts are converted. The first work needs to be done.

To the reason some people wear gold they dress in it in their hearts. This is why the brethren wear costly array, following the world and foolish fashions of the world. The found-

sun is corrupt—the mind not yet renewed, and we cannot reasonably expect anything better from their actions.

There are hundreds who are very strict about their dress, but seemingly about nothing else. It would appear that they have centered all their efforts of non-conformity in a few characteristics. When it comes to conversation, they are just like the world. They buy and sell like the world, and using their wits to drive sharp bargains, and every day way that make a little money, just like the world, too, at that. Were it not for their dress, you would never think about them being professors. They can talk about their non-conformity, do a little tattling now and then; use rough language; they conform to the world out and out, all but in dress.

Such characters are a disgrace to any church. There is no Bible non-conformity about them. It is all outside, and but little of that, while the mind remains full of corruption and deceit—has not been renewed.

There then is another class who are very strict about the cut of their clothes. They purchase fine, costly broadcloth and have it cut in the order, thinking this is non-conformity. Such work is mockery. God has forbidden the use of fine apparel and costly array, and all the non-conformity of this class, the world will not make it right. If we are going to follow the Bible, let us be consistent about it, and not attempt to take advantage of circumstances.

Then there are sisters who seem to have too much respect for the church to wear a fine dress bonnet or hat, but will take their otherwise plain bonnet and ruffian trim it until it is just as bad as a fashionably trimmed hat. Their dresses must be ruffled and trimmed until like little non-conformity they ever had is completely destroyed. This is worse than following the fashions of the world. It is polluting and bringing shame on a religious thing. It is derogating God's order. If we are going to be non-conformed to the world, let us be consistent about it, and not try and mix things up—half religion and half world. J. M. E.

A MISTAKE

QUITE an error occurs in the last number of the *Primitiver* on the subject of non-conformity to the world. The editors say, "The *Stain* and *Ruy Deist*" to be published in that paper. This is to inform our readers, that no arrangements of the kind have been made with us. We have been at all the expenses and trouble of getting things arranged for the written discussion, and have obligated ourselves to foot the bill on the Brethren's side, and of course no one would have published the discussion without our consent, nor would it be right and Christian-like to do so. In addition to this, we would not permit the debate to be published in *two* of the Brethren's papers and only one of the Baptists'. The thing would be contrary to the rules of right. There is a full understanding between brother Sten, Mr. Ray and ourselves, regarding the papers it is to be published in, and so no one has a right to publish it without consulting us. Thus the *P. C.* has been misled. Therefore the announcement in the *Primitiver* is a mistake. The only two papers the discussion is to be published in, are the BRETHREN AT WORK and the *Baptist Battle Flag*. And those who want to read it must get it out of one of these papers.

A FORTUNATE house in Paris, in preparing an edition of the Lord's prayer in more than twelve hundred languages, has adopted the following thing, but praying that prayer aright, and then living up to it, is far better.

We fear many ministers do too much traveling for the amount of preaching. Some of them will hold two or three meetings at one place, and then off to get for another place, and then travel and preach, comparatively doing. If they will they select some good point, and spend a week or two, they might accomplish something. Then when through, go to some other point and do likewise. As Winter is now coming, and the weather is getting cold, will travel and preach more or less, they will do well to give this matter some thought. Ministers, as chosen vessels of the Lord, must be accountable for how they use their office, and if they are not, they are guilty. They adopt the best method of doing the work.

WAYSIDE CRUMBS

Ish and Basil - The Lord Saves, Keeps and Raises - Singular Memories - Palpit Fainting - ...

... Give all diligence to make your calling and election sure. ...

Do you, beloved in the Lord, keep yourself? Let us see. ...

Let a man fall, and the fact becomes given on the minds of nearly every one. ...

Please stop, and think. Do you remember how our brother portrayed the beauty of heaven, their splendor, their great glory? ...

our brother, home with you and practice them? There you have it. Will not that spoil? ...

The following recipe for "Pickling Grievances" is given without charge, and we have no objection to everybody consulting it to memory, or putting it in a conspicuous place. ...

"If it should lose any of its sharpness, you have only to boil it over again in the same manner, and it will recover all its former acidity and pungency. ...

JUDAS, AS A WITNESS.

THE relation that Judas, as an apostle, sustained to Christ's mission, and the establishing of the Christian religion, is misunderstood, and misapprehended, not only by many of the people of the Bible. ...

He who was divine knew the hearts of all his apostles - was acquainted with their inmost thoughts, and able to judge of their tendencies in after life. ...

and testify concerning his manner of life and work.

In this work of redemption, and establishing the Christian religion, the devil was to be the great enemy. ...

Judas, and the eleven, followed the Savior three and a half years, witnessing the miracles and wonders he did. ...

This is his testimony. When given, it shocked the priests and elders, and startled the devil. ...

That the eleven would testify favorably would not be expected otherwise, but for Judas, the bitter enemy of Christ, to come out and testify as he did, was a matter of astonishment to the masses of the cause. ...

From this, we gather one reason why the Savior, in selecting twelve witnesses, made choice of one from that rank. ...

THE YELLOW FEVER.

THE yellow fever plague of the South continues its death work with but little change for the better. ...

THE DEBATE NEXT WEEK

EVERYTHING is now ready for the written debate to commence in the BARRAZAS at Newark, N. J., next week. ...

A MINISTER in North Carolina, by the name of Wm. Turner, who, 11 years ago, quit church membership, ...

Two many people denigrate themselves for the enjoyment of the present by inveighing about the future. ...

In the home life of some literary men are found many curious habits. Two gentlemen recently visited George Cook, the greatest lecturer of the age, ...

Business Notices.

CHURCH OF THE TRUTH
There are thousands who are members of the church, who might be ...
J. M. B.
J. M. B.
J. M. B.

Our Truth Class.

"The Worth of Truth as Young Can Tell."

The department is designed for sending and circulating Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with care, and accompanied with a reference to the Bible. Answers will be promptly furnished. **Articles for this department, must be short and to the point.**

Will some one please give an explanation of **ROMANS 8: 2, 4, 7.**

Please explain **REV. 20: 14**, and give us an insight into the **10, 000** years.

Will someone please give information concerning **1 JOHN 2: 18, 19.**

Please tell me who that man was, Paul speaks of in **1 Cor. 12: 2**, that was caught up to the third heaven, and whose converse it was to heard but seen not.

Will some brother give us an article on the following: **"He that is better given in the kingdom of heaven is greater than he?"**

Please explain **2nd TIM. 2: 8.** It reads thus: **"Even him, whose converse it was to heard but seen not. Satan with all power of signs and lying wonders, and in deceiving his own people."**

Will you give us an explanation of **MAT. 23: 23**, also **MAT. 23: 16**, **23: 23, 24, 25**. He says that it is meant by the ass and the camel with their camels, then and bring them into you? Did he ride both, and if so, why?

Please give an explanation of the following words: **"Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin; because he is born of God."**

The eight souls that were saved by water, was that literal water, that was in some other kind of water? **1 Peter 3: 21**, **3: 21** says, **"The water that saves us, was that literal water, that was to wash away sins?"**

Will the Brethren at work, or some one of its many readers, explain a few expressions that we often use in prayer? They are rather dark to me. I ask for information as to what is meant by **"The Father"** in the Father, thank the Lord to the "flesh" that I seek to have. He has already blessed me. I think it is proper to say "for the sake of Jesus," when these have been all for our sakes.

Please give us your views on the covering spoken of by Paul in **1 Cor. 11**, also what is meant by saying that the woman disobeys by praying or prophesying with her head not covered, both the married and unmarried? By doing so, you do, in fact, put your feet under his, and thus bring dishonor to the Father and to the church.

1. Please give your views on **1st Cor. 4:** **"Curse ye them, who curse, and salute them with the word."**

2. **2nd Cor. 10: 1:** **"And rail ye upon him, who rail upon you; because he is not a Jew."**

3. **1st Cor. 7: 10:** **"The wife is bound by the Lord, as the church is, which is her body, which saves herself by water."**

4. **1st Cor. 7: 14:** **"The saints are bound to the unbelieving as the church is, which saves herself by water."**

5. **1st Cor. 11: 4:** **"The man is the head of the church, which is his body, which saves herself by water."**

6. **1st Cor. 11: 16:** **"The woman is the church, which is her body, which saves herself by water."**

7. **1st Cor. 12: 12:** **"The church is the body of Christ, which saves herself by water."**

8. **1st Cor. 12: 13:** **"The church is the body of Christ, which saves herself by water."**

9. **1st Cor. 12: 14:** **"The church is the body of Christ, which saves herself by water."**

10. **1st Cor. 12: 15:** **"The church is the body of Christ, which saves herself by water."**

11. **1st Cor. 12: 16:** **"The church is the body of Christ, which saves herself by water."**

12. **1st Cor. 12: 17:** **"The church is the body of Christ, which saves herself by water."**

13. **1st Cor. 12: 18:** **"The church is the body of Christ, which saves herself by water."**

14. **1st Cor. 12: 19:** **"The church is the body of Christ, which saves herself by water."**

15. **1st Cor. 12: 20:** **"The church is the body of Christ, which saves herself by water."**

16. **1st Cor. 12: 21:** **"The church is the body of Christ, which saves herself by water."**

17. **1st Cor. 12: 22:** **"The church is the body of Christ, which saves herself by water."**

18. **1st Cor. 12: 23:** **"The church is the body of Christ, which saves herself by water."**

19. **1st Cor. 12: 24:** **"The church is the body of Christ, which saves herself by water."**

big soul, to see the redeemed by His blood in everlasting life, as the reapers in the harvest will see of the fruit of their labors, and "enter into the joy" of their Lord. And thus shall "be that sowing," the Lord Jesus Christ, and "he that reapeth," His faithful servants, rejoiced together.

Reader, do you not want a share in the wages? A part in the general joy, when the Sower and the reaper shall rejoice together? The fields are white already for the harvest. Enter into the work. Do any thing for thyself. If you may be too late. Go to work with you, and shall receive your wages. As we would have a part, when the harvest is brought home with rejoicing, let us at once enter into the work, that we may bring some sheaves with us to eternal life.

But there is no doubt about the wages, if the work is only done. Now is the time to work.

PREACHING THE GOSPEL.

By J. A. SPRINGER.

WE should heed a helping hand in sending missionaries over the land to preach the everlasting Gospel of Jesus Christ to a dying people. I fear too many call us not booked, and claim the right of offering to help. We are called upon to do it. I believe the Brethren will be in part. Christ said to His disciples, "Go ye into all the world and preach the Gospel to every creature." This is a plain command. Now then, "faith cometh by hearing, and hearing shall be increased." We are called upon to do it. We do it, if we feel the loss of one dollar, and for aught we know, God would bless us ten fold. God loveth a cheerful giver.

Now brethren, don't think you can do so much for the Lord. All that we have the Lord gave to us. Then let us make good use of it. Why do we not send more numbers out to preach the Gospel? Is it because we do not have them? No, very true. There are some that would be willing to go, but they must be sent, and we are poor. We are poor, and we are poor. We are poor, and we are poor. We are poor, and we are poor. We are poor, and we are poor.

Then brethren, let us all put forth our means and time in the great cause, if we should be so fortunate as to have them, as well as for ourselves. We are so highly blessed with sermons after sermons, and with Gospel privileges above many of our fellow mortals. So let us not be thankful to God. May God bless and serve us all.

GOO'S THUNDER.

By H. G. SILBERT.

"But the thunder of His power who can understand."—Job 26: 19.

All people are afraid of thunder and lightning, and are struck with fear. It is not uncommon to see persons, when a thunder storm comes and the lightning begins to flash, flee to some dark and secluded spot. They cannot see, and they cannot hear, and they are afraid of the power of God. They may know better than I can tell, but this is the truth, naturally speaking, and also the case of those who are afraid of the Thunder and lightning, and are struck with fear. It is not the power of God that is to be feared, but the power of sin that is to be feared. Sometimes when the thunder rolls and the lightning flashes, and the atmosphere begins to feel a little warm, there are people that cannot stand the heat; they will either flee to some cooler place or find relief in some other way.

I have known communities where the atmosphere had become full of the gas of "getting religion," and when a little storm arose, and "getting" was turned into "losing religion," it seemed as if the people were struck with fear. But when it had passed over, there was a great calm, and no one was hurt. People could breathe the essence of the saving power of God. God intends it shall thunder, and has made provision to take care of it. The spirit of sin, however, is to be feared. It is to be feared, and it is to be feared. It is to be feared, and it is to be feared. It is to be feared, and it is to be feared.

HUMILITY and pride stand opposite to each other. Humility points down, the other points up. The one leads to both, the other to both. Humility points down, the other to both. Humility points down, the other to both. Humility points down, the other to both. Humility points down, the other to both.

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down, as dust of and person! We need something sharp, piercing—flushing with power to make the theory of false hopes and ungodly foundations tremble, and quake to the bottom. Some fine the atmosphere gets mixed with truth, and the people are not prepared to stand in a general way—being lightning style—many look on fine, say, "beautiful," "splendid," "elegant," and "fine," but when it is presented pointedly and in power striking through the ranks of sin, laying it to the right and left, blowing down, and the people are not prepared to stand, then they grow pale and quake with fear. Some are easily aroused and become nervous when it thunders a little in the church houses.

Paul believed the Corinthians that he might be had among them as the object of Christ. Yes, there is lightning and thunder in the work of the holy of holies, and the Lord sends them forth. We need more of them in the church to stir up and purify the atmosphere. Let no man be blamed for presenting the truth positively, and truthfully, and with the thunder of His throne, and the thunder of His throne, and the thunder of His throne, and the thunder of His throne.

FAITH is a gift of God, and it is not to be earned. It is a gift of God, and it is not to be earned. It is a gift of God, and it is not to be earned. It is a gift of God, and it is not to be earned. It is a gift of God, and it is not to be earned. It is a gift of God, and it is not to be earned. It is a gift of God, and it is not to be earned.

A VOICE FROM A LITTLE GRAVE.
Weep not for me, sweet mother, if I might can nur my perfect happiness, it is with the sea tears. I am not sleeping beneath the little green hill which, in thy love thou hast planted with bright flowers and waded with thy tears. In this green grave, I am waiting for thee, my mother, and I am waiting for thee, my mother, and I am waiting for thee, my mother.

SELECTED GENES.
True happiness has no heavens. No heaven is present, no prouder gate. —Who is only in good health, and is willing to work, has nothing to fear in this world. —A child's heart responds to the tones of its mother's voice like a harp to the wind. —They that do nothing else in the world, save to do that which is worse than nothing.

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Christ has self-denied, Satan, self-love. Jesus has the truth, the devil, falsehood. Here stands the Prince of light, and the prince of darkness. Jesus holds the truth, the Word of God, the sword of the spirit. "Yes," says one, "Jesus fought against the enemy of God and man with the ordinary of heaven, and Satan's face was all scarred with lightning. The Son of man has come to bruise the serpent's head."

FAITH.
By JENNIE HYDE.
WITHOUT FAITH we cannot please God. God is abundant of us if we have no confidence in Him, and prepares for us no habitation in heaven. By faith, the Christian overcomes the world, the flesh and the devil, and receives the crown of righteousness. Faith is not in the beginning, neither in the middle, but if we hold out faithful to the end we shall receive our reward. In virtue of faith, worthy men of old wrought great wonders. Faith heals and works for God in death. Faith regards the small and answers as a voice, that you may have life. It is not to be earned. It is a gift of God, and it is not to be earned. It is a gift of God, and it is not to be earned.

THE dispatches report that the great eruption of the volcano Cotopaxi, in South America, is the most violent that has taken place for years, and that the immense clouds of smoke and ash which are being blown into the air, are forming a mantle of volcanic ash, 100 miles distant. As Cotopaxi is subject to violent eruptions, this means a great deal. In 1738 the flames rose 3,000 feet above the mouth of the crater, in 1768 the smoke and ash darkened the air for many miles, and during the eruption of 1852, Humboldt heard the explosions at Guayaquil, booming out like the continual discharges of a battery of artillery. In 1744 the explosions were heard at a distance of 500 miles. There were outbreaks in 1820, 1854, 1856, and in 1867, when the eruption was the highest active volcano in America, and a violent eruption is a notable event in the world's history. In 1808 an eruption threatened the city of Baños, some thirty miles distant. But, as a rule, the eruptions had been disastrous. Frequently the great mass of snow near the top of the mountain is melted by the internal fires, and the plains below flooded.

SELECTED GENES.
True happiness has no heavens. No heaven is present, no prouder gate. —Who is only in good health, and is willing to work, has nothing to fear in this world. —A child's heart responds to the tones of its mother's voice like a harp to the wind. —They that do nothing else in the world, save to do that which is worse than nothing. —Prouder made in tears of affliction receive a better memory than people commonly possess. —Who is powerful? He who can control his passions. —Who is rich? He who is contented with what he has. —When the world has once got hold of a lie, it is astonishing how hard it is to get it out of the world. —When you speak evil of another you must be prepared to have others speak evil of you. There is an old British proverb which says, "He who indulges in enmity is like one who throws a stone to windward, which comes back to the same place and covers him all over."

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Items of Interest.

—CAMELS are so easily raised in Texas as horses and cattle.

—The tale of Cyprus is believed by many scholars to be the Children of the Bible.

—The gain of Catholics in India is only ten per cent, while Protestants gain sixty-one per cent.

—Lazars are forbidden by law from wearing dresses with trails in the public streets; but it is in Prague, not in New York.

—The Moravian church, with a membership of 16,000 in this country, raises \$85,000 per year for missionary work.

—THREATS of the wives of the late Brigham Young, the Mormon prophet, including his favorite Amelia, has married again.

—A New York physician has made the discovery that "not one person in three, has legs of equal length, and that the number of leg bones longer than they need be, is nearly double that of the right."

—THE experiment of the American Bible Society in issuing a five-cent edition of the New Testament, has proved a success. In order to meet the demand, 1,000 copies have to be printed daily.

—AN Artesian well 3,250 feet deep has been bored in Ptolema, Hungary. It is the deepest in the world, being nearly twice the depth of that in Paris. It sends up a jet of nearly boiling water forty-two feet high.

—THE chaplain in charge at the Tombs, in New York City, in a report, mentions the fact, that out of 1,030 boys incarcerated there under fourteen years of age, a little over 300 were Protestants, and over 800 were Roman Catholics.

—THE translation of the Scriptures into the Turkish languages has just been completed, at Constantinople, by the Protestant missionaries of Turkey. The free circulation of the Bible in that country now makes the event an auspicious one.

—THE new law of compulsory education in Italy is working well, it is said. The passage of the law involved the building of 3,000 new schools, and the employing of 80,000 old ones. The governments have none in bare school-houses enough to accommodate all the children.

—ALONG the coast of Labrador the condition of the people is reported to be heart-rending. Last Fall the fisheries failed, and the traders who had exchanged provisions for fish and oil abandoned the territory, not willing to let the inhabitants have food on credit.

—THE London Times gives three columns of denunciations of the late exhibition of the celebration of the American mechanical display at Paris. It declares that "The activity and insight of the American inventive genius develops more that is new and practical in mechanism, than all Europe combined."

CORRESPONDENCE.

Home Again From Planting.

IN pursuance of the North Missouri Mission charges, I left home on the morning of Sept 7th, and reached Bro. William Mason's in Key City, on the evening. On the morning of the 9th, I set out for the place of my first acquaintance (Bro. John Morton's), on the Carroll of the 9th. I arrived at 3 o'clock P. M., sorry to find Bro. Morton confined in sickness, but glad to see: Bethan conversant. Here we had meeting at the Rose Hotel about noon on the evening of the 9th and 10th, with an increase of double the number in attendance from the first to the second appointment. After this planting I went North some ten miles to the Taylor school-house, which field is represented by brother F. D. McKeith and his wife, and another George Brechtold and the sister. Here we succeeded the best broadcast on the evenings of the 10th, 11th and 12th. There on the 13th I passed my journey Eastward, where several meetings were held on my return. At this point I will say: this little band of brethren and sisters, once organized and known as the "Carroll Co. Grand river church," is truly, in a language thus of affairs; and desire, deserves not require the attention and aid of the members of brethren. The membership, about twenty in number, very scattered. The organization consists of one brother, Richard Morris, in the first degree of the ministry and brethren John Morton and William Jacobs.

The gradual decline of the ministers' health has deprived them of regular meetings for months; and their elder, Addison Harper, living and well, has been appointed to the vacant office, and now in feeble health, is very discouraging; yet they seem so devoted and alive and so determined to succeed, that they intend to try and hold a Love-feast this Fall. I would rejoice, if I were to see this first Fall, and hold it, and if our plantings had prospered well, that such increase may soon be hoped.

From here I went East some thirty miles, to Chariton Co., where a brother's voice had never before been heard, and the Gospel in its primitive simplicity and purity never preached. But it is remarkable how near an Apollo came gushing at the apostolic mode of baptism in this vicinity some five years ago. Coming from England direct to this region, the proselyter began a protracted series of meetings, and gained the people, but he prevailed some twenty or more to embrace religion, a large proportion of whom preferred being baptized, of course, by immersion. But the eloquent man, and the "man mighty in the Scriptures" declared to his congregation, that he had never seen any one immersed—that in his country it was seldom if ever practiced; but wishing to secure all his converts, he would do the best he could. Whereupon after going down into the water, he had his applicants to be baptized, and partly never preached. But the Holy Trinity, he dipped them once forward. I wonder if some Aquila and Priscilla do not, afterward, attempt to instruct him more perfectly in the ways of the Lord. But after I had been baptized, and on the 15th, (Lord's day) at 4 o'clock P. M. and baptized at 5 o'clock (same day), in the presence of a vast crowd of witnesses, some may have thought "worse yet," but we heard various favorable expressions from many heart-broken. At the close of the 15th and night to baptism, I had given one and one-half hours to a lecture exclusively on the mode of Christian baptism. That on night on the ordinances of the Gospel. Their last meeting was held in the evening, and consisted of the 18th and of a Clifton Hill, Randolph county. And I will here state to the gratification of the Brethren at Work, and whoever sent it to E. F. Burrow of this place, that he also, during these meetings, made the good confession and was baptized. He is the spiritual, sane and the ball, as a Clifton Hill, Randolph county. And I will here state to the gratification of the Brethren at Work, and whoever sent it to E. F. Burrow of this place, that he also, during these meetings, made the good confession and was baptized. He is the spiritual, sane and the ball, as a Clifton Hill, Randolph county. And I will here state to the gratification of the Brethren at Work, and whoever sent it to E. F. Burrow of this place, that he also, during these meetings, made the good confession and was baptized. He is the spiritual, sane and the ball, as a Clifton Hill, Randolph county.

Brothers finding this miraculous opening, I came to the conclusion here that eternally only, could ever tell how much good is being done by the dissemination of the truth through our plantings, and the work of the present. I say, take courage and fight on. Brethren and sisters, you who have cast in a net, that the papers might be sent to the poor, to you I say, when I go into the big ways and in the hedges I will see the spiritual, sane and the ball, as a consequence, already walking and leaping and praising God! The blind say, they already see men as trees walking; another application of the "spittle that proceeded from the mouth of Christ Jesus, and obedience in walking on the top of the waters and leaping on the waters and sisters cast bread upon the waters and let your evangelists see it return, even more many days hence. From there I returned to Carroll Co. and tried to preach on the evenings of the 17th and 18th, and the Big Spring church, where I had some 25, Sewell, a regular appointment; who is also high in the kingdom. Here is also friend L. D. Clark, formerly of McCormick Hill, desiring very much that Brethren A. G. Black and John Myers of Meigs Co. should be present to meet them at Wheeling, on the Hannibal and St. Jo. R. R., at any time. Brethren can't you be there in their Love-feast on the 10th of October? From there I set out on sunrise on the 18th and arrived at 10 o'clock, on the 19th, at my destination, well and once more appreciated fully, what the Brethren mean, when they say, on such occasions: "and thanked the Lord!"

C. C. Root.

Two Weeks in Platt and Champaign Counties.

IN company with sister Catherine Seavey, and Bro. Martin Putsbaugh and Michael Seavey, took the train for Blue Ridge church, Platt Co., Ill., September 17th, loaded at Mansfield at 12:30 P. M. Was met by brother C. Barnhart and others, who took us to the house

of Bro. John Barnhart's, where we met Bro. David Hendricks, of Cerro Gordo and Bro. David Trost, of Millinette, with others, who had returned from the Communist Convention meeting, the first in this newly organized church. The Brethren had built a shed, large and commodious, for the purpose, near the house of Bro. John Barnhart. Quite a congregation gathered, and was addressed by Bro. Joseph Hendricks, from the words, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." In the evening the ordinances of the Lord's house were attended for the first time by the Brethren in this place. Quite a number of people attended. The order was excellent and the occasion impressive. Next morning the Brethren met at 8:30 according to appointment, just as was consulted with regard to the further organization of them as a body, which culminated in the ordination of Bro. John Barnhart to the full ministry and the advancing of Bro. Christian Barnhart to the second grade of the ministry. The charge was given by Bro. Joseph Hendricks. By this time a very large congregation had gathered, and at 10 o'clock meeting was opened in regular order, by the Brethren. Brother David Trost addressed the people from the charge of Paul to Timothy, "flesh the word," after which Bro. Hendricks made a very good and refreshing address on the precious offering of the South. Quite a number was apparent throughout the congregation.—After this a collection was made for the sufferers and put into the hands of a brother, a B. B. agent. Then our beloved Bro. Trost left for the place of his school preaching at Mahomet in the Presbyterian church. Subject, "Saved by grace" to a crowded house. On Tuesday night at the shed again, good order and attention. Also Wednesday night, the last time in Platt Co. to a very orderly congregation. Our next meeting was on the 20th, and will find Jesus very present to themselves. Here our labors ended at this place. We had expected Bro. D. Vaniman to be with us, but had received a dispatch, that he was sick; hope he will be here in the month of next to Urbana church; meeting at night, also Friday night; had good congregations and good attention.—Saturday, at three P. M., our number was increased by the presence of brethren Joseph Hendricks, John Barnhart and C. Barnhart, besides the home mission. The services opened in the regular order. Bro. Hendricks addressed the meeting from John 38:16, after which followed the Communion services. Many more people were present than could get into the house, and were very sorry. Quite a large Commission for the plantings and brother David preaching at the meeting-house, another collection for the South; also at night to a crowded house, and the most intense interest seemed to be manifested. Here our labors ended at this place. We had intended to leave the plant, but arrangements had been made to leave for Ogden, so leaving the meeting-house at night we went home with Adolph Bowers, a minister in the Urbana church. We stayed with him and his wife, on the evening of the 20th. Monday evening, held two meetings in Ogden. We then went to Swearingin's school-house; held one meeting, with some interest. The next night we had a Communion, at the house of Bro. Levy Harrison's, whose wife, sister was sick. Here our labors closed.

T. D. LYON.

About the Yellow Fever.

IN a letter from J. G. Snyder, Decatur, Ala., to S. J. Harrison, we glean the following: "The people of this town became panic-stricken yesterday over yellow fever, and nearly the half fled from town, and this stopped everything at this place. The people who remained with illness fever within the last couple days, and one died suddenly yesterday noon, and was somewhat yellow. Would-be that know? everything (but in reality nothing) pronounced a yellow fever, and everybody fled. It was very scary, packed and led for their lives. From an own reading I was satisfied, that it would be a new thing if it spread in a town the elevation that this is, and further, one of the worst cases was at the hotel that I stay in. I determined to go to the residence of a brother that there was nothing of it. To-day we had three yellow fever doctors to come and investigate. They examined every patient, and laughed at the idea of people calling it yellow fever. They said it was only a fever, and would spread the town. People are afraid to come here and other towns won't let the people come to them. Some of the reports that went abroad, were that the people were dropping dead all over town. Such business is killed, dead all over first."

I had been the graded department and was progressing finely, but it is gone now; do not know when they will be back, so that I can commence again. The whole South is in suspense, and will run from an infected refuge, like wild. There is some poor fellow from the infected town on nearly every train, taken down sick; and it is dropped off along the road, and some one-half the way place. Sometimes they are taken down sick, and some are left to themselves, at least till some doctor or nurse come from Memphis. Thus far it has not been contracted by any one living in Alabama from the sick brought to the State.

It is a very terrible and serious business, but I am treated with all the respect and kindness, that I could wish. I can procure but little or no difference in the manner of the people here from that in the North. They are just as un-intelligent. In fact the children of the same age and order advanced than the children in some Northern districts; I was surprised at the little fellows. The society of young ladies and gentlemen, that are respectable, is more refined than the Northern. There are few of the same character, as in all towns, where whiskey is sold.

The country and climate is delightful, crops are good. The soil looks to me—it looks like red soil.

I have just received my paper, and read the following: "The horrible and terrible disease of yellow fever, which has killed about one hundred deaths during the last twenty-four hours! There are four women from Florida at the hotel, now waiting for the train to go to Memphis as nurses. They get big wages, but it is going to the jaws of death—many against life!"

The weather is unfavorable—warm days and cool nights.

Way-side Gleanings.

Dear Brethren:—

I N ANSWER to a promise made by you that I would write you through the Brethren at Work in regard to our journey, I will now give you a few lines from this place: I got to Fulton, Ill. in time to cross the river on the last boat Thursday the fifth; (having started from Leake in the morning, where I had called on my dear friends, and my dear sister and sister). I met my friend David Polder at Fulton, with whose family often lodged, while on the Central Illinois mission. He is my companion in traveling West and I thank God for his dear company.

Saturday and Sunday we spent the time with Bro. Benjamin Miller and Bro. John Eckman and families. Attended meeting on Sunday, which was a special feast to my soul. On Monday morning we rode through farrow. My God bless them. It seems to me I can hear them praying for us and our families, and it does us good. On the 11th we reached the neighborhood of the Brethren in Marshall Co., where I met with my father and other close more and the father of my dear wife, and his dear family. On the 12th I received a message from a very sick man, who wanted to be baptized. His family thought it would prove almost fatal to him, but he said, "the Lord is able, it is his work and will be well as me." I said, "if your father has been his before he left the house, not expecting to see him any more. I tell you it was enough to bring tears from my rocky heart, when that father said: "Children don't weep to see me again a happier man." A bid was made in the wagon and I was glad to see him again. My dear brother laid him in. When at the water two brethren carried him in and helped him upon his knees and then in that beautiful stream, from the hands of our dear Bro. John Murray, he was baptized according to the Gospel direction. When that father returned home he wrote me: "I feel your soul good to have heard his say, "dear children I am here alive—I feel better even in body—and my soul is happy—I have always loved you, but now I think: more so than I ever did. One thing that I wish, is to see you so impressive way; that this man had even boasted of his belief in the Scriptures and had opposed the Brethren. O, I tell you it was a mighty sermon to me, when he laid his hands on me, and said to me, "Brother Leuzel, God is in me and in you, and I thank him for it." O, dear Brethren, let us labor to experience more of the transferring power of God's Word.

On the evening of the 12th we had a very pleasant meeting with the brethren and sisters at the water house, where we were much refreshed together. On the morning of the 13th we started on our journey. Reached Bro. Daniel Barnhart's Saturday morning, where we met Bro. William Buzman, who was con-

CHURCH FAIRS, FESTIVALS, &c.

CHURCH festivals, levees and fairs,
 Whether these am, are only raises,
 They're dropped-down to raise the wind,
 Just suited to the crowd man.
 They're as little to the men's eyes,
 As though to indulge was sacrifice.
 A festival, implies a feast,
 Attended with much fun and jest.
 Where those who have the scrap to pay,
 May get out drunk and get a day
 At fairs they offer boys to sell,
 With tools to make them refresh well.
 In view of what they offer those,
 'T would pass for Bunsby's "unity fair":
 The same is true for these levees,
 Besought the crowd to be please;
 Where money, saint and priest combine,
 To give the crowd "a first-rate time."

They all are, not religious spies,
 Got up at the church's debt to ease;
 Where men may get their quarter's worth
 Of fun and frolic, tricks and mirth,
 'Young folks,' they say, "their sport will have,
 To make the same they'll find a day;
 We'd not mortal their liberty,
 But save them by monopoly;
 In that we'd regulate their fun,
 And have it where we all may know,
 And keep them from the excess you know,
 To which young folks are apt to go.
 Their money too, we thus can save,
 By offering what they're bent to have,
 And saving it for church debts too,
 It proves a plan both good and new,
 In better days we had a share,
 In how we'd church levee or fair;
 But times have changed, and things too know
 Makes change of men and manners too,"
 Where they conclude to have a spree,
 The church assemble and agree,
 To make for such a bold and brazen,
 Who draw the crowds wherever they go,
 And always give a general call,
 To every sort both great and small;
 They advertise for such a night,
 To which young folks are apt to light,
 They plead with them, "don't fail to come,
 You'll get your money's worth of fun,
 Just pay your quarter at the door,
 To reach the money four times over,
 Less than and offers kept for sale,
 To which young folks are apt to holler,
 Cool - so to the best in town,
 With toys from twenty guineas down;
 With lotteries and grab-bags too,
 An office here with mail for you,
 A good-night only, 'ye wish and more,
 We look, but fifty cents a share,
 And that's any deed to raffle,
 With such device, we would not trifle,
 If we the objects may present,
 For which your money shall be spent,
 We'll do it prove to be a gain,
 Of getting much with little pay,
 And if the Bible be a prize,
 We think no simple should arise,
 An able class will bring the e,
 And make you laugh all through the ter,
 And more, too well will the spell,
 With richest notes at intervals."

Thus, proud, post, and saint profane
 The house made more as God's name,
 They make the church a banquet-house,
 Where all the table may be raised,
 In drink, and jest, and tricks and fun,
 Till late at night, perhaps till morn,
 When all the land would say,
 "Who set out drink and rage to play,
 Oh! that they would one moment pause,
 And see how they disgrace God's cause,
 While worldly men may say that they,
 It seems that we've no worse than they.

Who are the saints of former days,
 Who honor God in all their ways;
 Who "gained such work their voices raise,
 And all their hearts to God were prone,
 Who in their cloaks can find no vice,
 While others make a day of thieves,
 Of churches, which were once the place
 Where God displayed His saving grace,
 Where hearts are ever glad to see
 The church and world get up a spree,
 And call the noble far and near
 To come and join in worldly cheer?

Where are those watchman faithful, true,
 Who sleep not all the dark night through,
 Who see the danger from afar,
 And promptly all the truth declare,
 Unswayed by smiles or frowns of men,
 And who they are, who set the clan,
 Who love the flock and not the dose,
 Who'd rather work than take their ease,
 Who'd rather serve than be a guest,

Who never swore to please the mob,
 Who love their Master and His way,
 And never fret about the pay,
 But faithful to their trust go on,
 That they may have the word, "well done?"
 Selected by T. D. Lewis.

PHILOLOGICAL DISSERTATION OF THE WORD BAPTISM.

BY J. P. H. HENNER.

MY ignorance I often wondered why
 It was, that I learned me differ so
 much, and so long, about the meaning
 of the word, "baptism." I thought there
 would be a "screw loose" somewhere, and
 I accordingly entered into an impartial
 investigation of the arguments presented
 on both sides of the issue—at the same
 time keeping in view the necessity of
 obtaining all the additional light possi-
 ble,—with a hope that I might some
 day be instrumental in aiding in the set-
 tlement of this perplexing question. If
 any man incapable of divesting himself
 of bias, I can assure my readers that I have
 done it. I will now give my readers a
 very concise history of my observations,
 with some appropriate criticisms. I soon
 discovered that I was not half so diffi-
 cult of solution, as it was to avoid the snail
 of popular error. In the first age of Chris-
 tianity, there was no controversy about the
 meaning of the word, "baptism," or
 its counterpart. So long as the apostles
 lived and practiced under the guidance
 of the Holy Spirit, immersion was the
 mode. But soon after the death of the
 apostles, when the words of the Spirit
 were reduced to writing, and there no
 longer existed an infallible interpreter,
 the old Mosiac institutions or teachings
 were soon to be connected with Christi-
 anity, and the two had to be blended
 into one. This soon led into the bap-
 tism of infants, in conforming to the old
 rule of circumcision. They soon lost
 sight of the lesson that Christ taught
 with respect to infants, and thus perpet-
 uated the old belief that infants were
 unholty, and needed regeneration as well
 as adults. This eventually led them
 into the shameful practice of baptizing in-
 fants in embryo. Immersion was im-
 possible in that case, and water had to
 be applied to the child, instead of tak-
 ing the child and putting it into the wa-
 ter. They considered this the same rite
 as though immersion had been the mode,
 and called it by the same name.

It might be proper to state before an-
 nouncing upon this shameful practice,
 that baptism was considered essential to
 salvation in all ages of Christianity; and
 the denial is of recent origin, and a mere
 exigency in the defense of certain dog-
 mas. While the ancients were right
 with reference to the essentiality of bap-
 tism in order to salvation, they overlook-
 ed the fact that Christ required penitent
 believers as proper subjects for baptism.
 They also forgot that Jesus said, "suf-
 fer little children to come unto me, and
 forbid them not, for of such is the
 KINGDOM OF HEAVEN." And "Ex-
 cept ye (that have sinned against God)
 be converted and become as little chil-
 dren, ye cannot enter into the kingdom
 of heaven."

My readers can all see that lack of
 discrimination led the ancients into this
 infant baptism, and that not only of
 newly born, but before they were born.
 We have already said, that unborn in-
 fants could not be immersed, and that
 the water had to be applied to the in-
 fant, instead of taking the infant and
 putting it into the water. But all those
 that were born before baptism, were al-

ways at first immersed. But their in-
 fant baptism was attended with great
 difficulty, and soon led them to sprink-
 ling their babies instead of immersing
 them. This was also applying the wa-
 ter to the subject, instead of putting it
 into the water as Jesus commanded.
 This mode of applying the water, was
 also considered the same rite as though
 immersion were the mode—and called
 by the same name. The immersion of
 sick persons was also attended with con-
 siderable trouble, and as sprinkling was
 considered valid in the case of infants, it
 would certainly be valid for sick persons.
 And in this way the validity of sprink-
 ling was extended from infants to sick
 adults, and from sick adults, to all who
 preferred; and in some cases or countries
 it was in the end enforced by law with
 the penalties of death; the change in
 applying the water to the subjects, in-
 stead of dipping the subjects into the
 water, commenced with infants in em-
 bryo in cases of danger of death, and
 ended as the almost universal practice
 under edicts of popes and kings in that
 age of Christianity known as the "dark
 ages." At no period, however, was im-
 mersion annihilated by the rigorous
 edicts of popes and kings. There al-
 ways were some who preferred the in-
 stitution of Christ at the risk of life to
 the institution of man. It seems that
 the first intruders upon the Christian
 rite did lack the perspicacity to discov-
 er the fact that a change in the manner
 of the performance of the rite, was a
 change in the rite itself. Or in other
 words, setting aside the mode of admin-
 istration, was virtually setting aside the
 rite. Sprinkling and pouring and wet-
 ting, are all different rites and can never
 constitute the same rite; although mil-
 lions of people call it by the same name.
 If millions of people called a horse
 cow, that would never make a cow out
 of the horse—neither can sprinkling be
 baptism, although millions of people
 called it baptism. But we will illustrate
 this part of the subject under the name
 of appropriation. The church of Rome
 exhibits more candor and common sense
 in boldly avowing that they changed
 the institution of baptism by the author-
 ity of the church, than Protestants who
 endeavor to force all the different modes
 and institutions out of the meaning of
 the word, "baptism." We will see be-
 fore we close this dissertation, that sprin-
 kling and pouring are not baptism.

(To be continued.)

ECHOES FROM THE EAST.

A sudden death in our Sunday service—Two
 Persons Baptized—An Evening Meeting—A
 Trinitarian Address.

(From the Syria Correspondent.)

SEPTEMBER 27.

SEPTEMBER 27. To-day at 11:30
 A. M., our number was made one
 less by the death of a dear old brother—
 Henry Eberly. It is said he died with
 in fifteen minutes, not having been sick,
 He was generally a regular attendant at
 our meetings, and usually in lively con-
 dition, though said to have died of heart
 disease. He was poor in this world, but
 we believe he was indeed rich in faith.
 Often we met him in the sanctuary at
 the close of the services with a warm
 greeting and received words in testimony
 of the comforts of our holy religion,
 while he shed tears of joy. But he is
 gone. May he rest in hope and come
 up in the first resurrection.

September 22nd. We worshipped with
 our brethren and sisters at the Welby ap-
 pointment to-day. After singing a few
 verses of the 253rd hymn, private con-

cil was held, (as is our usual custom),
 in regard to receiving two applicants for
 church membership. It was found by
 the deacon who visited them, that they
 were entirely willing to accept the doc-
 trines of the church according to the
 Gospel, and it was agreed to receive them.
 Our beloved elder opened the
 meeting with the 37th hymn. Under
 exhortation and prayer, a deacon brother
 by request, read the 25th chapter of
 Matthew. A minister then spoke upon
 the Parable of the Ten Virgins, showing
 that it had reference to

1. The church of Christ at His coming.
 2. The wise virgins accepted.
 3. The foolish virgins disappointed.
- O may we keep the lamp of our profes-
 sion burning and the oil of God's grace
 in our hearts, that we may be ready for
 every good work now, and ready for
 heaven when the Master comes. After
 words of testimony, the 18th of St.
 Matthew was read to the applicants and
 the usual questions asked. The 213th
 hymn was sung, and after a season of
 devotion, the meeting was dismissed.
 Baptism was administered in a meadow
 not far away, in the presence of a con-
 siderable number of spectators and mem-
 bers. It was attended with solemnity
 and good feeling. If there is joy in
 heaven over sinners that turn to God, we
 also should joy and rejoice. May they
 be faithful, and find in Jesus "a very
 present help."

Our evening meeting in town was well
 attended. The text was in Luke 13: 24,
 30. The hymns sung were 49, 354, and
 298.

Attention was again directed to the
 Yellow Fever sufferers at the South, and
 nine dollars were contributed, we un-
 derstood.

Sept. 29th. Our meeting at Prier's
 not well attended to-day on account
 of the inclemency of the weather. The
 90th hymn opened the service with ap-
 propriate sentiments. After prayer the
 5th chapter of John was read as usual.
 The ministering brother present chose
 the 14th verse as containing the theme
 of the hour. Our Lord was held forth
 as He who can make us whole. We
 must keep whole by His grace. Sing-
 ing again may bring us into greater
 condemnation.

Our meeting in town this evening was
 not well attended by outsiders, there be-
 ing a Sunday school jubilee in one of
 the so-called churches. Our brother's
 text we feel to remember heartily to ery
 believers: "B-hold the Bridegroom
 cometh; go ye out to meet Him." He
 spoke of

1. The Heavenly Bridegroom.
2. The Waiting Bride.
3. The Coming day.

Jesus—the Church—the Second Advent.
 These are themes of momentous import.
 They should engage the constant, practi-
 cal attention of every Christian. He
 will come. He may come every soon—
 any hour. Are we looking for Him?
 Are we ready for His final, glorious ap-
 pearing and kingdom?

A word more. I want to call the
 special attention of every brother and
 sister to No. 39 of this excellent Chris-
 tian journal. Turn again to page 4,
 and read "Stand aside,—get away, or
 keep quiet." I have no praise to utter,
 because I know my brother M. M. E.,
 would not be well pleased. But I want
 to say it's a word in season and all
 should act accordingly. Let us be true
 to our profession. If there are those
 who want to run away with their God-
 given liberties, they may push us "aside,"

so they can go on to their reward. "Not all gold that glitters," and not all Christians who say they are. Let us seek to be established in all the doctrine, "lead a quiet and peaceable life," with the Lord in the ways. He banded down to us, and so shall we live in love to God and man. Peace be with all who love the Lord sincerely.

Yours in waiting for the Bridgeway,
D. B. M.

Weynesboro, Sep. 30, 1878.

ECHOES FROM THE WEST.

Formality—Love of Money—Our Lord's Day.
(See page 10 of this issue.)

IT is astonishing and even alarming to observe how Christianity has drifted into mere formality. Among the many millions of professors, comparatively few know anything about primitive Christianity. In almost every town of fifteen hundred or two thousand inhabitants, may be found some half dozen or more churches. They all have some form of worship peculiar to their own taste or notion. Enter their assemblies for worship, and it is needless to say that the most fashionable will find some professor a little ahead of them. Among the most prominent members, you may find a girl of the latest style. In not a few instances, even the minister and his wife may be looked upon as simple patterns of the latest fashion in the highest style. Listen to such ministers preaching on the subject of humility, and you will find they have it so closely confined to their hearts that in outward appearance there is nothing left.

There are those who may trust too much in dress or outward formality, but the opposite extreme is far more common and dangerous. This form of godliness which is the outgrowth of God's Word, taking root in the heart—shaping man after the model of God's Word, and the example of Christ, is as essential to Christian vitality as air to physical existence. Every form not in harmony with His Word, is form only, without the approbation of God. Paul says, "God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered to you. Being then made free from sin, ye became the servants of righteousness." Rom. 6: 17. The form of doctrine that the Roman brethren obeyed when they were made free from sin, is what we most obey in order to be free from sin.

"The love of money is the root of all evil," says Paul. The testimonies establishing the truthfulness of this language, are of daily occurrence. Almost every paper we read, records some crime or outrage committed, the influence of the love of money.

It does not seem possible that men could be influenced by any power, to rob, cheat, starve and in almost every other way maltreat and abuse his fellow-man; yet the love of money does all this. This great evil, we fear, is not confined to non-professors only. Among those who have named the name of Christ, in the church of God, we may find some who are under the influence of this great evil. How many—God only knows. Much of our church trouble is caused by this great evil. May I not ture to my brethren, and ask, are we not to some degree guilty of being under the same influence. "By the fruit we shall know the tree." Thousands of men and women would be willing to obey the truth as it is in Jesus. From every direction the cry is made, "come

and preach." The commission from the Savior, "preach the Gospel to every creature," has not been recalled. There are men who are willing to go and comply with the commission, but have not the means. In the church may be found brethren with multiplied thousands, who would have thousands to spare, to throw into the treasury of the Lord. Why is it withheld? May there not be too much love for money.

The brethren's work of evangelizing is a good work, but cannot be a success without money. Other arrangements are made by the brethren far more extensive evangelism, but will need a little money. Shall they have it, or does the "love of money, the root of all evil," forbid liberal donations by those who have it. Reader, answer for yourself.

Sunday, September 15th, spent a little time in writing for the BROTHERS' VISITORS. Assembled for divine worship at ten A. M. Brother Martin Buechly from Waterloo, Iowa, addressed the congregation from John 3: 16. He first spoke of the strong ties of relationship, and the wonderful degree of love, God manifested in the work of redemption. He tried to show the similarity between Moses and Christ, and alluded to the salvation of Moses from the power of king Pharaoh's command. And secondly, he tried to show how God, through this Moses, delivered the children of Israel from Egyptian bondage. That God through Moses, gave a law to Israel, and hold them responsible for every violation of that law down to a ribbon of blue.

Five o'clock P. M. was the time appointed for our Bible talk with the young members, which was well attended both by members and others, and seemed to be quite interesting to all. This exercise, from present indications, will be quite interesting and useful, especially to our young members.

September 22nd, we met in Falls City at the hour of eleven. Brother Buechly addressed us from Rev. 22: 17. He spoke of Christ's second coming and the glorious meeting of the saints. The thought of that most glorious event always serves as a stimulant to our souls.

Bible talk at 5 P. M., and meeting in the evening, which closed our work for the day. C. F.

IMPROPRIETIES IN WORSHIP

BY J. C. BURWELL.

"God is a Spirit; and they that worship him, must worship him in spirit and in truth." John 4: 24.

NOTHING in our human exercises is so sacred as to be exempt from improprieties. The instructions which the divine Word gives us concerning the manner of conducting devotional exercises, are few and simple, and do not deprive the impulse of the spiritual man, the liberty of spontaneous exercise. The common routine which we are by nature inclined to follow. The Savior in giving his disciples directions how to pray, said they should not be like the heathen who think they will be heard for their much speaking; and express reasons why they should not be like unto them, is, "for your Father knoweth what things ye have need of before ye ask him." There is no doubt through the endeavor to make a prayer comprehensive, and of a customary length, these instructions are sometimes considerably overreached, and a very important part of religious service somewhat abused.

But the improprieties in prayers probably consist more frequently in the sub-

ject matter presented in the prayer, than in the length of it. In this, we find a wide difference among Christian professors. While there are those who seem habitually inclined to those who seem to be Lord in a public prayer, a catalogue of sins and an amount of guilt which the Lord's prayer seems too short and simple to cover, there are those who cannot use the Lord's prayer at all, far fear of asking God to do (in asking him to forgive us our sins), that which he has already done, basing this view on such an interpretation of Heb. 10: 2, and a few other passages which are suitably construed. This view, of course, sets aside the Lord's prayer as not being a proper prayer to be used by a converted person. While it is true that Christ left this formula to his disciples before the day of Pentecost, and also before he had offered himself "once for all," it does not follow that it is any less appropriate for a child of God to make intercession for the weakness of the flesh, after he is "once purged," than before. Neither does the fact that the work of atonement was finished, make it any less appropriate for Christians to say, concerning the weakness and misdoings that still continue in the flesh, "forgive us our sins," that it is for the unconverted to say the same.

God's finished work of atonement is one thing, and his finished work of grace in the heart is quite another; and certain it is, that neither of these are being finished just when we are converted; these two embrace the whole economy of redemption. The one was finished and complete long before we had done either good or evil, and the other so far from being finished just when we were converted, was then rightly begun. But the phrase, once "purged," presents an altogether different view.

The day when the sinner has given himself entirely up to Christ, not simply to cry, Lord, Lord, but to believe and do; the blood of Christ which cleanseth from all sin, is applied, and he is in the full enjoyment of a sanctification that is as complete as sanctification can be in this life. He is "every white whole." Justified freely by his grace, through the redemption that is in Christ Jesus; whom God has set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past." Rom. 3: 25. God does not forgive sins before they are committed, or the debt of guilt which were chosen from the beginning according to his foreknowledge, might have had all their sins forgiven before they had committed any. It is not strange that we are taught to "confess our sins," after we are once "purged," if we consider that it was he (the natural man) and yet not I, (the spiritual man) that did it. If Paul, after being dead and buried with Christ, can yet protest to the Corinthians that he dies daily, is it strange that he should confess his sins daily after being "once purged?" Certainly not, if it was he (Paul), and yet not he, (the new man) that did it, neither does it follow from these premises that the atonement was complete.

There is no better evidence of a clear heart, than a quick conscience, and aversion to every sin in word, deed, or thought, that may enter into it. But what obstacle, except it be unbelief, should demand an amount of reasoning, when the Word is so plain on this subject as language can make it? For, though there be no sin in us, yet John says, "If we confess our sins, (which are in us), he is faithful and just to forgive us our sins, and to cleanse us from

all unrighteousness." 1 John 1: 9. This is the language of one who was "once purged," and it certainly removes every objection to the prayer, "Forgive us our trespasses as we forgive those who trespass against us." But this does not teach that it is proper for a sanctified and devoted child of God to come before his heavenly Father in the language of an unshaken sinner. For instance, "O Lord God, with shame and confusion of face, we come before thee. Thou art holy, but we are unholiness. Thou art kind, but we are ungrateful." This is not proper language for a true disciple who has the love of God abiding with him; and if perchance one may have so far fallen from his first love, or become so entangled in the cares of this world, as to render such a prayer proper in his case, it is certainly needful that he should then, and thence forward, "bring forth fruit meet for repentance. The righteous shall not inherit the kingdom of heaven. God grant that we be not deceived.

Physically, a man may have been slowly in the extreme. He may have waded in the mire, and gone about in filthy rags; but if this person has had his rags thoroughly washed away, his rag exchanged for a clean, white garb, his habits and his occupation changed to those of cleanliness, he will have no more conscience of the filth from which he was "once purged," and yet if he would be always clean, though he carefully avoids dirt and filth, he must wash daily.

This is the true condition of a saint, though he is "every white whole," yet he must wash and pray, or else he cannot retain his sanctity and grow in grace. Yes, "wash and pray." And as long as he continues in these two, accompanied with true faith and a sincere desire for a plain sight of the path of duty, and for an ever-willing mind to walk in it, he will not have occasion to come before his Maker in the language of a convicted sinner. May the Lord help us. Of ourselves we can do nothing.

A BRAVE SPIRIT.

YOUNG men, be brave. Many people imagine that courage is confined to the field of battle. There could be no greater mistake. Even contentions with men—unavoidable contentions, are not by any means limited to public battle fields. And there are other struggles with adverse circumstances—struggles, it may be with habits, or appetite, or passions—all of which require as much courage and more of perseverance than the brief, exciting encounter of battle. Enough to control with, enough to overcome, lies in the way of a young man. It may be one kind of a difficulty, or it may be another; but plenty of difficulties of some kind or other every young man just starting in life may be sure he will find. And the essential thing about him is, whether he will be a coward and sneezes, or what the Indians so significantly term "a brave." He who never falters, no matter how adverse the circumstances, always enjoys within himself the consciousness of a perpetual, spiritual triumph, of which nothing can deprive him.

Determined and promptitude, even though sometimes a man may err for want of due deliberation, will, in the long run, more often conduce to success than a slow judgment that comes too late.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, EDITOR.
M. M. ESHELMAN, EDITOR.

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MOORE & ESHELMAN,
Lansing, Mich., U. S. A.

LANSING, MICH. - OFFICE ST. 1470.

The Love-feast at Paris, week before last, we learn, was well attended, and the meeting a good one. Two were baptised.

The "Stem and Ray Debate" commences in this issue, and will be laid on first page, which has been set apart for that purpose.

A LETTER from Asklund informs us, that the College building is almost ready for roofing. They seem to be progressing finely with their enterprise.

The good work still goes on in Denmark. One more baptised lately. Brethren, pray for the success of the cause in there, and not only pray, but show your faith by your works in helping the cause along.

In order to accommodate all new subscribers, we have had it necessary to run a number of extra copies this issue. Those who come first will be first served.

We are glad to note that brother David White of Adams Co. is improving in health, and it is hoped he will soon be able to attend to his ministerial duties so much needed in his, and adjoining congregations.

We are always glad to receive clippings here from every part of the brotherhood, and among the first things read by our readers, is that part of the paper. Let us hear how you prosper in the Lord, and how the saints among you are getting along.

The devil is in all his ploys when he succeeds in getting the Lord's faithful servants to quit their work and sweat with him, and not only so, but he does not even let us think of it. He knows that if they cannot be overcome, they can be kept from their work at least, and in this way ruin the cause.

This Milwaukee first came out last Tuesday and Wednesday. It was our privilege to attend the last day's work. The meeting was not large, and not many ministers. From a distance, not being in all, it was a pleasant treat, and to us an enjoyable season. A happy gladness came up in the evening devoted to the singing song.

BROTHERS Jacob Harley and Jacob Conner with their companions from Hanleyville, Pa. are visiting friends in Lansing and Stanton, and attending some of our love-feasts at the east of the country. The members here are always glad to have old acquaintances visit and see them. It is pleasant to thus associate.

BROTHER D. B. Gibson closed an interesting series of meetings in the West. Have congregations last week. The congregations were large and the interest good. Three were received into the church by baptism, and one restored. He commenced another series at Shannon last Friday evening, immediately after the Feast.

CHILDREN AT WORK - Neither labor nor expense will be spared to give the children a paper, that will gently lead them to love, honor and revere God's Word, and cause them to love Him, who loves them. Children will read. They are taught to read, and new and remaining parents to say that they shall read. Good reading matter, will make good minds, and good minds are a blessing in any family. Try the Children at Work one year. Price of Brethren's Work and Children at Work, one address, one year, \$2.00.

Ever Thursday and Friday was the Stanton Feast, held in their large meeting hall. The attendance was very large, and happy display of mutual-aid. Enthusiasm seemed buoyant in fact, the meeting was a good one, and we all felt led to leave the room. It is to be regretted that for the want of room at the festival, all could not be present. It was the largest Feast ever held at that place.

AND now it is reported that the regular Council 101, have been dissolved in Galatia. The place is near where the Greek historian locates his death. The time was not far back when such an announcement would have been met with nothing but laughter. But discovers as wonderful are made almost yearly.

Six hundred Monks sailed from Liverpool for this country on the 14th. They came from Germany, Switzerland, and Great Britain. Now brethren, does this mean that we are the only ones who are walking in darkness, we do not want to know how they are converting people to the deeds of darkness that we are, to get them to see the light. Arise, let us go to work in full earnest. We want more preachers, more preaching, and more tracts.

It is reported that Dr. Cummings, of London, in a recent lecture, alluded to his congregation, that he freely believed that many of his hearers would live to witness Christ's second coming. The rapid fulfilling of prophecy indicates the near approach of the great millennium, and it would be a source of much happiness if we could be so favored as to witness that grand event shall take place during the present generation.

The world is full of people who are writing to work, provided they can do something great. They are not willing to spend their time on little things—there is too much talent and great learning at stake. Such a person is very likely to be disappointed, and in his own case. To the redeemed he wants to say, "Thou hast been faithful over a few things, and I will make thee ruler over many things." First, learn to do little things well, and improve as you advance in life's station.

It is certainly wrong to talk of a member's faults behind his back, with a view of injuring him. If you have anything to say about his faults, go to him like a Christian, and tell him all about it, and he is the person to be sought to, it will do him good. It does no good to talk of a man's faults behind his back, or to it right. Such things ought not to be allowed in any congregation that wishes to retain peace and harmony, nor should say, "advertising" names of Jews, permit himself or herself to drift into such a sinful practice. If persisted in, it is enough to sink any soul into everlasting ruin.

People who aim to fight the devil on his own ground are not as wise as the swain, of which is given an incident below. If you want to fight the devil and sin successfully, keep on the Lord's side. "A furious battle" between a fox and a pig occurred some years ago in England, at a place named Penny. The swain, sitting on a log on one side of the river, observed a fox swimming towards her from the opposite shore. Highly piqued at her conduct, she called out to him to get on her feet, and she placed her foot on the log, and ever beating him off for some time with his wings, at length succeeded in drowning him.

It seems that the Brethren in Southern Illinois are alive in the missionary work. Their appointing four missionaries at their last district meeting, indicates their determination to spread the Truth and build up churches. This that we have mentioned is the result of every district in the brotherhood will take hold of the work with a true earnestness, a vast amount of good men, and will be accomplished. Their proposal to work with the Northern District in that matter, is a most judicious and first step in the right direction. Hope the brethren will keep our readers posted on their efforts in the different parts of the State.

BROTHER H. H. Carle was discontinued in the Brethren's Work, we received many good letters for that department from the children. When the Children at Work was begun, all those letters were transferred to its editor, who has been so kind as to send them that paper. Perhaps many of the little folks thought their letters were thrown into the waste basket, because they never appeared in this paper, but they will still subscribe for the Children's Work, if they will find that their efforts have been appreciated. We do not want

to discourage the youth, but feel in encourage them to write and early care to have more and unadvised religious as well faith by Christ.

On the 22nd of March, 1855, the following law was passed in the State of California: "That every person of the age of sixteen years and upwards, who shall profess a false religion, or any religion, or be in the name of God, Jesus Christ or the Holy Ghost, shall be deemed guilty of polytheism, and on conviction thereof shall be fined not less than ten, nor more than three dollars for each offense." Of course it is not needed, and amounts to comparatively nothing so far as the morals of the country is concerned. But men who swear in the State of Cal., not only violate the law of God, but of the State, also.

A DANISH MONTHLY.

BROTHER Hope writes us that a monthly paper published in the Danish language is much needed in Denmark at present, and would be the means of doing good and spreading of good, both as regards the truth and the leading of the doctrine in the brethren.

Bro Hope has worked hard day and night, and is now almost worn out, so that it will be inadvisable to require much traveling of him in the future. Others can do that work while he devotes much of his time to the spreading of the truth by means of the press; and a small monthly would enable him to do that with effect.

What so small now, is one of two wealthy brethren and sisters to take hold of the projected enterprise and sustain it with their means." It will be some years, perhaps, before the paper will be self-sustaining. It will have to be sustained by donations for quite awhile. We have plenty of wealthy members, who could furnish the means for starting such a paper and not feel it. What say you brethren? Is there not a large number of those who want to do a good work, who want to put some of his means to work for the Lord's cause? Here is an excellent opportunity, and a project that every lover of truth would like to see elected to do him from some of you at once.

Do not think this a strange request, or one that is unreasonable, for other denominations, who are less concerned about the *whole truth* than us, do far greater. It is a common thing for persons among them to give from five hundred to ten thousand dollars yearly for similar projects. Let us here in much real life, and push the good work forward. It will take a person of some means to do this, and when one does, that brother or sister can then see why the Lord has blessed them with more means than they need for their own individual necessities.

The Advents of America are just flooding that country with papers and tracts, are doing their best to get the brethren's doctrine, and thus refute our efforts at spreading the truth. It will not cost much to start and sustain the paper. Brethren Hope are in accord all the work at it and thus certain expenses.

QUALIFICATIONS BEFORE ELECTIONS.

"The article in the 1st No. of THE BRETHREN'S WORK, concerning the qualifications for election, has been an important topic. The coming of the month together, and of a festival, but of a small meeting, and then being the guidelines, and the result of the election, and the result of a small kind of material to be adapted to the Master's work, to certainly the right way. Using the word 'election' in the way of one of our qualifications after the choice is made. If this method is carried out, there will be more satisfaction in selecting those who are able and in church government."

A. S. LARSEN.

REMARKS.

It is hoped that this subject will receive special attention. It wants to be looked at from a Bible stand-point, and settled by apostolic usage. It is of the importance that it has not been included with the care it should. The opinion of church officers is one of the most important duties left to the church, for that so largely depends the prosperity and purity of the body. To neglect duty in this respect is to open the door to discord and corruption. If the official body can be kept pure, and composed of none but good and faithful men, the way is open for securing and retaining that simplicity and earnestness which should characterize the church of God on earth.

Paul gave Timothy a special charge regarding the selection of officers, telling him that the word should be committed to one first, "faithful man, who shall be able to teach others also." 2 Tim. 2: 2. The terms, "faithful" and "able," as used and applied by the apostle, contain a depth of meaning seldom comprehended by the careless thinker. In order that one not faithful man might be installed into office, the Scriptures lay down certain rules, regarding the qualifications of those persons should possess before being fully entrusted with the sacred position. In fact, the Lord sets just what kind of men he wants. If the officer is to be a deacon or elder, the exact qualifications are given in plain and simple terms. The man who carefully reads those instructions as given by the Holy Spirit, and then picks out the man possessing these qualifications and votes for him, in his voting, influenced by the Spirit, and his choice is the choice of the Spirit.

The only safe way then to pursue, is to follow the apostolic example, and lay down the qualifications first to the voting. When the seven were chosen at Jerusalem, to take charge of the tables, special care was taken to tell the members just what kind of men were wanted. They did not ask the officers, who were chosen, how they felt the qualifications. Nothing of that kind was practised in the primitive church. If a congregation proposes to entrust an election to make choice of some brother to serve the church, great care should be taken to tell the members just what kind of a man the Lord wants, not the kind we want, but what the Lord wants. This can be found out by carefully reading what the apostles, the Holy Spirit, and the Lord have said. If the qualifications were always laid down and fully explained before elections, we would make less mistakes. I say so, because the Holy Ghost makes no mistakes. If we would always follow the instructions of the Word, as given in the Ser. par., either would we make any mistakes in this particular, but all such mistakes result from our not following the Word. The Word is plain, it is explicit, and it will follow that when we look at and pick out the man that fits the Word—we are guided by the Spirit.

Brethren, you great trouble in many of our elections is, we do not refer the members to the Word enough. We do not read the Scriptures enough on these points; nor do we preach on them sufficiently. There is less preaching done on that subject among us than any one point I know of, and yet the purity of the church is being kept up, and the understanding and practicing what the apostles have enjoined in relation to this question. Let us search the Scriptures with more care, and obey them in all their parts.

J. H. S.

THE KISS OF CHARITY.

THE apostle Paul, in his letters to the brethren at Rome, Corinth and Thessalonica, urged them to salute each other with a holy kiss. Rom. 16: 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26. The apostle Peter, in his letter to the signers, (*the presbyters*) scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, also exhorts them to salute each other with a kiss of charity. Paul to the Romans and Corinthians, says, "Aspireth brethren as *philadelphians*," and to the brethren at Thessalonica, says, "Aspireth the love which *philadelphia* upon *philadelphians* only." To the former he says, "Salute each other with a holy kiss." Salute "each other" and salute "all the brethren" is the same. If "each other" does not refer to "brethren," then there ought to be room for correction.

Peter says, "Aspireth the love which *philadelphia* upon," that is, "Salute you each other with a kiss of love." Paul calls the salutation a *holy kiss*, and Peter calls it a *holy kiss*. A kiss of love, in the Bible sense, is a holy kiss, and a holy kiss is certainly a kiss of love. But recently a new idea appeared on this subject, and all the churches are being urged to a *holiness* to Christ, it is so far from the faith and practice of the primitive Christians that not one particle of weight is attached to it. However the idea is so prevalent here from conforming to the doctrine of Christ; hence it should be held up to light which would manifest. If the idea is right, it will look right, and if it is wrong, it will fall. The new idea is this: Since the commands "are of the love of the brethren" written by

the apostles to those they so dearly love? They are not for our observance.

We turn to Hebrews 10, 17, you saw under the close of the apostle's letter than the command, "Salute one another with a holy kiss," and read: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." Now according to the late idea on the holy kiss, the disciples of Christ are not required to mark and avoid them which cause divisions and offences, contrary to what they have learned, because the injunction to "mark" and "avoid" is so near the close of the letter.

We will now bring up 1 Cor. 16, 14 which is also near the close of an apostle's letter: "Let all your things be done with charity." Here again, it would avoid nothing for Christians to do all things with charity.

Let us now see what other places have to say on this subject. "Let grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." To be in company with the late idea of interpretation, it is not necessary to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." We have always believed that the command to grow in grace and in the knowledge of our Lord and Saviour was looking on the disciples of Christ, and not on the late idea of a letter, and a lesson we get from the knowledge, but now in this age of ignorance, we are informed that to grow in grace, and in the knowledge of our Lord and Saviour as well as nothing, since the command is at the close of an apostle's letter! Has this command and that of the holy kiss been placed at the beginning or in the middle of an apostle's letter, they would be found in the same place, but also they are at all the close, hence of an emphatic character.

When you, who lay claims to learning and ability, will consent to such superficial reasoning, it is conclusive evidence that they are not grown, much in the knowledge of the Lord Jesus. It hath were to obey the command, "grow in grace, and in the knowledge of our Lord and Saviour," they would soon "grow" into obeying the command, "salute the brethren with a holy kiss," but just because they refuse to obey commands because they are placed at the close of an apostle's writing, just that long they refuse to grow in the knowledge of the Lord, and just as long as they refuse to grow in the knowledge of the Lord Jesus, just that long they fail to practice the command, "Salute one another with a holy kiss," which is also near the close of the apostle's writing.

But it is well that the command was not written by the apostles to those they so dearly love." Precisely! And thus they so dearly love were commanded to "Salute one another with a holy kiss," and those who were thus commanded, believed and obeyed.

This command was not an opinion of the apostle, but was given by the authority of the Lord Christ, and it is a settled fact that the primitive Christians obeyed it. This command and promise is there if it is also a ritual. It is there if it has been given to the church, besides the same thing. It is further to be noted that those who are obeying the command at the present time. Not those one question to the unsupervised teacher. If the apostles taught and practiced it, and the Book teaches it, and those who are commanded to walk "cheerfully in the apostle's doctrine and fellowship," are those who they obey? But those who do not obey the command are not troubled with those who do, they are troubled because they themselves do not obey it. There is where they find trouble, and they will not only find trouble, but will be troubled about it when Christ shall come to "take vengeance on those that obey not the Gospel." In this world they are levelled to their Maker in make it appear successful. How many Christians are not troubled about it as just as the Book teaches it! Such a command with all the power and blessing of God, while a contrary course will bring His displeasure. The Lord help all who yield true obedience to Thy authority. M. W. E.

JOTTINGS BY THE WAY

On Monday evening attended meeting of our Annual Yearly Conference, held at the residence of my present father, I was glad to meet dear brethren

and friends and talk with them about the one great福音. There are some precious souls here who are looking into the "house of God," and as they are looking that way, I hope they will soon get there.

Tuesday, A. M., attended a very pleasant concert meeting of the brethren and sisters who reside about ten miles from the main body of the Sugar Creek Church. At this meeting they agreed to hold a Love-feast the 28th inst, which will be the first of the kind ever held in that part of the country. In the afternoon, met for a conference at the house of brother John Hanson, where our good brother Harrah was ministered. From our host brother B. R. Whitmer and I went to Morris-town to attend meeting that was being conducted by brother Bulver.

The length was set apart for a feast of good things of Sugar Creek. Met brother Joseph Hendricks, E. F. Risk, David Miller, Jesse Danvers, and other ministers. Also learned the acquaintance of some sisters from Cas Co, who reside where these are held or Brethren. They were full of zeal for the good cause, and could greatly appreciate the privilege of hearing preaching and sitting together in heavenly place in Christ Jesus. Such have the promise, "If ye are they they hunger and thirst after righteousness, as they shall be filled."

The members of this church are very much scattered, a number, as already stated, living in Christian county. Will our beloved brethren in the ministry aid that little band "out on the prairie," as much as they can? Brother B. B. Whitmer administers to them, regularly, but he, like most of us, wants company in the work.

Saturday, 10 A. M., the meeting in the Pleasant Hill church commenced. This is the church in which the A. M. was held in 1871. The attendance and interest were commendable, and the Feast truly enjoyable. About three hundred members engaged in the good work, and good order and solemnity.

Monday morning, 7th, the delegates assembled and chose Moderator and Clerks, preparatory to District meeting. At 8, the meeting was opened for business. Brother Wagner was chosen to read the organization minutes; John Metzger, Moderator; and H. B. Hanson, our Clerk, Daniel Vanman, Writing Clerk. Speakers were limited to two speeches on each subject, and were notified to confine the first speech to ten minutes and the second to five. I thought this a good method to make thinking more liberty and clearness, which every candid worker ought to covet.

First subject was the over-sight or care of the church by the A. M. was held in 1871. The resolutions were read and approved. Resolutions from Northern District of H. regarding Central Mission, read and approved. Request from Astoria church, that all matters be decided by delegates. Much discussion, when meeting was adj. Next related to the baptism of persons outside of the church in which they reside, without the consent of officials of said church who are the church, and what course of the officials at present.

Brethren of Sugar Creek church asked the reconsideration of Query 6 of 77. This relates to the final disposition of matters upon which the meeting cannot agree. The delegates may dispose of any query by a two-thirds vote, if the meeting should fail. A long and tedious discussion followed, and was finally brought to a close by the vote of Sugar Creek.

The question of assent of members, had in public assembly was next debated. All are determined to stick to the Bible on the subject of bow-worship, but there is some difference of opinion as to the best manner of presenting the substance. Referred to A. M. for consideration. All members who absent themselves for several years from the Commission, qualified to sit in counsel and act in the exercise of officers' Talents. Change of time of holding D. M. made of late. Some preferred April to October, but the majority still, no change. The Macropus Creek church desired the D. M. to attend her practice of choosing officers and delegates so as to require a majority of the whole vote to elect. Concluded to continue the present practice.

The question of the marriage of consins was introduced, but was not discussed.

Resolved - That a committee be appointed to reconsider the Act of 1780 relating to marriage of consins, taken up and discussed at length, and finally laid on the table.

Report of missionaries being in order, they presented the following: Received by baptism during the year, 116 persons. Expenses, 30.40. John Metzger, J. R. Grob, Joseph Hendricks, and Daniel Metzger, were chosen evangelists for the coming year. They will labor in west fields, where there are few members, and in the Central Illinois mission field, in conjunction with those of Northern Illinois. It was suggested that subscription papers be circulated in each church, requesting members to give as the Lord has prospered them, and send all contributions to the Treasurer, Box 108, Vandalia, Ill. The Treasurer, on orders, will pay \$200 at the latter M-letzer on July 1st, 1881, and notify them at once to remit for next year's expense.

The next D. M. will be held with the brethren at Hanson on Tuesday next preceding the full session on October 15th.

Treasurer reported District out of debt, and a balance of \$245 on hand. Whole amount of missionary fund received to date, \$155.72. There is on hand for next year's work \$33.42. This shows that the brethren of Southern H. will awake in the good cause of preaching the Gospel to those around them.

Delegates to A. M. John Metzger, James R. Gish. Alternates, Daniel Vanman, Joseph Hendricks. The meeting closed about 1 P. M., and each departed for his field of labor. I am happy to say, that my association with the brethren and sisters was full of blessing. They are earnest workers, and live in the way of peace, fearing God and loving the church. Arrived home the 9th. Found all well; work abundant, and willing hearts busy. M. W. E.

THE CALIFORNIA COMMITTEE.

WHEN mention was made, two weeks ago, that the visit of the committee to California was deferred, we felt pressed to say considerable more, but thought to wait a few weeks till Bro. Quinler gave an explanation. His explanation has just been published in the P. C., and below we give it entire. We thank Bro. Quinler most wisely in deferring the matter till Bro. Miller's health would permit him to take his place on the committee. Hence the Brethren in California will submit to this arrangement for the time being, when matters are once fully developed, it will be to the advantage of the cause.

SOUTHERN QUINER'S EXPLANATION.

It was announced in our last issue, that we had started for California; and we had done so, but returned home. And as we did not pursue our contemplated journey, some explanation is necessary. There had been nothing settled by the mutual consultation of the members of the committee in regard to the time of starting. After our appointment to attend the meeting, we had some little conversation together, and the idea was suggested by some one of the committee and favorably entertained by all, that it would be desirable to go on early in the Fall as possible, but no time was fixed upon, and when brother Miller and myself went in Ohio in August, we both having several engagements to fulfill, and he having some business in his family, we were obliged to put off going early in the Fall. We could not go until late, though no time was named by us.

But brother E. K. Bechly, having had some correspondence with some of the California brethren, became impressed with the propriety of going early in the Fall, so it appears that the Brethren in California expected us at that time. When he informed us of his wish and expectation of the California Brethren, we concluded to comply with it, as soon as possible, and so we wrote to both brother Bechly and brother Miller, and began to prepare for an early departure. But much to our regret, we learned from brother Miller, that he on his own health, and that of his family, were such that he could not go at the time that was now proposed. Our first impression upon learning this, was to defer our trial. But as brother Bechly had made his arrangements to go, and receiving a letter from brother Welch which he informed us that there would be much disappointment should we not be with them by the 20th or 25th of Sept. we said to brother Miller recommended us to go, though he could not accompany us, we considered the property of brother Bechly and our self going. Though we felt very reluctant to go without a full committee, considering the nature and extent of the work, we have not forgotten the wish of the Brethren in California, and that

brother Bechly had made his arrangements to go, we left home on the evening of the 13th of Sept., to meet brother Bechly at Cedar Rapids, Iowa, on the 16th. But the heavy rain in Western Pennsylvania and Eastern Ohio, on the 12th, had damaged the railroads to such an extent that traveling was considerably retarded, and when we arrived at Pittsburg of midnight on the 18th, we could not pursue our journey, as several bridges on the Pan Handle Road, the road over which we were to pass, were destroyed by high water. And as we were not used to remain at Pittsburg over Sunday, we returned home on Saturday morning. Our usual mode of traveling was "expensive" in regard to what we should do under the circumstances. We practically considered the matter, and the way did not appear to us as clearly as we desired it. We, however, under considerable perplexity of mind, started again on the evening of the 16th, concluding that we would visit brother Miller, and have a consultation with him on our way to meet brother Bechly.

We accordingly reached brother Miller, and found him unable to accompany us. We had talked over the subject of our visit, and passed over it, and came to the conclusion that our visit to California had better be deferred until some of the difficulties which seemed to be in the way, should be removed. Hence the visit of the Committee is deferred. As brother Bechly had probably gone, and as some of the brethren in California will be disappointed, we may regard very much that we could not go, but considering all the circumstances connected with our mission, and ardently desiring to make it a success, we felt that our work at this time, under the circumstances under which we would attempt it, should we make the attempt, would be attended with some embarrassment that it is desirable should not exist. We submit the case to the controlling Providence of God, hoping that he will so direct it as it will make it successful in due time.

As yet, "Shall I give you a new doll, Maggie? No Maggie? No, thanks, amine, I should never love Maggie." We are glad to hear, as has been said, that you are one, eye, ear, and one arm, and are bound to give one if it didn't. Proper dolls can take care of themselves, you know." A valuable lesson may be learned from this incident. Every one desiring to take control of the rich and the poor, should be well-informed, and should be fully clothed, but some well-informed, wealthy Christian is needed to look after the wants of the blind, lame and destitute. These are the ones whom Christ made special efforts to enlighten and redeem. The prophet has mission to those who are blind, and we must be poor if the lame was healed, and the blind made to see.

Business Notices.

There are thousands of copies of the Church's only reliable address book for sale. The Publishers to whom they should apply are: W. H. B. & Co., 111 Broadway, New York; and J. W. B. & Co., 111 Broadway, New York. The price of the book is \$1.00 per copy. The book is published by the American Church Directory Co., 111 Broadway, New York. The book is published by the American Church Directory Co., 111 Broadway, New York. The book is published by the American Church Directory Co., 111 Broadway, New York.

Matters of Interest.

The entire Hebrew Bible was printed in 1488.

The Chicago claim to have invented the telephone in the year 1876.

A STEAMSHIP of five thousand tons built there has been built at Burrow, Scotland, to carry cattle from Texaco to Glasgow direct.

A recent outbreak at Montefiore, in the Province of Uchibar, in Italy, carried destruction to one hundred and forty-eight dwellings.

A KAULPS (Italy) dispatch of the 24th says Mount Vesuvius was becoming violent by the moment of the cone was covered with lava, and it was streaming down the sides of the mountain.

A tax-entire in a large part of Bengal are dying at the rate of hundreds a day, and the streams are filled with dead bodies. The decrease in the number and the destruction in the quality of the agricultural cattle all over British India is one of the greatest features to noted in connection with the general condition of the country. In Malabar and Orissa the destruction of cattle has been appalling, while in Burmah there has also been a plague. The general condition of the agricultural population throughout India such as to occasion the great scarcities. Commodities imported and exported will be followed by continuous famine. There is scarcity amounting almost to famine even at the present time in Malabar, Bombay, the North-western provinces, and Bengal. Yet the only remedy proposed is increased taxation.

to donation whatever. I know of no law that makes donors liable for more than their subscription.

For further information, we here insert a copy of Sec. II, page 268, Vol. I, Swan and Critchfield:

"Any University College or Academy that may become a body corporate under the provisions of this act, the property of which is not derived by donation, gift, devise or subscription, but is owned by individuals in shape of stock, subscribed or taken, the owners of said stock shall be individually liable for the debts of said college, and they shall be bound to contribute respectively and in a sum equal thereto over and above the amount of their said stock."

"We hope the above explanation will remove all misunderstanding that may have grown out of the remarks above."

J. J. BOEKSTAYNER.

Notices of Travel.

ACCORDING to the arrangements of the A District meeting of Southern Indiana, the undersigned were chosen to visit the members that are scattered through the Southern part of the State, and to see whom it was our opportunity would prevent left home on the morning of the 10th of August. Living appointments of one hundred miles apart, we agreed to meet at Indianapolis. Arriving there at 10:55 A. M., and took train at 11:20 for Greencastle. Arrived at 1:30 P. M., where we were met by Bro. William B. Pierce, who conveyed us to Bro. John Himelecks, seven fourteen miles distance, where we enjoyed his hospitality and stayed all night. On the evening of the 11th we arrived at 8:30 A. M. at the residence of sister M. McCracken. On their farm in a meeting-house, in which we held our meetings. Would say this was our organized church. The ministers all moved away and a greater part of the members. We found five members, who seemed to be the ones who were delivered unto the saints. There being no preaching for the last eighteen years, with the exception of Bro. William Perez, who occasionally visited his friends and preached a few times for those members. In the five years since we have not held a brother's part, in that vicinity. We commenced August 17th and continued until the evening of the 20th. Had very good attendance, but most of the time small attendance. Much interest taken in the meetings. Some of the members are very good preachers and death beneficiaries, but do desire for religious work. On the morning of the 21st we took train at Layman at 10:30 A. M. Changed cars to Catherine, Jackson Co. Arrived there in the afternoon. Went to live in spending 10 miles to meet the Bro. and sister and their family in moderate health and anxious to see us. They lived where there are no members near. Not hold a brother's part for nearly three years. On the morning of the 22nd we left the corner of the Master. Commenced meeting Tuesday 22nd, and closed on the 25th, with good feelings and good attendance, but no additions, as the doctrine of the Brethren was not known in that vicinity, but we think there was some good material that will grow up in the future and develop itself in the Christian's life. Bro. and sister Wilson were very much built up during our stay with them. Took the train at 6:30 for Shaw's, Martin's Co. Arrived on the morning of the 26th, at 10 A. M. We were met by Henry Trotter, who conducted us to Bro. Sell's house. Bro. Sell was not at said field of labor by the Church Extension Union last April, when he is now working in the cause of the Master. Hope his labor may not be in vain, as we think there is a good amount of good work done. Commenced meeting on the evening of the 26th, and closed on the evening of the 1st of September, holding those meetings in three different places for the accommodations of the members. In the afternoon we did not have so good success as we desired and no additions to the church, seemingly on account of some unsettled matters among the members, for which purpose they had appointed a church meeting to adjust their matters and organize a church at that place. We attended that meeting. We then made another appointment for another council. On Monday morning we went a distance of forty miles, by private conveyance to Pike Co., where we found one brother, who was present at the meeting, where we held three meetings. On the account of sickness the congregations were rather small, but seemingly pretty good feelings, with good encouragement to return again. We then returned to Mays Co., and attended the last named council meeting on the 5th of Sept., which resulted in the final settlement of

CORRESPONDENCE.

Report of Treasurer of Home Mission of N. E. Ohio.

THE following amounts were received from the several churches, since Mr. Johnson's, from Dec. 1st, 1873 to Sept. 1st, 1878:

From Loudonville church, \$ 7.10
 Springfield church, 13.40
 Brook River church, 12.00
 Ashland church, 3.25
 Maple Church, 4.10
 Chapewas church, 20.00
 Sassy church, 3.83
 Mahoning church, 6.25
 Canton church, 19.00
 Danville church, 1.45
 Towsown church, 7.40
 Wooster church, 17.89
 E. Nardinell, 7.90
 W. Nimishill, 5.88
 District meeting, May 26th, 1877, 22.57

Total, \$103.84

Amount paid out:

To W. Arnold, 10.60
 John Nicholson, 20.00
 G. V. Koller, 12.00
 George Jern, 8.25
 P. J. Brown, 19.55
 Cyrus Hoover and wife, 16.18
 G. Irwin and wife, 15.75
 Shoemaker and Weaver, 23.81

Total paid out, \$102.84

Amount in hand of Treas. Sept. 1, '78, \$1.00
 Respectfully submitted,
 GEORGE IVIN, Treasurer.

JACOB MILLER, Clerk.

By the above report, it will be seen that some of the churches have paid nothing, and some were scarcely starting. The meeting held last Spring was considered advisable that there should be preaching at least once a month in Belmont Co., during the coming year, and that each church that was willing should supply the meeting one. I have written to notify all the delegates and received a very meagre response. The church in Belmont has been sadly neglected. There has been but one minister there two years ago (Bro. G. V. Koller) by some knowledge. There is a small church in Belmont Co., with Bro. David Snyder as their minister, who was elected to the ministry last February, and is doing all he can for the church, but is very much in need of help, from other churches. They are earnestly, and I have earnestly, requested to contribute, and send their contributions to Bro. George Irwin, Goldsboro, Carrers, Wayne Co., Ohio. And those churches who feel willing to assist Bro. Snyder are requested to make the necessary appointments by correspondence with Bro. David Snyder, Warsaw, Belmont Co., Ohio.

JACOB MILLER, Clerk.
 Hopedale, Ohio, Sept. 1st, 1878.

An Explanation.

ON page 49, of report of A. M. under my signature the following remarks:

"I have not been so successful in these enterprises, and are inclined to do so, before they are informed of the consequences, and of the extent of their liability in case they subscribe. They do not tell the Brethren, that if they subscribe five hundred dollars' worth of stock," they are liable for a thousand dollars—twice the amount."

In the above I had intended to state and set

The house in which John Knox, the Scotch Reformer lived and is yet standing in the part of Edinburgh known as the old town. Extending over the front is this inscription in large Roman letters: "Laud God always, and ye nevertheless so ye self."

A LADY writes to the London Times that her daughter, a girl of seventeen, has been poisoned by wearing "bruno-green" kil gloves. After wearing them a day or two, her hands blistered and swelled to such an extent, that in three weeks she was obliged to carry them in a sling, suffering acute pain all the time.

The American Bible Society, which is constantly extending its grand work, is now publishing books at Constantinople, Beirut, Bona, Berlin, Paris, Stockholm, Florence, Shanghai, London, Yokohama, Hongkong and Vienna. Some versions can be published cheaper at those points than in New York.

The Bible work among the Turks is very interesting. The Scriptures are sold all over the empire. The Bible House of Constantinople is quite as prominent a building as the Bible House in New York. It is well attended, and the Scriptures are publicly exposed for sale in more than twenty languages.

Some, by nailing down their windows to keep out burglars, shut out their very best friend—pure atmosphere air. By so fixing the windows that the upper sash can be dropped a few inches only, the air can be admitted, while the lower exact order, but it is a violation of law. It would be better to risk danger from burglars, than to procure safe health by shutting out the air.

SEPTEMBER 19th, Sherman City, a small village in Indiana Co., Michigan, was annihilated by a terrific tornado. Every stone, dwelling-house and bed of the village were swept clean except one frame dwelling, which was partially destroyed. The air was thick with tanbers, boards, brick and stones. The inhabitants took refuge in the cellars.

The life of Pope Leo XIII., is embellished by the sprouting up in Rome of Protestant preachers, who, by their generous and unselfish to the church, and by their unflinching free fighting against the faith "his holiness has addressed a letter on the subject to the Cardinal Vicar, urging every possible effort in order that the light of the Catholic faith might be brought to bear against such incongruity, may be preserved."

The New York Graphic puts it thus: "How said that Prof. J. S. Newberry charges a dollar admission to a lecture in which he says, he doesn't know where men came from. Colonel Ingersoll, on the other hand, charges seventy-five cents for a lecture in which he tells us, he doesn't know where we are to go to."

It is the highest attainment of the unassisted A. reason. For the two great questions, which the soul asks most anxiously, it confesses it has no answer.

all their former duties and to the peace. We then according to their request, organized this little body of members, numbering about twenty-three, by Bro. J. B. Sell, presenting his letter of recommendation as a minister in the second degree of office. Also Bro. Leonard Stephens, pastor of the Methodist church as a deacon in the church. The members who were accepted then with their offices, which we hope will result in the prosperity of this little church in Martin's county. After the organization of the members, they desired to have a Commission, which was held the night of the 16th of August. There seemed to be a very good feeling among the members present. On the morning of the 6th, after leaving Bro. Stephens' residence in poor health he should be appointed a minister in the church to be before we left. We then took the train at 1:15 P. M. for West Lebanon, Warren Co., where we arrived on the morning of the 7th, at 6:43 A. M. Commenced meeting on the evening of the 7th, and continued the meeting until the evening of the 10th. On said day there were five, and by baptism into the death of Christ, to see relief and walk in necessity of liberty, as we believe, coming in the sixteenth hour of their life, whose ages as follows: the brother being in his 83th year, with some infirmities of health. Would say the members were much built up in their Christian faith, while we were with them. On the evening of the 10th we closed our meeting with many good feelings among the members, with many suggestions to return again. On the morning of the 11th at 8:10 we took the train at West Lebanon for our homes, traveling together as far as Lafayette junction, where we separated. My traveling companion took leave for some 15 miles from Lafayette, and returned to his home at 10:30 P. M. On the morning of the 11th at 8:10 we took the train at Lafayette for Richmond by way of Indianapolis. Arrived home at 8 o'clock P. M. Traveling altogether about 675 miles. Found all well. We tender our thanks to the members, with many suggestions to return again, to us to walk among their brethren manifested by the overflowing of love, which we felt to the Giver of all good, for his protecting care over us and our families, while on our mission.

JACOB RITZ,
 JOHN W. MITCHELL.

From Isaac and Josie E. Royer.

Dear Brethren:—

While in our isolated condition, we very much cheered by the visits of several brethren, with many suggestions to return again, to us to walk among their brethren manifested by the overflowing of love, which we felt to the Giver of all good, for his protecting care over us and our families, while on our mission.

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JACOB RITZ,
 JOHN W. MITCHELL.

From F. P. Locher.

It is the gift of some where they travel [to give a day's rest to the weary of the country, the weary, the mountains, etc. Though I admire and an led to adore the Creator of all that is beautiful and sublime, yet I am more inclined to study the habits and actions of man for the purpose of seeking myself to become more like him in return receive instruction, and comfort for

In my recent four visiting churches from North to South in Indiana as South in Anderson, New Indianapolis, I observed many pleasant indications of improvement, in every class of the church, particularly in attending a district meeting of Southern Indiana. I could not but feel grateful to God to see such harmony and union in action, and readiness to yield whenever superior light was given. There seems to be a general desire for every-day progression, but it must not be desired there are exceptions that are very hurtful to the cause. I take the liberty to name one particularly: It is accepted by all the members of that church, that every thing we undertake to do is by the mediation of prayer and supplication to God by His Spirit's guidance, yet in some congregations, when business is to be done in church capacity the officials will meet together in private and there become and decide every matter for which the church is called together. Then enter the house and upon the meeting by supplicating the throne of grace for a column to guide them in their deliberation and which is already done in their own strength either sustained for the day present or until the Lord is seen, and so on through. There is nothing left for the body to do but to give consent, for who of the body can feel bold enough to object for that which already is decided.

There have been instances related to me, where members in the house will cry before the Lord that they could not see the way the true. Where is the misunderstanding for members to come to church meetings? Who can give a more to such proceedings? I believe giving at other business have come to the attention of our consociation and should properly, but when the church was unprepared, so seriously objected and would not yield. I will give an instance for the better understanding: A church agreed to have a Sunday-school in the meeting-house, five members were to attend and the other members that the A. M. had decided that it should not be done or not unanimously agreed. Shall a body of a hundred or more have to yield to one or even a dozen *self-willed* individuals? My answer is, no. I would not yield to any one of those opposed the summer the church would look no self-will the better it would be. So, it things not only occur at our home church meetings but sometimes at district and Annual Meetings. Should there be an improvement in the way of our meetings, we should be bold and do it. Do the disease if we would or could not practice themselves to cure the same. So also in the many bad habits are vices and diseases which ought to be removed. I therefore shall venture to present the prayer for the lower classes, and to others more equal failure will result. In the first place, there is, it is possible or necessary that there is a healthy flow of love from all throughout the mystical body or church. To attain this end every member should be enabled to make it known to others that he is unable to lead; go, this is generally by thinking some highly of others than of ourselves or in other words, preferring one another, not in having others work while we are idle but leaving each others' burdens joyfully. We cannot leave the burden of our sins to others about, unto the brother or sister a neck strap, kindly help the brother over. Ten to one he will thank you for your kind aid. As the master is always a target, standing conspicuously but he is not so much in the front as to faults in him, to lower him in your estimation, but to be enabled to assist him in correcting habits that may be meditating or harmful; you need not be afraid to occasionally give him to understand that his labors are appreciated, for the more you assist him, the more he will do as also is due. This will endeavor you to him, that you can even give sharp reproof if needed.

The above treatment will work *vice versa*: for a good rule will always work both ways. If a minister is, as all his discourses, upbraiding his people and his brethren, but little will result for he will be paid back in his own coin. It is showing a want of knowledge of human nature even a horse will not obey the better for always being whipped and abused, how much less will a brother a human being—an erring mortal. Brother, take care that the good that is to be about his and urge him on to gain more. To curb or restrain members at council meetings and not make them feel at liberty to express their mind on any subject discouraging. But to make them feel that they are not to be afraid that their duty to give what counsel they may have will make them love to come and enjoy sociability. There is not a member of our body unless from the little love to the most prominent. So the members of the church, in that manner, none should be spared or over-looked.

But also that have made, when a few claim the leadership regarding the nonabandonment! The above is experimental religion, and is recommended for trial.

A Correction.

To C. Harner, J. W. Stein and J. T. Moss, Newton, Mo.

I RECEIVED your short letter this morning in which you state, that certain persons claim to have heard me preach in your county, that Christ was a sinner, and that he was baptized to cleanse him from sin and pollution, or that he was crucified, and that you wish me to state whether I ever did in your county or elsewhere, preach such a doctrine. I answer, I never did.

Whether I hold such sentiments? I answer, I should be afraid and ashamed to harbor or entertain such stuff.

Has such a doctrine to your knowledge ever been taught by the Brethren? I answer, no. I have no knowledge of any such thing, and would give my voice to side any of our brethren in the conflict, and that you wish me to state whether I ever did in your county or elsewhere, preach such a doctrine. I answer, I never did.

Witness my hand,

JOHN HARNEY.

WARRANTS, Mo.

GLEANINGS

From Raleigh, C. H., W. Va.—Three or four years ago we, the German Baptist church consisted of about twenty members. We were called to help, and consequently appointed a corresponding secretary and a receiver. Not being able to build ourselves, we have given up the matter, and as secretary would say to one and all that sent no money, send me the amount you prefer it, so that we may return your money. W. B. BARKER.

From Salem, Marion Co., Oregon.—The health in this country is quite good. Crops tolerable good. The sick of the land is moving slowly. We were in session in Malheur Co., Oregon, on the 14th Sunday of this month. Had six meetings, one necessary by request and one more important for membership. Interest quite good. Found our young members well and progressing in divine life. God willing, we expect to meet the members next the fourth Sunday at Old. Truly the harvest is great in this valley, but the laborers are few. Such are starting by the bread of life.

DAVID BROWN.

From Martins E. Hays.—When I united with the church of the Brethren I could scarcely believe that I had professed love of my fellow-Baptist. After meeting with the Brethren, Brother Fryer sent me the Gospel. I thought this was a great help to me. If there are any else that just knew the good they could accomplish by sending books and papers, they certainly would do it.

At one time we had a fine prospect for establishing churches in Greenbrier and Kanawha counties of this State (Virginia). But alas! we have lost her for lack of a shepherd.

God has seen fit to try me on a sick bed since I commenced this letter, but has not let me up again. I want to know what I am to do. I have not time in my life, consumed with the people of God. I cannot leave this world contented without having commended with those who truly love the Lord, and having been united with the church of my dear friends. I have to say, "Jesus died for you, that you might have everlasting life."

It is just as the Father pleases to call any of us, but by the law of nature it seems I cannot stay long. Pray for me that my crossing the river between Jesus and me may be calm and easy.

Yours Grace, Ohio!

From Sidney, Shelby Co., Ohio.—Our Love-feast the 11th of Sept. passed off pleasantly, although it rained most all the time, it was a refreshing to our little church. Quite a number of unassuming brethren were present. I enjoyed this year's meeting at the speaking. Brother Workman and Brother Venter stayed with us over-Sunday. There were two baptized on Sunday. We should all work for the interest of our blessed Master, which is called to day, for the night will come when no man can work. From Longmont, Cal.—Our Love-feast came off the 14th inst. We had a good meet-

ing. Our dear brother, M. M. Babler, from the southern part of the State, was with us. His earnest and zealous labors were well received, and we assured he will not lose his reward. Brother and sister Larick, from the Southern part of the state, were with us. We assembled here of members, that think it well miles too far to go to a Communion meeting, while those two above mentioned came over two hundred miles, at an expense of eighty dollars, solely to attend meeting. God will surely bless them in their soul and great love for the cause. Over twenty members, common and seven in the country were not able to attend. Brother John Babler and companion, from Union Star, Mo., were also with us. They were on a visit to two of our living here. Our spiritual father, W. C. Lewis, of Utah. Much interest seemed to be manifested. It was said better order was never observed at any meeting, than was at our Love-feast. During our meeting, there were two additions by letter and one by baptism. We think there are more souls being brought to God. Two acres will be added by letter to our congregation at our next meeting, so it will be seen we are making some progress in church matters. The refreshing season of our meetings has led to the building up of the members in their holy duty. J. S. FLOYD.

From DeWane, Mo.—On Church, Honey Creek, we celebrated the 13th of Feb. with brother John Fossey and brother D. S. Sell, with ten members. Since then we have been invited by brother W. H. Sell, S. A. Hininger and Daniel Ulick. We now have membership numbers and are increasing. Our Love-feast was on the 14th and 15th inst. We had a large turnout and the best of attention. The numbers were strengthened and three precious souls were willing to be baptized, and one almost persuaded to become a Christian. But to obtain the cure, our meeting had close doors. We hope that numbers paying men will give us a call and labor with us as we think the prospects for doing good, light, and so urge on our brethren who have labored with us to see again. We are situated in the north-east corner of Nodaway county, Mo., about five miles E. of Hopkins. W. H. FRANK.

DIED.

Obituary should be brief, written on the side of the paper, and expressive of all that is necessary.

MYERS—In the Armada's Globe Church, Carroll Co., Ill., Oct. 2nd, 1878, at 22 years of age, Mrs. MARY ANN MYERS, aged 49 years, on 11th month and 15 days. She was a member of the church of the Brethren of Christ, since she fled long and severely, but patiently. A cancer in the breast was the cause of her death. She died in the 46th year of eternal life. Her funeral was held at 11 o'clock, Sunday, Oct. 20th, at 9:25, P. M., and was by the Brethren. JOHN J. KEARBY.

WELKIN—In the Solomonary church, Huntington Co., Ind., Sept. 24th, of typhoid fever, Jacob Welkin, aged 24 years, 7 months and 1 day.

ELLIS—In the same church, Sept. 25th, Almeria Elizabeth Ellis, wife of Rev. John and Mary Ellis, aged 3 years, 11 months and 21 days.

BUFFINGTON—In the same church, Oct. 3rd, 1878, brother Richard Buffington, aged 82 years, 4 months and 17 days. Services by the writer. SAMUEL MURRAY.

RIPPET—In the West Otter Creek church, Ripplet, Ind., August 21st, sister FLORENCE RIPPET, aged 68 years, 3 months and 4 days.

Robt Polly was in good health up to her death and dropped dead while walking through the woods. Services from Rev. 14, by Isaac Stidwelder and Javan Gibson. J. H. CHEST.

ANNOUNCEMENTS.

Notices of local events, District Meetings, etc. should be brief, and written on paper separate from other notices.

LOVE-FEASTS.

Honey Creek, Ind., over Middleton, Nov. 1st, at 10 A. M. Prairie Creek, Wagon Co., Ind. Nov. 1st, at 10 A. M. New Hope, Ind. Nov. 1st, at 10 A. M. Oklaw, Ind. Oct. 31st, Nov. 1st, at 10 A. M. Silver Creek, near Wintouch, Kan., Oct. 31st and Nov. 1st. Eagle Creek church, Hancock Co., Ohio, October 31st and Nov. 1st. Monticello district, White Co., Ind., November 1st, at 10 A. M.

Farver, near Lawrence, Agnew Co., Ind., Oct. 31st and Nov. 1st. Bethlehem church, Franklin Co., Va., Oct. 29th and Nov. 1st. Bacon Creek church, Montgomery Co., Ind., Nov. 1st, at 10 A. M. Stables church, Cal. Oct. 31st. Newton, Mo., Oct. 30th.

2:27 P. M. the Brethren of the Plauter Church, Woodford Co., Ill., will hold our Love-feast on the 1st of November, commencing at 10 A. M. J. H. TAYLOR.

2:30 P. M. there will be a Communion in the South Keokuk church, Keokuk Co., Iowa, at nine miles north-west of Reklind, November 1st, at 4 P. M. J. S. FRITZ.

2:30 P. M. the Brethren of Washington Creek, Douglas Co., Kansas, will hold our Love-feast on the 23rd and 24th of Oct. 1878, commencing at 10 A. M. E. W. FLOYD.

DEPARTING MEETINGS.

In the southern district of Mo., at Newton, Oct. 23rd and 24th.

THE GOSPEL HAMMER AND HIGHWAY GRADER.

Or Publish Clerical from the Way of Life. By S. H. Babler. Bound in Cloth, Price 50 Cents. Address this office.

The Way of Life, Washington—By M. M. Babler. 100 pages. Price 50 Cents. Address this office. The Perfect Ties of Salvation, or Salt Gravel, by J. H. Taylor. 100 pages. Price 50 Cents. Address this office. The Perfect Ties of Salvation, or Salt Gravel, by J. H. Taylor. 100 pages. Price 50 Cents. Address this office.

Supplies of the above works sent post-paid on receipt of the amount per copy. MOORE & SHELMAN, LANSARK, CARROLL CO., ILL.

The Brethren at Work.

A WEEKLY PAPER, PUBLISHED WEEKLY. BY J. H. MOORE & E. W. SHELMAN.

THE BROTHERN AT WORK is an incomparable paper, containing the most valuable and interesting news, and the only paper published in the world.

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which shall be unto All People."—LEKES 3: 10.

Vol. III.

Lanark, Ill., October 24, 1878.

No. 43.

The Brethren at Work

EDITED AND PUBLISHED WEEKLY
BY

J. H. MOORE & M. M. KSHELMAN.

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MAYES & LEAR, ———— CRYSLAN, ILL.

JESUS SOON WILL COME AGAIN

Friends of Jesus, do you wish to see your Master's soon return? Are you now prepared to meet Him? See, the time is almost run. Have you carefully considered Jesus soon will come again. When you would like His deliver Jesus faithful, loving friend? His arms and stars have spoken That the end is not at hand; Sowing is another hour. To His faithful little band That from death and graves to ransom, When His vanguard shall have the kingdom, And with Him in glory reign. Fire and soul will burning cease. That will have an enduring earth. Nations nightly in confusion, Evil spirits going forth. All enemies will come again, Jesus soon will come again, And translate us to His realm. When we shall with Him reign.

Now lift up your heads in praise, Friends of Jesus, at this time; Next to hand is your redemption, You need never more repine. Give His home in your day, Jesus soon will come again, To reveal your sins and sorrows, And to banish every pain.

STEIN AND RAY DEBATE.

Prop. 1st.—The Brethren (or Tunker) Churches Possess Bible Characteristics entitling them to be regarded as Churches of Jesus-Christ.
J. W. STEIN affirms.
D. B. RAY denies.

WE remark—1st. That Mr. Stein's definition of church is not definite. He will doubtless accept the following:

A visible church of Christ, is a congregation of baptized believers, in which the pure word of God is preached, and the ordinances duly administered according to the will of Jesus Christ.
2. We remark that in denying the proposition, we do not deny that there are some of the Children of God in the Tunker churches. God has children in and out of the various denominations called churches; even in Rome. Rev. 18: 4. We must, in these investigations, distinguish between individual children of God and the organizations called churches.

3. We admit that the Tunker churches hold some points of truth. All churches, including Rome, hold some truth.

4. Though Mr. Stein has affirmed that the Tunker churches possess the Bible characteristics, &c., he has introduced no proof to support him! True, he has uttered those words, but his bare statements cannot pass for proof. What would be thought of an attorney who affirms before the court that a certain business corporation possesses the characteristics which entitle it to inherit a large estate, and asks judgment in his favor because he affirms, without proof, certain things concerning the corporation! The testimony of the lawyer is not to be taken as sufficient. Mr. Stein did not introduce one line of testimony pointing out even one characteristic of the Tunker churches, unless his own bare statements be taken for proof

He must introduce witnesses, showing the characteristics of the Tunker churches, and then measure these characteristics by the Word of God.

A. Mr. Stein has introduced no witnesses for his church characteristics, we must place him on the witness stand at examination! His 1st Characteristic, *Its foundation is Christ!* 1 Cor. 3: 11. If he means to say that the Tunker churches have Christ for their foundation, we deny. We expect to show that their foundation is "sinning against," in our negative hue. We endorse all the Scriptures referred to under this head. They have no reference to the Tunker churches.

Mr. Stein puts his 2nd Characteristic, *It is a spiritual house,* 1 Peter 2: 5. This we emphatically deny, and here introduce our negative.

Argued First. The Tunker churches are not churches of Christ, because they are based upon a carnal membership.

They willfully receive the unregenerate to baptism, which places the unregenerate into church membership. Mr. J. H. Moore, the leading Tunker editor, in his pamphlet "A Safe Ground," p. 8, says:

"The plan of salvation, as presented to us in the New Testament, is properly in two parts: First, Salvation from sin, &c., pardoned. This is secured by:

- 1. Faith: He that believeth not shall be damned! Without faith it is impossible to please God!
- 2. Repentance, or reformation of life, or change of conduct. * * *
- 3. Confession. * * *
- 4. Baptism."

And on p. 9, Mr. Moore, of these commands, says:

"The first part of the plan of salvation is strictly intended for the sinner, telling him what to do, in order to be pardoned, or to get into the church; in short what to do to be a Christian. The second makes him, as a Christian, and the second keeps him such. The first plucks him from Satan, and places him in the church militant; the second keeps him in the church militant, and prepares him for the church triumphant."

The stress show that some is omitted, but we have quoted enough to show the Tunker positions.

A careful review of the above quotations show that (1) the Tankers have inverted the Bible order by putting faith prior to repentance. (2) They nullify repentance prior to change of life, or conduct. (3) They baptize the unrepentant. The first plucks him from Satan, and places him in the church militant; the second keeps him in the church militant, and prepares him for the church triumphant.

Therefore, the Tunker churches are not churches of Jesus Christ.

The very first verse 1 Peter 2: 5, introduced by Mr. Stein, condemns the Tunker churches. Peter says, "Ye also, as lively stones, are built up a spiritual house." This shows that those called "lively stones" are to be built into the house—the church. But Tunker churches are built up of those who were put in by baptism as dead sinners. This is an utterly absurd and put goods into the fold in order to make "sleep of them!"

Mr. Stein puts his 3rd characteristic, *Its house is gold!* This brings us to our *Negative Argued second.* The Tunker churches are not churches of Christ, because they are built by unregenerate men.

Mr. J. H. Moore, editor of the leading Tunker paper, THE BRETHREN AT WORK, compiled and published, in his paper of Jan. 1, 1877, an account of the doctrines and history of the Tunker churches. Of their origin, Mr. Moore says:

"The origin and history of this reformatory movement dates from the year 1708, having taken its rise in Germany about that time, in a portion of country where Baptists are said to have been wholly unknown. Some eight persons in number, who had been bred Presbyterians, excepting one who was a Lutheran, became much disaffected with the then prevailing religious principles of the day, and concerted together in order to prayerfully read the Bible and conduct one another, and if possible, find the old path and walk therein, for as yet they knew not that there were any Baptist churches in existence."

From the above it appears that the Tankers learned their origin in the commencement of the eighteenth century. Tankerism was born after this wise. Of the above named persons, Mr. Moore says: "At the early study of the sacred Word, they were fully convinced that faith, and strict obedience in all things laid down in the perfect law of liberty were essential to salvation, and agreed to 'buy from the heart that form of doctrine now delivered to the saints.' Consequently, in the year 1708, they all repaired to the river Eder, by Schwarzenau, and were baptized with Christ in baptism. They were all baptized by true immersion, organized themselves into a church, and chose Alexander Mack for their minister."

This second shows that the first Tankers "organized themselves into a church!" They were not organized by Christ or the apostles, but they organized themselves into a church! Jesus Christ built his church, but these Tankers built one for themselves. Therefore they are not the church of Jesus Christ.

Grant all my friend claims for the Tankers on the score of their charity and good works, and it would prove that their churches are churches of Christ. The Young Men's Christian Association, the Howard Association, and other charitable institutions, bear many good fruits, as seen in their charities to the needy; but they are not churches of Jesus Christ.

Again, Mr. Stein puts his 4th characteristic, *It is the pillar and ground of the truth!* He gives as the reason for this, that the "Brethren" baptize for the remission of sins; and then he all creates the illogicalness hereof of baptismal salvation. This brings us to our

Negative Argued third. The Tunker churches are not churches of Christ, because they hold the illogicalness hereof of baptismal salvation.

That the Tankers are able to this charge, is seen in Mr. Moore's "Safe Ground," p. 10, where he says: "It is a simple fact that a man can be baptized into Christ, but can be get into Christ and not be baptized!" On the same page Mr. J. H. Moore says: "The way a man gets into church that man can be saved without baptism,"

Also, Mr. Stein, in his opening affirmative, makes baptism the *Nervus*. He makes baptism essential to salvation, to pardon, to the new birth, to spiritual cleaving to heart obedience, to freedom from sin, to the washing away of the blood of Christ, to coming to the name of the Father, Son and Holy Spirit, and to salvation by grace! All these depend upon baptism, according to Mr. Stein. If these things be so, then every man, woman and child that is not baptized, must endure the damnation of hell! If this Tunker doctrine is true, then it is impossible for God to save a sinner, unless some other sinner will consent to permit him—unless some one will baptize him into the blood of Christ! In his wild attempt to sustain this monster heresy, Mr. Stein has followed the Roguish and other "satan struck" theologians in making a large class of Scriptures mean baptism, though baptism is not named. This disease may be called "droopy of brain"—afflicted on the brain. Those who are thus afflicted make "Jews of water." John 3: 5; mean baptism; they make "washings of regeneration" Titus 3: 5; mean baptism; they make "washing of water by the word" Eph. 5: 25, 26, mean baptism; they make "obeyed" Rom. 6: 17, mean baptism. As Mr. S. did not attempt to prove that these passages refer to baptism, we let them pass for the present. Baptism is said to be "for the remission of sins" Mark 1: 4; and to "wash away the sins" Acts 22: 16. But how are sins washed away by baptism? They are literally washed away by the water, then the sinner is washed, tangible, and on the surface of the body, lie dirt on the hands! Every one who is not religiously daring, knows that we can only "wash away sins" accidentally in baptism. And if we have the emblematic washing in baptism, the real washing must be first. Jesus called the bread "my body," and the wine "my blood." We agree that the bread and wine are communion as only the body and blood of Christ in communion; as we wash away sins in emblem, in baptism.

Luke 7: 30 is not strictly rendered in the common version. It should read, "not having been baptized of him." Those that rejected John rejected Christ, is what is taught here.

That the Tunker doctrine of baptismal salvation is false, is proved.

1. From the fact that when Jesus forgive sins, baptism was not a condition. Luke 7: 50. "And he said to the weeping woman, 'Thy faith hath saved thee; go in peace.' The thief on the cross was not saved by baptism."

2. That Tankerism is wrong on this point, is seen from the fact that Jesus describes eternal life of every believer. John 5: 24; 8: 12, 13; "Whosoever believeth on him that saith unto me, shall everlasting life, and shall not come into condemnation; but is passed from death into life." The Tunker churches contradict this. Any churches that contradict Jesus Christ are not churches of Jesus Christ. The Tunker churches contradict Jesus Christ. Therefore, the Tunker churches are not churches of Christ.

The road of life is not a tripping road. It is a path which every one must find for himself, by the help of his own directions as God has given us; and there are no quarters other paths crossing the true one in any manner; and the wrong paths are as well beaten, and the true path is always so faintly marked, so many, too, are always going the wrong way, that between the number of paths to perdition and the number of wrong examples to lead him astray, a man, if he does not take continual heed, is in great danger of turning in a wrong path, almost without perceiving it.

Good thoughts (though God does not read them) are made more sure by better than good deeds, except they be put in act.

YOU NEVER CAN TELL

YOU think it easy your steps to retrace,
Before the lost pillow is gained,
That a man can repent of a reckless disregard
And still find his hour unstained,
But sin is so mighty, and conscience so weak,
And unaided so tempting a power,
That though you may longer pleasures track
Your weakness you never can tell!

The spirit of evil, you never can sound,
The depth you never can discern,
But under your feet there is treacherous ground,
If away from the good land you turn;

You see not the danger, you fear not the foe,
You whisper the soul, "It is well!"
And think that you know just how far you
may go,

And you never, no never can tell!
You never can tell at what moment you'll slip,
Into a snare that are cruelly laid,
By those who are willing another should trip,
Were they ever so fondly betrayed.

A passion's influence may lead you to crime,
That needs a prisoner's cell;
This quenches the hot fever of passion between
For its power you never can tell!

You never can tell at what moment you'll hear
The signal of death at your gate,
Whose touch will arrest your wild, thoughtless
career,
And bring your repentance too late.

Stand firm then to-day, the alignments of sin,
With pride and persistence rebel,
And strive for a prize that is worthy to win,
And whose glory no mortal can tell!

—Sol.

PHILOLOGICAL DISSERTATION OF
THE WORD BAPTISM.

BY LEWIS G. HUMBER.

NUMBER II.

WE have shown how, and why, sprinkling and pouring were introduced into the church, under the guise of a Christian institution. We will now show by infallible rules of appropriation, that calling sprinkling, pouring, wetting and any other application of water to the individual, baptism, can never make it baptism, or be conched into the meaning of the word. I will analyze this part of the subject by the infallible rules of appropriation.

1. Words can have no meaning without appropriation.

2. When words are once appropriated, they are disqualified to serve in the room of any other appropriated words.

3. When words are appropriated, they are always used literally, and cannot be used figuratively. A close observance of these self-evident rules of appropriation, will forever settle the controversy respecting the meaning of the word "baptism." That words can have no meaning without appropriation, my readers can satisfy themselves, by taking a word never used, and see if they can use it without conveying an idea. This idea is the appropriated or primary meaning of the word. If after that, you use the word to convey a different idea, that is its second appropriated meaning—or secondary meaning—and so on, and in that way you can convey any number of meanings. But when the word is once appropriated, it cannot be appropriated to things that have appropriated names—for example: you cannot appropriate the word, man, to woman, or hog to cow, or horse to sheep. To make the matter still clearer, I will take an apple that has two or a dozen names; you take either of those names and appropriate to any other apple, and then no person could tell which apple was meant, when reference was made to the apple bearing that name. Nothing could be learned from words, to proceed upon such principles. Apply this rule

to the ordinance of baptism, and see if you can get all the different modes under the meaning of the word "baptism."

If three distinct apples cannot be designated under one name, how can three distinct modes be designated by the word, "baptism?" In fact, it is impossible to get three modes under one name, no such distinction can exist in the meaning of any word. No word can convey three ideas at the same time. Those who practice the various modes, must always find out how the persons want to be baptized, for it is not contained in the meaning of the word, and cannot be contained—it is an impossibility.

We will illustrate further—we will take the words plowing, harrowing and rolling, three distinct and different acts, like that of immersing, sprinkling and pouring.

Now let my readers try if they can find a word in the English language that can designate plowing, harrowing and rolling, all at the same time, and if they cannot, they can rest assured that the word, "baptism," cannot designate that the word, "baptism," cannot designate that immersion, sprinkling and pouring, sprinkling and pouring are distinct institutions or ceremonies and can never be conched under the name of baptism. The institutions are called under false colors. The practitioners think if they can sail under the Christian name, that will make them Christian institutions, but when it will be too late they will discover their error. If I were to sell a man Rancho apple trees and mark them Maiden Blush, I would be deceiving the man and liable to prosecution. My calling Rancho, Maiden Blush would not make it so—could not make it so—the Rancho would still be Rancho, and Maiden Blush would be Maiden Blush. Let Christians cease to sail under false colors and give their institutions their proper and lawful names, and sprinkling will soon die out, and the grand old Ship will be filled with passengers for the heavenly city. Many a poor soul you deceive with your false colors, and lead them into the institution of popes and kings for the institution of Christ.

(To be continued.)

ECHOES FROM THE EAST.

Going to Meeting.—The Morning Service—Bead Lessons to Learn—Our Evening Meeting—Visitors from afar.

(From Our Mutual Correspondent.)

NUMBER VIII.

THIS is the first Sunday morning in October. The evenings and mornings make us sensible of approaching frosts. All day long we feel a chilly touch. This is Madame Nature in her autumnal humor. We feel, too, reminded of the coldness of human hearts. We read in the Holy Scriptures of "cold" and "lukewarm" believers in the church. We read, too, of a time when "the love of many shall wax (become or grow) cold." May the Lord deliver us from such a condition! But so it will surely be with many in all ages of the church. Brother, sister, let us ask,

IS IT?

Daily we need to make this inquiry, and act accordingly. It is the "fervent" prayer that availeth much. It is the "fervent" love that is recommended to the believers. O that each one could now live as we wish we had lived when we come to die! How fervently we would love all the members, rich and poor, high and low, one and all! So it ought to be. We may lay a claim to the love of God, shed abroad in the heart, but this will be of no use unless we use

that love to cover the past and correct the future. Shame no one. Be a brother and a sister in deed and in truth. Let it not be said by the observing world, "Behold, how these Christians slight one another, and talk harmful about one another." Oh, no. But let them have the reason to say, "Behold, how these Christians

LOVE ONE ANOTHER!"

Love is the golden-rod presented to every true believer by a Lovely Jewelger of Heaven. It would indeed be a painful regret that any one should never have received it, and most deplorable that there should be any that had it and have lost it. If so, go at once, I beseech you, and apply with yearning heart to the Master. If you have love, get more of it. Let the heart be full, and then there will be no room for anything else. Though the weather be chilly, and our outward man feel it, O let not our "inner man" feel any coldness, but rather be all aglow with the love of Christ in us. Though others fail to do what they ought, still let us do our part—love one another with a pure heart fervently. If you would correct others, do it in love—love for their souls and love for the truth.

The 102nd hymn introduced the worship of God this morning in the Wely meeting house. The third stanza contains a precious invitation and breathes a spirit of true devotion. After a brother offered a prayer of much feeling, another followed with the Lord's Prayer which is our usual order. A verse was sung. The third chapter of the Gospel of St. John was offered, and a deacon brother arose, by request, and read it to all the congregation. A ministering brother then chose the 14th and 16th verses, and we gathered up the points:

1. A type of Christ.
2. A belief in Christ.
3. A gift from Christ.

Another ministering brother followed with the 37th hymn and exhortation to prayer.

"Lord bless us with thy blessing," closed the meeting, and the congregation was dismissed.

We spent the afternoon in the home of a dear Christian brother, with others, and was glad to find them all steadfast in the faith and looking toward a better day. If we live here in sympathetic fellowship with one another, and contending with "one mind" for the "One Faith," what a cheering prospect we have of reunion in heaven! Forward brethren, forward. Never backward. We may be translated sooner than we think, therefore, let us be ready for it every day.

OF THE EVENING SERVICE

in the tower meeting house was introduced by the 337th hymn. Two lines,

"The happy gates of Gospel grace,
Stand open night and day,"

linger upon my memory. How beautiful the figure! How sweet the delight with which our liberated spirits return to the time and place when we sought and found the "gates of Gospel grace!" Every one who has been "born again" can utter the testimony that they are "happy gates," whose entrance offered unspeakable happiness. And shall we indeed be less happy now than when we were made happy in the beginning of our profession? O no. I ask, was it not obedience to Christ that gave us happiness at the beginning? You agree with us. Then if we be obedient now, shall not our happiness continue? Do you need a remedy for your unhappiness? O dear children of God! Try

obedience. "Obedience is better than sacrifice."

After prayer, a ministering brother suggested Acts 16: 30 as containing an appropriate motto for the occasion. He stated that the question,

"WHAT MUST I DO TO BE SAVED?" was one of the greatest importance. During the discussion, we drew the following inference:

- I. Out of Christ we are lost.
- II. In Christ we are saved.
- III. Christ's work for us, and ours for ourselves and Him.

After the 37th hymn was sung, we knelt to prayers.

"Once more before we part"

was sung in conclusion and we were dismissed to attend the cares of another week of toil.

PERSONAL.

Last night at the meeting, we had the pleasure of meeting brother Daniel Zellars and his wife, our sister. They have been visiting some friends in the neighborhood for several weeks past, but intend starting to-day on their way home to Mt. Morris Hill. May the smiles of the Lord be upon them.

Peace be upon all the faithful.

D. R. M.

Waynesboro, Va. Oct. 7, 1878.

ECHOES FROM THE CENTER.

A Solenn Call—Pleasant Drive—Closing Exercises of the Sunday-school—Interesting Address—The Sermon—A Minister of Love—Quarterly Council—in the Master's Vineyard—Lord's Day.

(From our Mutual Correspondent.)

NUMBER III.

JUST now the bell is pealing forth a mournful dirge, calling the people to assemble in the church to show their sympathy and lend assistance to a fond father and loving mother whose hearts are made to bleed by the loss of a dear little child. Pursuant to the call, we hastened to the scene of death, and there in a neat, white burial case, we found the innocent sleeper. Falling in line, we slowly followed after in the procession to the church, there to mingle our sorrows with theirs. The preacher arose and addressed us on the subject of death and the necessity of preparing for that solemn event. He considered the fond parents with the pleasing thought that the little sleeper was now an inmate of the great family above, as Jesus declared, "for of such is the kingdom of God." By the frequent occurrence of those solemn scenes, death loses its power upon the minds of many, forgetting that it is a reminder of their own mortality. And though they witness those recurrent events again and again, thoughtlessly go on until the great Reaper cuts them down and they go to eternity unprepared.

Next morning we beheld a new Lord's day, and a beautiful morning it was, with hearts full of gratitude to a beneficent Father for the benefits before us and the happiness to enjoy; we took our usual six-mile drive to the old church, that hallowed spot, the house of worship from our youth, to again engage in the pleasant exercises of the Sunday-school, and to witness the closing exercises of the Summer session. Had a good attendance and good interest. Were entertained by an address to the school by brother Henry Dorer, choosing for his subject "The complex nature of man," and spoke substantially as follows:

1. The leading thoughts deduced are, a. The physical nature of man.
2. The intellectual or mental nature.
3. The spiritual or moral nature.

(1). The physical nature. This body of ours is under certain laws and should be governed by them. And for every violation of law, the body must be punished. He maintained that each of those natures should be developed, and while it is the duty of the parents to properly clothe the child, it is also their duty to provide healthful food for them, that their bodies might become vigorous and healthful.

(2). The intellectual or mental nature. If the physical nature of the child is properly developed as age advances, the intellect will become stronger and be prepared for mental improvement. The mind is the electric force of the body, and as the mind wills, so the body acts, hence the necessity of proper, mental culture, that the child may be prepared for higher and nobler attainments.

(3). The spiritual or moral nature. This third step is equally important. It is the duty of parents and teachers to look after the spiritual food of the child. Look at the expenditure for books and papers, the literature of the country! How much wholesome food! There are books and papers, the nature of which we become ashamed of the author of which we hold in discredit. But he referred his suitors to a book that we need not be ashamed of. Neither of us Author, and that is the Bible, and God the Author. He tenderly appealed to the parents to instill the thoughts and sentiments of Bible truths into the minds of their children, that they might become religious and qualified for a home beyond. He also set forth the danger of neglecting our duties, and by this, there was danger of ruin, both of parent and child. In his closing remarks, he replied, that education was not, nor implied simply to store the mind with facts, but to be wise, he must labor to become better and purer, thereby becoming holier. After offering a song of praise, we dismissed for a few moments, and then re-assembled for the sermon. After the usual formula of the opening exercises, the speaker selected from the chapter read, "Which of you convinceth me of sin?" John 8:46, for a motto of his discourse. His theme was the sinless character of Jesus Christ and our relation to Him.

Jesus Christ asked this question of His enemies while they were cursing Him and vainly endeavoring to bring Him in disrepute. But He fearlessly reproves them, and confident of His purity, he asks them, "Which of you convinceth me of sin?" He observed, first, the sinless character of Jesus Christ. Second, the importance to which the text may be applied. The sinless character of Christ is determined from the nature of His conception, and birth. Free from any taint of moral defilement, those of His intimate associates record His truthfulness and purity. And His enemies could find no defects when He was brought to trial, and as He expired on the cross, they snote themselves and exclaimed, "Truly this man was the Son of God." If His life was sinless and pure, His Gospel must be true, and hence He was qualified for His divine mission.

The speaker then appealed to Christians to become more Christ-like—to become more assimilated to the character of Him, the object of their worship, that in the end they might be like Him. The closing remarks were directed to the unconverted, and they were made to feel, that in their present condition, they had no claim on Him, no relations to sustain them in eternity, and hence

would be cast off where hope is a stranger and where mercy cannot come.

Next day in company with brother A. W. Bowers, went to pay a visit to our brother and sister. What a source of comfort to them to have us call and see how they do! Many live somewhat isolated from the main body, and to those who cannot meet with us often in the sanctuary, especially is a visit much appreciated. Found them in love and union with the church and still willing to abide by the instruction of the Gospel and labor for a greater degree of holiness, endeavoring to become better as they grow older. On Saturday we met at the church in quarterly council, as our brethren have decided long ago to meet once per year to attend to church business, and as we soon expected to hold our Feast, this meeting was one of especial interest. Considerable matter was brought before the meeting, but we think all was adjusted in the fear of God and for the welfare of souls. Among the good things of the meeting in which angels participate in our joy, was receiving members into the church, three by letter and one by baptism. Thank God Ideas, and His children work. It is a pleasure to us to labor in the Master's vineyard, though our ship is tattered and tossed at times over the cruel waves of life, yet we have rooted ourselves hallowed to steady her that she may continue to sail. How pleasant it is when we get into a storm and are troubled, that we have our blessed Jesus the Captain of our salvation to command the waves and say, "peace be still." Next day was Lord's day, and in company with the brethren, we went to Pleasant Ridge church for divine service. The service was introduced by singing the 67th hymn.

"There is a name I love to hear,
I love to see its worth."

The speaker deliberated mainly upon the subject of regeneration, had a good hearing and good attention. Another of the ministers present closed the exercises in the usual order. Thus the labors of the past few weeks, with its trials, joys and sorrows, all are gone to eternity and the results are alone known to God. S. T. B.

HYPOCRISY

BY CHARLOTTE Z. BOND

OUR Savior while on earth, seemed to look upon the sin of hypocrisy as the most atrocious of all sins, in his expression of, "Woe unto you Scribes, Pharisees, hypocrites," enumerating the various enormities of which they were guilty, proves plainly the intensity of his disgust in regard to the degrading sin of hypocrisy. And we believe that every true follower of Jesus has the same spirit, is actuated by the same feelings. In a measure, they are fallible, he was not; but the same spirit is the predominant principle, for we are plainly told, "If ye have not the spirit of Christ, ye are none of his." They have the same dislike and in the same manner detest a low, mean hypocrisy. Those that will join a church and profess to be followers of Christ purposely to carry out some worldly scheme, certainly are the most abominable of God's creation. There is some palliation or excuse for almost every other evil, but this is the most unpardonable sin that Satan has been able to invent, one that will tanger with the holiest; a best gift, God has in his kindness and mercy bestowed upon his people. One that can deceitfully use a cloak of religion to accomplish

necessary ends, is certainly in a worse condition than the heathen and infidel. There can be some allowance made for ignorance as well as a wild theory; but he that knows his Master's will, and tramples upon his mercy and kindness, how great is his sin! We know that God knows every secret thought, and his watchful eye is ever upon us; we cannot deceive him who numbers the very hairs of our heads, and sends daily and hourly blessings upon us without number, who guides every beat of the heart, every breath we breathe, is permitted by his merciful goodness, and yet we will presumptuously stand forth in our own strength and defy the living God by making use of the greatest blessing he has ever bestowed upon us, the very means he has arranged to bring us to him, that which is intended to strike us, eternally happy. "Woe unto you Scribes, Pharisees, hypocrites, for ye devour widows' houses, for ye pronounce unto a man his curse, therefore ye shall receive the greater damnation." We would infer from these words, that this class of hypocrites are to be punished with more severity than any other sinner.

Reader, this looks terrible, but they are the words of our divine Master, and certainly his kind and loving nature must have been irritated to the very utmost to draw forth such terrible language. He must have been tortured by the very thought that these Scribes and Pharisees should try to make the world believe they were righteous, and yet have in their hearts such cruelty and meanness as to devour a poor widow's house, or in other words oppress her or destroy her worldly living.

He also accuses them of shutting up the kingdom of heaven against men, they will neither go in themselves nor permit others to go in. All those things are still going on; there are just such people at the present day, and our Savior sees them just as plainly as he beheld the Scribes and Pharisees, and that same warning stands firm in his Word, "Woe unto you Scribes and Pharisees," or in the language of our day, "woe unto you false Christians," ye shall receive the greater damnation. This passage of Scripture should be read with emphasis and deep thought. There is much contained in these few verses, much that concerns our welfare here and hereafter. The thought that we are to suffer eternal punishment for the deeds done in the body, is terrible,—but these are to receive the greater damnation, more excruciating, more enduring suffering.

It is claimed by some, that the immortal part of us cannot suffer; but we maintain that it is the only part of us that can suffer when the soul leaves this tenement of clay, the suffering of the body is done, all of the sensitive qualities of the body are gone, both mentally and physically. We lie, a lifeless, senseless mass after the spirit takes its flight, and whatever our reward is to be in eternity, will be meted out to us. If our lives have been spent in a constant practice of those virtues which are the fruit of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance," if we have walked in and been guided by the Spirit, then great will be our reward; but on the other hand, if our life has been spent in trying to make our appearance of holiness, and we are only so the whitened sepulchres that our Savior speaks of, that make a beautiful outward appearance, but are within full

of all manner of filthiness. Again, I repeat the words of our Savior, "Ye shall receive the greater damnation, We understand 'greater' to mean something more than great, that is exceeding great to some degree, and when it has reference to eternal punishment, it is awful to contemplate." Therefore knowing the terror of the Lord, let us repeat before it is forever too late.

Our blessed and kind Redeemer after telling the Jews of their base hypocrites and pointing out the wickedness of their conduct, addresses them in the most sympathetic manner, "Jerusalem, Jerusalem, how often would I have gathered you together as a hen gathereth her chicks under her wings, and ye would not!" Yes, all that will turn away from him; will gather them together and shall them from the snare of the wicked one, and his numerous enemies, and lovingly protect them under his wings of love from the cold blasts of adversity. We may rest assured if we go to him earnestly and sincerely, trusting in his mercy, he will take us safely through this world and land is securely on the other side of the Jordan of death.

RULES FOR PARENTS.

1. First give yourself, then your child, to God. It is but giving him his own. Not to do it, is robbing theft.
2. Always prefer virtue to wealth—the honor that comes from God is the honor that comes from men. Do this for yourself. Do it for your child.
3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.
4. Give no needless commands, but when you command, require prompt obedience.
5. Never indulge a child in cruelty, even to an insect.
6. Cultivate a sympathy with your child in all lawful joys and sorrows.
7. Be sure that you never correct a child until you know that he deserves correction. Hear its story first and fully.
8. Never allow your child to whine or fret, or to bear grudges.
9. Early inculcate frankness, candor, generosity, magnanimity, patriotism and self-denial.
10. The knowledge and fear of the Lord are the beginning of wisdom.
11. Never mortify the feelings of your child by upbraiding it with dullness, neither inspire it with self-conceit.

WHAT BECOMES OF THEM?

WHAT becomes of the sons of men who according to the ways of the world, are considered successful? A few establishments are in the hands of the sons of the founders, but they are the exceptions.

"Do you see that man shoveling coal? Well, his children, and children like his, will justly your pampered sons and rule the land," said an old man the other day. The famed men of the day seldom have a lineal successor. The eminent jurists carry their honors with them to their grave. The funds of merchant princes are soon squandered. The reason is clear. The fathers laid the basis of the business one way and the sons built another. Men who earned their fortunes by hard work, by diligence; that were their own book-keepers, salesmen, cashiers, and often porters, are followed by sons who do as little as possible; who delegate to others all of the work they can, and who know more of the road than of the ledger.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, EDITOR.

D. M. ESHELMAN, B. B. EDITOR.

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MOORE & ESHELMAN,
Lansark, Carroll Co., Md.

LANSARK, MD., OCTOBER 24, 1878.

By an oversight Bro. Hope's account of the Lane Fork was misquoting his text. It will be found in this issue.

Over 3,000 deaths have been caused by the yellow fever in New Orleans since the commencement of the season.

Our patrons are over-topping us with their post stamps. For the next thirty days we prefer that you send us 75 cents if you can. We also make good use of 50 and 100.

Persons wishing to act as agents for the BRETHREN AT WORK will please drop us a card and we will send them an outline of the paper. We desire a good agent in every locality.

A COPY of the MEMORIAL ALMANAC has just been received from J. F. Fink & Brother, Ellensburg, Ind. It presents an attractive appearance and is well filled with useful matter and good illustrations.

The interest in the Danish mission field is increasing, and prospects brightening all around. Bro. Hope writes that his congregation are large, and attention good. They now have three ministers, and one deacon.

Last Thursday and Friday we attended the East York Creek meeting 14 miles north of Lansark. It rained all of the first day, and part of the second. Owing to the condition of the weather, the crowd was small, but the meeting a good one; it was an enjoyable season. A number of ministers were in attendance. Wm. J. Crane, a promising young brother, was elected to the ministry. May he prove an efficient workman in the Master's vineyard.

Brothers S. Z. Mash, writing from his old home in Mareville, Tenn., says: "I left Ashland, Ohio, on September 29th, and reached home October 25th. Saw some of the effects of the yellow fever on my way, and I confess the liberal hospital that they don't mind and not come home. They don't all over three thousand and only in one State. Was necessarily well received by the Brethren, or whom many thanks. Made some narrow escapes when they saw me, and on my side. On the 15th of Oct. I had a good and pleasant meeting. Two preaching services were held, and a good crowd of the second day, in the country. All well, thanks to God's blessing."

Brothers D. H. May and J. G. Spaulding were in New York City. He suggests that some of the Brethren attend the Millennium Conference to be held in that city, Oct. 28th, when a number of ministers expect to meet and discuss the social condition of Christ. Stephen B. Crane, Mr. Brown and others are expected to take part in it. Thirty years ago the interest in the immobility of the expelled country of Christ grew to the proportions of a wild-goose excitement, attended with some false prophets, and no question, in recognizing the attention of many sober thinkers, and the discussion will likely throw some light on the subject.

The Dunkards had twenty-six years ago in the United States but 4284 small churches and 66 ministers. Now they report over hundred and five thousand churches, and over three hundred and twenty-five ministers and twenty-five Sunday-schools and ten hundred and sixty-eight teachers.

The above is an editorial item clipped from the *DuPont Battle Flag*, and contains errors which the editors of that paper certainly ought to know is incorrect. We have in the State of

Missouri alone (where the *Flag* is published), about fifty ministers, saying nothing about other States containing many times more. We have in the United States about 1,000 ministers, 350 congregations—many of them very large—and far from being a "land of the living dead." We wish the *Flag* to please correct.

The many weather interferences with Bro. Gibson's meetings at this place, and the interest of the congregation were good and the interest excellent. Four were added to the church by baptism. Other engagements prevented us from attending more than one of his meetings. His manner of preaching is instructive and pointed, and we are all carefully studying arguments and criticisms.

Our subscribers can always tell when their subscriptions expire by noticing the date in the subsequent copies by advance the date to the right of their name. If it is 21, 79, it means that the time of subscription expires January 1, 1879. If it is 11, 78, it means the subscription expires Nov. 1, 1878. Each one of you examine your dates and you will then know just when your time expires. To be sure of not missing the papers, be certain to renew about three weeks before your time is up, as our rule is to take all names out when the time of subscription expires.

It is gratifying to note that the *Friendship Christian* has concluded to disperse with secular advertisements this year. This will be a source of pleasure to its readers. We believe they may appear very brilliant at first, but soon sink into insignificance. You need not be alarmed at such things; they repeat themselves every few years, make a ripple and then disappear for a season. Good, solid and substantial men will not continue to stay. They pay about as much for them as they are worth, and the moon does to a lightning bolt. Their movements may not be very fast; they may not make very much noise, but like the steady, hard-working men in the tunnel under the mountain—they will get through after awhile.

While attending a Love-feast, some time ago, we observed, that during feet-washing a sister superintended each basin containing water. This was concluded the custom frequently attending such part of the services where the house is crowded. The idea was a good one, and is entitled to the attention of all large congregations. This duty belongs to the wives of the officials, and they should not themselves at liberty to look after and take charge of such matters among the sisters. While thus seeing they need not feel out of place, but rather regard it as a duty to do so.

Brother Hope, in speaking of his late Love-feast says: "After the examination was over, liberty was given to all for prayer, and the liberty was taken by a number of brethren and sisters. The sisters prayed for their husbands, and thus concluded the conference in a commendable way, and should receive the attention of our American sisters also. I do not believe in so many words, and perhaps after all we do not tell God our real wants, but the prayers on this occasion were so sincere, that they were felt and full of faith that I felt great blessings would flow from it." The part the Danish sisters take in examination services is commendable, and should receive the attention of our American sisters also.

We know a certain preacher among the Brethren, who spends all his time preaching and talking to the people. He works with the people a good deal of his time, and he is well liked. He talks to them on religious subjecting to work up an interest, and then tries to get them to subscribe to the *Brethren at Work*, if only for a few months, knowing that if he gets them to read about the Brethren, he is kept up the interest, and they will not subscribe, then he frequently pays for the paper a few months, and all his rent of such these persons as he thinks will be benefited by it.

By this method he reaches some who could not be reached by any other means. He is a good preacher, and a faithful one, and if they would subscribe, they would certainly many ways to get the fish to come within range of the Gospel net. When working for the Lord do not despise small things.

Brother Baber has returned from his visit among the Brethren in Southern Illinois. He expresses himself as highly pleased with his trip, and good meetings, many kindnesses shown him by the members, and souls added to the number of the saved. Bro. B. says, "If all who profess the name of Christ, would display their love for the Master's cause, by being out their own time in visiting the Brethren, and our people would be Brethren indeed." We wish that our Brethren down there loved the Lord, and that is why we love them. Bro. B.

has now entered into active service again and will labor right all Winter, if he health permits. His appointments in Ohio began at Maple Grove church, Wayne Co., Nov. 21st. P. H. King at Shannon. May success attend his work.

From Brother Daniel V. Amman we have received copies of the Minutes of their late District Meeting. We make the following extract: "Will the district meeting of Southern District of Ill., agree to take the little band of brethren and sisters in Henderson Co., Ky., under their care and render them such assistance as may be necessary to build them up in the good work of the Lord? A. Yes, and Brother John Metzger is hereby appointed to take the oversight of them, and call upon other elders to assist him when necessary."

Wmex Saul heard the daughters of Jerusalem say that Saul has slain his thousands and David his tens of thousands, it was more than he could stand. It was giving David more honor than himself, and that he could not endure. He was too corrupt. It is safe to conclude that all the Sauls are not dead yet; there are certain men who cannot bear to have others get more honor than themselves. Such men may rest assured that the Lord has a David somewhere who, though abating from the lower walks of life, will one day take their place.

There is not much danger of some men striking the world upside down. Like a meteor, they may appear very brilliant at first, but soon sink into insignificance. You need not be alarmed at such things; they repeat themselves every few years, make a ripple and then disappear for a season. Good, solid and substantial men will not continue to stay. They pay about as much for them as they are worth, and the moon does to a lightning bolt. Their movements may not be very fast; they may not make very much noise, but like the steady, hard-working men in the tunnel under the mountain—they will get through after awhile.

Supposed my brother would strike a large rock twenty-four times with a heavy hammer and not break it, and while he was resting, I would strike it once with my fist, and it would fall to pieces. You can't think I had done too well? Yes? If it had not been for my brother's work I might pound away for hours and not affect the rock. Ministers will please analyze this carefully before boasting of their work. They may appear very brilliant at first, but soon sink into insignificance. You need not be alarmed at such things; they repeat themselves every few years, make a ripple and then disappear for a season. Good, solid and substantial men will not continue to stay. They pay about as much for them as they are worth, and the moon does to a lightning bolt. Their movements may not be very fast; they may not make very much noise, but like the steady, hard-working men in the tunnel under the mountain—they will get through after awhile.

LANSARK SURROUNDINGS.

THE church at Lansark consists of about 115 members, scattered over a small territory four miles long and three miles wide. They have a plain, but commodious meeting-house standing on a beautiful elevation in the south part of the city. We have preaching every Sunday at 10 o'clock, every alternate Sunday at 11. Our Sunday-school is at 5 o'clock. All the officers and teachers in the school are members. The meetings and school are largely attended by the town people as well as those from the country.

Three miles north of Lansark is the Cherry Grove settlement, where there is a large body of members, and the District meeting-house, known as the Arnold's Grove church. This is the oldest congregation in this part of the country. They have another home of worship in the city of Mt. Carroll, eight miles west of Lansark. About six miles south-west of Mt. Carroll is the Hickory Grove school.

Seven miles north-east of Lansark is Shannon, in which place the Brethren have a good home. Ten miles north of the District meeting-house, by it will be seen that we are really threatened by large bodies of members. There are thirteen meeting-houses within half a day's drive of our office, and not less than twenty-one ministers within ten miles. Outside of the towns the Brethren have the entire influence in this part of the country, and are rapidly gaining good foot-hold in the towns. There are about one hundred and thirty Brethren, including the members and four deacons.

The above is given for the satisfaction of those who wish to know more of our surroundings. Our people may rest assured that we are surrounded with very desirable influences, and good counsel.

OUR REASON FOR NOT TRAVELING HOME

(SOME of our readers think we ought to devote some more time to traveling and preaching in other parts of the country, and we must see the satisfaction we receive to care and hold meeting. This we would gladly do, were it in our power, and no thought of it for the best; but it should be remembered, that the doing of a worldly duty is no usual matter, and that it is our duty to keep a careful watch over its elements. Our business, as deacons is an important one, and needs our constant attention. At the best estimate we have not less than thirty-five thousand readers, who must be supplied with the best reading matter we can procure. It will not do, nor is it safe, for us to neglect such an important work. Just think, gentle reader, of addressing an audience of 35,000 people every week; what a vast congregation! What an opportunity for accomplishing good and working temptations!

We want to make the BRETHREN AT WORK interesting and reliable, and in order to do so, must neglect traveling very extensively. We do not want an article to go into the paper before we have read it; this point wants to be watched with great care. And thus, brethren and sisters, you all know that the closer a man sticks to his business the better work he can do. Our business is to give you a good paper—a paper that will appear very brilliant at first, but soon sink into insignificance. You need not be alarmed at such things; they repeat themselves every few years, make a ripple and then disappear for a season. Good, solid and substantial men will not continue to stay. They pay about as much for them as they are worth, and the moon does to a lightning bolt. Their movements may not be very fast; they may not make very much noise, but like the steady, hard-working men in the tunnel under the mountain—they will get through after awhile.

We could enjoy ourselves with you finely. It would be a source of great pleasure to us, but duty demands that we attend to our editorial duties with great care, and with an eye single to the good of the cause. We will certainly strain every nerve to do good and spread the truth, and we are traveling, and we are not to neglect to much of us. We will be all at it we possibly can, but our vast congregation of readers demands special attention; and to them and the cause we feel ourselves under much and many obligations. My God help and bless all of us in our efforts at doing good, and spreading the truth for the salvation of others.

It is gratifying to know that we have scores of faithful ministers who are willing to take the field and labor nobly in the interest of the cause—converters, preachers and building up the church. Their work is a noble one, and God bless them in it. And while they thus labor, we do our utmost to supply the converts and churches with suitable reading, that their minds may be kept constantly exercised in that which will be largely to the development of their spiritual natures, and by so doing we assist each other in the one common calling.

In this issue is published two speeches of the deacon. Hereafter there will be but one such week.

Brother Baber's address will be, from the 20th until the 10th of Nov., at Winchester, D., in care of Wm. Stott. He begins labors at Boston, Wayne Co., Ind. his work to continue only a few evenings.

Brother D. B. Gibson has closed his labors in Northern Ill., for the present, and now returns to his home in Mo., where he will remain a few months preparatory to returning here to fill other calls in this part of the State. The friends here will be glad to hear that his health is better than it has been for years.

Some people say they know things they cannot tell. We do not know about that, but of one thing we are certain. There are plenty as good as they tell things they do not know, and these are the ones who generally make the most trouble.

What is the use of fretting over what people say about you. Scandal hurts the people who deal in it worst. If you are innocent, rejoice, that the reports are false, and that you are not guilty. The best way to get rid of tattlers, is to treat them with silent contempt. If left alone, they will die of themselves.

There is nothing of holding high, poor principles, and then living on low ones, is the worst of Christian inconsistency. Man's theories of religion are not nearly so good as God's, but their practices are often deplorable. There are few men whose practice is not worse than their profession. It is a nice thing to be just right.

CORRESPONDENCE.

From Bethel Church, Carleton, Neb.

Brethren—Our Communion and that of the White Rock church, Kansas, are in the past... The brethren of Bethel church held their Communion five miles north of Carleton...

On Saturday night we observed the holy ordinances of the Lord's house... I think I never saw better order among the members, as well as the dear brethren, during the time that we were partaking of these sacred emblems...

On Saturday night we observed the holy ordinances of the Lord's house... I think I never saw better order among the members, as well as the dear brethren, during the time that we were partaking of these sacred emblems...

Before our meeting closed, Bro Levi E. Hollister was elected to the membership and Bro Beshler and H. P. Brikwurf held five meetings here at Summit school-house...

My dear brethren—MAY you know that I have joined the church to which I now belong, that I had attached myself to the Missionary Baptists in the year 1868...

attached myself to the Missionary Baptists in the year 1868. On my return to England, I, of course visited, to some extent, the people of our own sect, and to some of our own kindred...

You will, doubtless be surprised to hear that there are those who have a legitimate objection to which I once belonged, that have admitted that their immersion was not apostolic...

Now brethren and sisters, you can see where they stand, and now for their words to me, "we can do no more." There are no churches in my own country, where the people do not know that will observe "all things."

Next I remember a class of people, who call themselves Bible Christians. These are a new sect, who take the New Testament for their rule of faith and practice. And if they practiced what their name asserts, there would not be any difference between them and us...

Let it go, brethren, let it fall, let an another's feet be trampled on, it will not hurt me. This people will not walk one another's feet as Christ gave command. They will not salute each other.

Now I come to the class of people, who call themselves Methodist, because of their mode of worshiping. In talking with them, and listening to their opinions upon the subject, I found them energetic workers in the cause of Christ.

I am, with the English Methodists, established at the backwaters of the church of the brethren. When will the time come to us fully to know what we have in common? There are brethren ready-to-day, who say, "here I am, I send you," and still the call comes, "come over and help us." What will take up their lives to defend the missionary cause of foreign nations?

From Denmark. OUR Love-feast is among the things of the past. It was kept in the room where our dear brethren and sisters stayed, while in Denmark, and of course this added much to the solemnity of the meeting. The house was crowded on Friday, and even some stood outside looking and listening at the window...

From Holtzsburg, Pa.

Dear Brethren—GOD bless the day, when you first entered on your mission of love.—the glorious one that wisdom that leads to life, of salvation throughout the wide extended plain.

The little band of God's children in this Dutchessville congregation, continues to grow in number, but as we grow in number, may we also increase in faith, knowledge and wisdom.—a church of this kind, is the most valuable thing we have. Last Sunday, Sept. 14th, two precious souls came forward and expressed a willingness to follow Jesus. They were baptized into the church by baptism in the river, a few days distant from here.

There was also a Sunday-school organized May 11th, which will soon be in a prosperous condition. Brethren and sisters, take hold of the noble work and labor with a deep interest.

Notice to the Members of the Maple Grove Colony.

WE are committee appointed to choose a location for the Colony, have after considerable search, selected the following place, in North-western part of Norton Co., Kansas, being the most suitable location we could find...

This location lies between the Prairie Dog and Saylor rivers—all divide land. We advise the members of the Colony to go and locate their claims first, and by another session they will be but little, if any Gov. land to be had. Hope the members will see to this matter at once, so our claims may be located near together.

From D. H. Gibson. DEAR BRETHREN—I have met Bro. Miller, the minister at the following towns and sections S. W. of 4 of Sec. 8; N. W. of 17; N. E. 1 of 18, town second, range twenty-four. These are all timber claims. The committee also desire to locate the following land near Spring: N. E. 1 of 21; N. W. 1 of 28; W. of 17 and W. of 18.

DEAR BRETHREN—LEFT home on the 25th day of Sept. to fill some calls in Ill. I arrived in Quincy on the morning of the 4th. Thence to Prairie City. Stopped with brother John Pool, a young man, friend of good promise in the Methodist congregation. Here I met Eld. James C. Winkler, who was inquiring for me, he being sick when we arrived. Remained with him for one week appointment. On the 7th was taken to Fairview to Bro. Samuel Tennant, from there to Coal Creek meeting-house, Meigs county, where a large number were assembled...

Bro. Miller took me in the afternoon to Dutchtown, where Bro. Beshler was holding a meeting, and after the meeting was over met him since we separated, which was nearly a year ago. Made the acquaintance of his wife, (now sister Beshler) I only stay one meeting with him, which I enjoyed very much indeed...

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ed materially to it. I had these sites and we were soon on the road to Palo. On the 25th I visited some of the West Branch members—Bro. Joshua Silver and Bro. William Davis and others. On the 27th I reached the Rock River church, near Paducah, where I preached and being preaching the same night.

The ministers are elders Kuffner and Daniel Deubner, with brethren J. C. Latham, Trosell and Latham. I did not learn how many souls were added. The membership is about 400 and very healthy. Love-feast on the 4th. Elders D. E. Price of Silver Creek, M. Emmert of West Branch, B. H. Hornig of Rock Creek, Bro. Meyers of McDonough and other ministers whose names I do not remember, were here on this day. There was indeed a most refreshing season. There were some present, no doubt, who received the anointing for the last time on this side of the great re-union above. Closed these meetings on the night of the 6th, with the usual congregation I had seen on this tour. The order was excellent and interest good,—some baptisms and others church members. On the 7th, was conveyed by J. C. Latham to brother Trosell's, en route for Silver Creek Love-feast in Oak Co., Oct. 8th and 9th. I learned that it was good to be there, and went on the 10th.

The ministers are elders D. E. Price and M. Newcomer. The ministerial board was not strong in number. Very noticeable to me was old brother David Kitchens of Carroll, who, in 1841 year, was so unusually vigorous for one of his age. More news.

Learned His, Oct. 12th, 1878.
From Root River Church, Minn.

WE held our Communion the 5th and 6th of Oct. We had abundant weather, and a large congregation attend the meeting.

Brothers W. J. H. Bauman, C. F. Wirt, John Wirt and Stravel were with us as speakers, and other brethren and sisters. Bro Bauman did most of the preaching. Bro Wirt acted as deacon and was so kind he could scarcely speak, nevertheless he was willing to do all he could for the cause of Christ; he labored hard while here, and told many things, which we know to be true. Although none were added to the church, we think there was an impressive made. It does not seem possible that people can reject the truth as they do, when salvation is free. O, to think of the happy time, if we do what is right, that we may be gathered home in heaven, where there is no sickness, death, sin, trouble, and all its sorrows.

Did it not encourage me, dear brethren and sisters, when we heard the Truth proclaimed as we did? I for one, can say I felt to love every soul that I have ever known. I long that it be the motto of every brother and sister. There is a great responsibility resting upon each and every one of us; it is for us all to do our duty. We have an influence either good or bad. Let us be humanitarians and to devote most of his time to preaching. May the Lord give his health and strength, that he may proclaim the Gospel with power, and be a useful instrument in the hands of the Lord.

SARAH BRIDGLEY.
From Koscuzko Co., Ind.

OUR Love-feast on the 4th inst. passed off pleasantly. The meeting was not as large as such meetings generally are in this vicinity, on account of sickness and rainy weather. The day happened to be for the first time assembled at the church early in the morning. Meeting was taken up at ten o'clock. Ministerial brethren present from abroad were Jeremiah Gump, R. H. Miller, Jesse Calvert, D. Young, Abnerah Ledy and others. Our own elders (I think) could not be present on account of sickness. There is considerable sickness at present in this vicinity. Brother Miller and brother Calvert remained with us over Sunday, and presided to a large congregation, that assembled with us from ten o'clock, for the assembly grew larger every meeting. It closed on Sunday, with two additions by baptism.—The whole church seemed to be much revived. May God help us to do our whole duty, that we may feel his God and keep his commandments.

B. MILLER.
From Brother C. Hansen.

WE thank our heavenly Father for all our dear brethren in America, and we are greatly rejoicing that all our dear brethren and sisters over there, who with loving kindness have sent their means for helping our poor

in this poor country. We also have rejoiced help by your means, and thank God, so often as we eat, that He has brought us means for food from so far away. We with tears of joy, thank our good Father in heaven, that he will reward you manifold again, both in this, and the next life, that you may joy the blessed ones from the Lord's own mouth. "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." It was thirty and ye gave me thank; I was a stranger and ye took me in; naked and ye clothed me; I was in prison and ye came unto me; For even if ye don't know what you do you have done it to me. Therefore whosoever shall do it to one of these my brethren, ye have done it unto me." Now in such a way our good Lord said: that His blessing would have occasion to some thing, even after He went to His Father. For He said: "Ye have the poor always with you, but ye have not always." God help us still to do good work, and not get tired, till He will gather us all home in His heavenly kingdom for Christ's sake.

Bowdler, Denmark.

GLEANINGS

From Frank Grose, Ill.—Our Love-feast of the 4th and 5th in the past. Bro. Gibson was with us one week previous and preached for us. Other brethren came at the time of the fast, making it an enjoyable occasion to many of the saints of Christ, to again hear their memories called to the past and their hopes of the future, where all the faithful will be gathered together as the children of God.—The ingathering at the time of meeting and since was quite refreshing to us. Three baptisms were made in connection with it. Since then will two more applicants, and others we hope, made to thank upon their way. May the Lord continue to bless His children and keep the lambs safe in the fold.

J. C. JARMAN.

From Ervin Howard Co., Ind.—Our Communion is now past. There were not so many attending as in previous years, but we frequently had, but they were all very able and active workers, and we had a Love-feast indeed. I think the church is much revived and the cause of Christ strengthened. We have a beautiful Fall, and the health has been quite good. Certainly we have great cause to be thankful to the bountiful Giver of all graces.

H. HAMILTON.

From Blovinette, Ohio.—Our Love-feast came off yesterday. We commenced a meeting the 5th, and expected to continue till the evening of the 13th. We invited brother Jesse Calvert with us at the commencement of our meeting, and he remained with us until he could not get here till the morning of the 9th. The ministers present at our Love-feast, were brother John Brillant, J. P. Eldorado, Jesse Calvert and others from neighboring churches. Yesterday five came out on the Lord's side and others were made to feel the love of the Lord.

S. A. WALKER.

From Brush Creek Church, Ohio.—Our Love-feast is among the past. We had four meetings; had more than a full table of members, and a great many more than a full house of spectators with the very best of order.—Some attended the number at fifteen hundred, but think we had over one hundred. We had a good and fast short time. So the ark of the Lord is still moving. We seem to be somewhat encouraged, as there have been over fifty added to the church within the last year.

J. H. GARMAN.

From Samuel Murray.—Our Love-feast in the Solomonah church, Huntington Co., Ind., is in the past. On the 3rd of Oct. soon in the morning there was a very large and joyful gathering from every direction, till a large crowd had assembled. Preaching at three o'clock, by J. Leedy, D. Hiler and D. Hodgins. At half past four, was examination. About three hundred souls were examined. We had a good and interesting day. To be remembered by the brethren and sisters. We sometimes think that there is too much lukewarmness in the church. We have noticed, that some members scarcely ever go to meeting until the Communion, then they go as usual and are not so diligent in to hear preaching, but the next day you see them at the table!

From John Brown.—In answer to inquiry. I remark that Samuel Brown married Cora Ellen Frost in Miami Co., Ohio, and went to El-

liot Co., Ind., from Iowa to Iowa, is the last we heard of him.

Dolan Junction, Iowa.

From First Nineteenth Church, Ohio.—Our Love-feast is now among the things of the past. We attended the Communion of the weather, it passed off pleasantly and was largely attended. Ministering Brethren from the adjoining churches were with us and labored earnestly in the Master's cause. There was an accession to the church of 150 members over one hundred and forty members. As church, we are not progressing so rapidly as some of our neighboring churches.

JOSEPH J. HOUSTON.

From Farmington, Ill.—Our Love-feast is past. Brother D. B. Gilson came to us on the 5th of Sept, and remained till the evening of the 13th inst. On the 14th and 15th we held our Communion. Brethren J. R. Gish, D. B. Gilson, Garner and others, conducted the Communion services. Good order, attention and expressions were made during the meetings. On the evening of the 15th, Bro. Gilson and Bro. Gish went to Macedonia school-house, and held meeting every night and several in the day-time. They continued for eight days, the result of which, we rejoice to say, was, sixtyn new good confessions, turning their backs to sin and promising to be faithful to the end. God bless them. JACOB NEELY.

DIED.

(Whosoever shall be brief, writes us not at the expense of the paper, and appear from all districts.)

BURK.—In Poplar Ridge district, Viola, daughter of brother Teuber Burk and sister Burk, aged 4 months and 11 days. Funeral first Oct. 1878.

GEYER.—In Turkey Creek church, Ind., Catherine Geyer, daughter of brother John and sister Catherine Geyer, aged one year and one month. Funeral services by the brethren. Text 2 Sam. 21: 22, 22 and 23.

DANIEL WYSDOW.

JOHNSON, in Mahomet, Champagne Co., Ill., Oct. 5th, 1878, Bro. Aaron Johnson, aged 47 years and 11 days.

He was a consistent brother for many years. We truly feel his loss, but we hope our loss will be his great gain. Services by the brethren from 6:15 to 9:30.

J. H. BARRETT.

HOFFBERG.—In the Bethel church, Thayer Co., Neb., Johnny, infant son of Bro. Leonard and sister Anna Hoffberg, aged one year and twelve days. Funeral services by brethren B. P. Staup and D. T. VanBuren.

J. E. BRYANT.

SMITH.—In the Lost Creek congregation, Juniata Co., Pa., September 13th, 1878, sister Catherine, wife of the Smith, aged 29 years, 3 months and 15 days. Funeral services conducted by Bro. S. A. Walker, and brother Samuel Johnson and Elias Lonsdale to a large number of sympathizing friends.

JOHN HAY.

HALTER.—In the Turkey Creek congregation, Putnam Co., Neb., August 21st, infant daughter of Bro. John Johnny, infant son of Bro. Leonard. Funeral services by William Palken.

HARRIET J. FULKER.

RICHARD.—In the Crawford church, Crawford Co., Ohio, July 24th, 1878, sister Sarah Richard, aged about 36 years.

Sister Richard was born in Pennsylvania. A few years ago, she married her husband, James, and settled in Seneca Co., Ohio. In her death her husband and children felt a dear, kind and affectionate wife and mother, and the church a devoted member.

S. A. WALKER.

(Printed Christian, please copy.)

LEEDY.—In Albany, Linn Co., Oregon, Aug. 12th, Sister Mary Leedy, wife of brother Daniel Leedy, in her 57th year.

They moved from Jefferson Co., Iowa in the year 1854. In her death brother Daniel has lost a beloved companion, the children a kind and affectionate mother, who was ever ready to administer to the wants of the sick.—Beloved by all who knew her and beloved by the church, and was assisted in the name of the Lord.

A. H. BALTIMORE.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief and written on paper separate from other business.

LOVE-FEASTS.
HENRY CO., Ind., near Middlebury, Nov. 18th, at 10 A. M.

Francis Creek, Wells Co., Ind., 19th, at 4 P. M.
Adams Co., Iowa, Nov. 9th and 10th, at 10 A. M.
Oskaw, Platt Co., Mo., Nov. 30th, at 10 A. M.
Monticello district, White Co., Ind., November 1st, at 4 P. M.

Bethlehem church, Franklin Co., Va., Oct. 20th and 21st.
Hudson Creek church, Montgomery Co., Ind., Nov. 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, at 4 P. M.

Francis Creek church, Woodford Co., 10th, Nov. 1st, at 10 A. M.
South Goshen church, Kosciusko Co., Iowa, Nov. 1st, at 4 P. M.

127 The Brethren in the Millinette church, East Co., Ill., will hold their Communion on the first day of Nov., commencing at 2 o'clock.
M. STAFFORD.

THE GOSPEL HAMMER
755
HIGHWAY GRADER,

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"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

Vol. III. Lanark, Ill., October 31, 1878. No. 44.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY
—
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—
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WATKIE A. LEAH, ———— URBANA, ILL.

THE CHRISTIAN WARSFARE

My Captain commands the altar of war!
Awake the powers of hell are near!
To arms! to arms, I hear him cry!
'Tis yours to conquer or to die!

Assured by the unflinching sword,
And my sword eyes around,
Mark made to-day my armor on,
I feel my God's treading feet before me,
Here in my helmet, faith is my shield,
Thy Word my God, the sword I wield,
With sacred truth my banner is set,
And holy zeal inspires my heart.

Thus armed, I venture on to fight:
Resolved to put my life to flight,
While Jesus' blood designs to speak,
And my suffering banner to my break.

In His name I Him I trust,
His bleeding cross is all my fort,
Through tugs of war, He will lead me on,
To victory and the victor's crown.
Selected by ARTHUR BRYMAN.

STEIN AND RAY DEBATE.

PROP. 1st.—The Brethren (or Tunker) Churches possess a Bible Characteristic setting them apart as Churches of Jesus Christ.
J. W. STEIN affirms.
D. B. RAY denies.

THE READER will observe that Mr. Stein has admitted our allegation, upon which our 2nd negative argument is based, namely, that the Tunker churches are "self-organized under the supervision of unimpaired men." The original church of Christ was organized by Jesus Christ himself. But the original Tunker church was organized by "unimpaired men." Therefore, the original Tunker church was not a church of Christ. Consequently, the Tunker churches which spring from this self-organized human society, are not churches of Christ. The statements of Mr. Neal do not deliver the Tunker churches from the charge, upon which our first negative argument rests, namely that the Tunker churches are based upon a carnal membership. All the claims to "heart-gift" membership amount to nothing so long as it is admitted, by the Tunkers themselves, that they baptize unimpaired children of the devil to make them the children of God. They willfully baptize upon a dead faith, vainly supposing that this dead faith is brought to life by baptism. Speaking of baptism, Mr. Stein says: "Faith there must be vitified by submission to Christ's yoke!" We repeat that the Tunker churches are not churches of Christ, because they are based upon a carnal membership.

Again, Mr. Stein claims that he has drawn arguments for baptism as a condition of salvation, from "twelve plain passages of Scripture, which he has fully failed to meet." But we showed that four out of his twelve do not even mention baptism at all. On my friend's second affirmative for baptism-as-a-condition, we make the following remarks:

1. He thinks that we had as well say "repentance salvation," and "faith salvation," as to say baptismal salvation! There are these differences: (a) Repentance and faith are moral duties, while baptism is a positive command. (b) Repentance and faith involve internal spiritual relations, that exist be-

tween God and the individual alone while baptism is external and to be performed by another person. (c) Repentance and faith are absolute conditions to salvation, without which every accountable sinner must perish—be forever damned. While baptism is not an absolute condition of salvation, without which every accountable sinner must be forever damned. Can Mr. Stein see no difference? In fact, instead of baptism being a condition of salvation, baptism—pardon—is a condition of gospel baptism.

2. Newman, the leper, 3 Kings 5: 8-14, and the blind man that washed in Siloam, see not examples in point, because their washing was made a condition of their cure; while baptism is not a condition of the spiritual cure.

3. We did not quote Mr. Moore to prove that baptismal salvation is "blasphemous heresy," but to prove that the Tunker churches hold baptismal salvation.

4. Mr. S. thinks that the portion of the text that he has underlined (Luke 7: 50) are not relevant examples. This brings up our leading argument against the Tunker doctrine of baptismal salvation, as presented in our first reply. We state again our 3rd argument.

The Tunker churches are not churches of Christ, because they hold the popish, Magisterian doctrine of baptismal salvation.

Our proofs that this doctrine is false, are as follows: 1. Baptismal salvation is anti-christian, because in no case of the parable of sin by our savior, during his personal ministry, was baptism made a condition. Jews say: "Thy faith hath saved thee; go in peace." Luke 7: 50. Mr. S. says, are not these examples? He rejects the examples of Jesus Christ. John's baptism was "for the remission of sins," but never a condition of pardon. Baptism only washes away sins essentially, as we eat the flesh and drink the blood of Christ in the Supper. The Tunker churches which reject the plan of salvation proposed by Jesus Christ, surely are not churches of Christ.

2. Prof. 2. Baptismal salvation is false, because it contradicts Jesus Christ. Jews say: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5: 24. But the Tunkers give the falsehood to the world's Redeemer, by saying, that: "The believer cannot have everlasting life till he is baptized." Churches that positively contradict the Lord Jesus Christ, cannot possibly be his churches. To escape from this terrible difficulty, Mr. Stein comes to the conclusion that no one can be a real believer till after baptism! He says that "believers" is a New Testament name for baptized church members." He here teaches that there can be no true "believers" till after they are baptized! If this be so, then the Samaritans that "believed" and were afterwards baptized, were baptized twice. According to Mr. S., baptism is a part of, and included in faith, and after becoming "believers" (which includes baptism), must be baptized, (which is a second baptism!) Such is the ridiculous absurdity into which my friend is forced.

But concerning the chief rulers that believed on Jesus, but did not confess him, Mr. Stein asks: "What lacked they? They lacked heart-faith, "If thou believest with all thine heart thou mayest." Acts 8: 37. For with the heart we believe, and afterwards confess; and with the mouth we confess, and then are saved. They lacked the "faith which worketh by love." Gal. 5: 6, "not having their hearts purified by faith." Acts 15: 9. They lacked the heart faith is revealed in the fact that they "loved the praise of men more than the praise of God."

Prof. 3. Baptismal salvation is false, because it contradicts the voice of all the prophets. Peter, at the house of Cornelius, said: "Behold

give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 43. And while Peter spoke, the hearers received the baptism of the Holy Spirit, spoke with tongues, and magnified God. Thus Peter said, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we." Verse 47. But in the face of "all the prophets" and miracles display of the Holy Spirit, Tunkerism raises its voice of contradiction and says, "these were all unparoled children of the devil, with a dead faith, until it was 'vitalized' by baptism. The Tunker churches, which stand up in opposition to all the prophets and the testimony of the Holy Spirit, are not churches of Christ.

Here we wish to examine the leading Tunker argument, drawn from Acts 2: 38. They contend that baptism secures the same relation to pardon that repentance does, because Peter said: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts 2: 38. In what sense is baptism for the remission or washing away of sins? We answer that sins are washed away in baptism in the same sense that we eat the flesh and drink the blood of Jesus in the supper. In the institution of the supper, Christ said of the bread, "This is my body," and of the wine, "This is my blood." Now the deluded Romanist understands the expression literally, and thinks that the actual eating and drinking of Jesus are present in the bread and wine. All, except Catholics, agree that we only eat the flesh and drink the blood of Christ in emblem, or figuratively, in the supper; and in like manner, we only wash away sins in emblem, or figuratively, in immersion.

This baptism does not sustain the same relation to pardon that repentance does, is evident from the whole tenor of the New Testament. In order to understand the real design of the baptism on the day of Pentecost, it is necessary to note carefully all the attending circumstances.

1. None but those who "gladly received" the Gospel were immersed on the day of Pentecost. Acts 2: 41. No person can be said to have gladly received the word, while he is still under the sentence of condemnation, and suffering the sting of a guilty conscience. Therefore, guilt must have been removed before they gladly received the word, but when guilty men are pardoned; consequently the sins of the Pentecostians were pardoned before baptism.
2. None will deny that the Pentecostians were believers in Christ before baptism; but "whosoever believeth that Jesus is the Christ, is born of God." 1 John 5: 1. Therefore the Pentecostians were born of God before baptism; and as all the children of God are pardoned, consequently the Pentecostians were pardoned prior to baptism.
3. The Pentecostians were saved before they were added to the church, for it is said: "The Lord daily added thereto to the congregation;" (Acts 2: 47) and as baptism was the act by which they were added to the congregation, therefore they were saved before they were baptized. See new translation.
4. The hearts of the Pentecostians were purified by faith which was before baptism; for Peter said that God "put no difference between them and us, purifying their hearts by faith." Acts 15: 9. But when the heart is purified, sin is pardoned. The hearts of the Pentecostians were purified before baptism; therefore their sins were pardoned before baptism.
5. The Pentecostians did not say, what shall we do to be saved. If there to be saved is specified in the question; baptism is not in the answer in the New Testament. The jailer said: "Sirs, what must I do to be saved?" Acts 16: 30. And the apostles answered, "Believe on the

Lord Jesus Christ, and thou shalt be saved." But if baptism is essential to salvation, then the apostles declared the jailer by falsehood.

Now when Peter had proven to the Jews that they were the murderers of the Prince of Life, they asked out of deep anger of him: "But didst thou baptize the men, who were not thy brethren, what shall we do?" Thus Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." If they had asked, "What shall we do to be saved?" then Peter could not, with propriety, have included mere in the answer that was absolutely necessary to salvation! But as the question, "What shall we do?" includes duty more than the point of salvation, so the answer includes duty, more than the point of salvation.

Here are two distinct commands—*repentance and baptism*. The first, repentance, reaches "unto life," into a "faith which worketh by love," and as those who have passed from death unto life are righteous, therefore the Pentecostians were pardoned before baptism, because they had repented unto life before baptism.

From the foregoing undeniable facts, we conclude that Peter does not make baptism sustain the same relation to the remission of sins that repentance does. The two commands differ widely in construction. They are not united to procure the same result. Repentance—*metanoia*—is a complete command in itself, and has a different nominative, number, person and tense from *baptizo*, the word used to indicate baptism. This being so, whatever the remission of sins means, it is applied to baptism, and is not connected with both verbs to secure the same result.

But why did Peter say to the inquirers on the day of Pentecost, be baptized for the remission of sins? If their sins were pardoned before baptism, we require to know how they were pardoned. The jailer told the men whom he had cleansed of the leprosy to offer for his "cleansing those things which Moses commanded." Mark 1: 44. The leprovs man was entirely healed from the leprosy, and yet it was necessary for him to offer for his cleansing, those things which Moses commanded. This was in keeping with the law of Moses, as contained in the 14th chapter of Leviticus, which required that one who had been infected with leprosy, but was now healed or cleansed, should pass through a ceremonial cleansing. The leper was first actually healed or cleansed, and after this, he was formally or ceremonially cleansed; and, in like manner, the leprosy of sin is first actually healed or cleansed through faith in Christ, and after this the formal cleansing, or washing away of sins, takes place in baptism. Assured unto Saul, "Arise and be baptized, and wash away thy sins." Acts 22: 16. No one who is not grossly superstitious can believe that the water literally washes away sins; by coming in contact with the naked spot; therefore, when baptism is said to be for the remission or washing away of sins, we are compelled to understand this as an emblematic washing away of sins. By examining the ninth chapter of Acts, we learn that Paul was baptized, by taking from him the burden of Christ in the Lord's Supper. The doctrines of baptismal salvation and transubstantiation are based upon the same evidence—the perversion of the word of God.

We call the doctrine of baptismal salvation popish and Magisterian, because it regards the person of Christ, by taking from him power to pardon sins, unless some Tunker preacher will permit. We boldly affirm that the Tunker churches do not claim to be churches of Christ, because they hold the soul-destroying heresy of baptismal salvation.

THE RICH MAN AND LAZARUS.

COME all ye poor sinners that from Adam came,
 All ye poor and ye halt and ye blind and ye lame
 Close in with the Gospel upon its core terms,
 Or ye'll burn to ever like poor, mortal worms.
 When the Lord shall descend with sound from above,
 To call home all His saints, to bless those with
 love,

And you not removed in soul by His grave,
 Away now you must turn with sorrowful face.
 For if you deny Christ, He will deny you,
 You'll be on the left hand with the wretched

In horse and torment forever you'll lie,
 In vain now for mercy, in vain you will cry.

You read of the rich man and beggar abode,
 The beggar he now died, to Jesus did go,
 The rich man he, too, died to his sin and corpse,
 He waked up in hell and hid up his eyes.

Now seeing Abraham in visions above,
 And Lazarus there with him in raptures of love,
 He cried, "Father Abraham, send to my relief,
 For I am tormented with pain and grievous grief."

He said, son, remember, while you lived so bold,
 Dressed in your fine linen, your purple and gold,
 Laid out at your gate, and full of great grief,
 You had not compassion to give him relief.

Beside thee, is a gulf, between you and us,
 That those who pass from hence can't come to us
 there,
 But there you may still lie, lament your sad
 state,

For now you are sending your cries up too late,
 O Father Abraham, I pray you provide,
 And send one from the dead, my brethren be-
 side,

When hearing from me here will you wretched
 state,
 Perhaps they will repent before it is too late,
 They have a rich Gospel that's spread far and
 wide,

Their Moses, the Prophets and Apostles be-
 side,
 If they will not hear them, believe and repent,
 They will not believe though one from the
 dead went.

Poor Zion's own mourners, O don't you despair,
 But fly to your Jesus, he'll answer your prayer,
 He'll bear your complaining, will ease all your
 grief,

He will pardon your sins, and give you relief,
 Selected by ERICK EBY.

PHILOLOGICAL DISSERTATION OF
THE WORD BAPTISM.

BY ERICK E. BURRER.

NUMBER III.

ANY person who has given this question a careful examination, knows that the word "baptism" is not an English word. Baptism translated into English, is immersion. The *rite* took its name from the *word*, and the English word that designates the mode, is *baptizo*. The Greek word for sprinkling, is *raio*, and the anglicism of *raio*, is *raizate*, and the name of the rite or institution of sprinkling would be *raizatio* from *raio* and not *baptisio* from *baptizo*. Let sprinklers sail under the name of *raizatio* from *raio* and immerse under baptism from *baptizo*; and then when a candidate makes application for initiation, he can tell the preacher he wants to be *raizated* when sprinkled, and baptized when immersed. *Raizatio* is the anglicized name for the institution of sprinkling, and ought to be appropriated and not sail under false colors any longer. When a candidate makes application for baptism where more than one mode of administration is practiced, the preacher must ask, how do you want to be baptized? He cannot tell what to do from the meaning of the word "baptism." The word "baptism," means so much that he cannot tell what to do, till the candidate explains it by some other word. If you want to be

baptized by immersion they will baptize you that way, or if you want to be by sprinkling they will baptize you that way, or if by pouring, they will baptize you in that way—they baptize any way you want them to—they are not so narrow-minded as to deprive any one of his choice.

Well, what did Christ mean when he said, "Go teach all nations, baptizing them into the name of the Father, &c." Did he mean that they should go and do anything the people wanted done, and call it baptism, or did the apostle know what he meant from the meaning of the word, and go and do that? Had they to ask the people how they wanted the matter done, or did they go and do what the Master told them? I think they ask no questions, for there was but one meaning in the word, and that meaning was in English immersion; so they immersed the people. A mere child knew what baptism meant in those days; but in this our day, where so many different things are called baptism, that the preacher or teacher himself does not know what it means, and hence calls anything and everything baptism that fraudulently assumes that name. All Christians admit that *baptizo* means primarily to dip or immerse, and that immersion is a valid mode of baptizing. If the primary meaning of *baptizo* is immersion, that meaning is specific, and not generic as some ignorantly claim. Can the word have both specific and generic meanings at the same time? But their own commentary does not suit their practice; for sprinkling is just as specific as immersion, and so is pouring.

Now if these ideas or modes, are contained in the meaning of the word "baptism,"—why do they not perform all that is contained in the meaning of the word? If all these modes are contained in the meaning of the word, Christ certainly enjoined all three to constitute the rite. He certainly enjoined all that was contained in the primary meaning of *baptizo*. Their own practice is a most triumphant refutation of the theory. If the word primarily meant to dip or immerse, and that meaning was appropriated to the rite as it was, or else immersion could not be *raio* baptism. How in the name of common sense can anything but immersion be baptism? If the word had a secondary meaning (which it has not), one meaning only could be appropriated to the ordinance. Words can convey one idea only in the same situation, and that is the reason the preachers must ask what is to be done when they want to be baptized, do not know what to do themselves.

The idea that there is such a thing as a generic word is as fabulous as anything can be—words are all specific—words convey ideas, and generic ideas, is a solecism. No words can convey a multiplicity of ideas at the same time. When you are talking or writing about a horse, you cannot convey the idea of cow, sheep and hogs, &c. Ideas are just like figures, they mean one thing at a time only. Words are governed by axioms the same as mathematics. Words work out problems just the same as figures do, and all that is necessary to work out the problem, is to understand the rule. It is generally believed that *baptizo* has a secondary meaning. This error grows out of a misunderstanding of the characteristic distinction between figured and unfigured diction, as well as a proper knowledge of the laws of appropriation. I think I can illustrate this part of my dissertation with greater precis-

ion, and therefore make it easier to understand by all, by the rule of appropriation.

I will again state my canon on this point. When words are appropriated they are always used literal and cannot be used figurative. Inasmuch as I have all the lexicographers and learning of the present age to correct on this point, some efforts toward critical accuracy, will be made. This secondary meaning seems to be the last ray of hope for sprinkling, and if we can take the foundation from under the edifice—down goes the fabric! In the first place, it is difficult to conceive the process of appropriation by figures or metaphors. It would be the same as building a house out of its shadow, before the house existed; and just how to get a shadow of a house before there is a house, will require some explanation. For my part I could not perform the work. There always must be a *literal* meaning before there is any figure, there is no such thing as a figurative meaning. All meanings are *real* and *literal*, and may be used figuratively. The primary, the secondary, the third and every other meaning of words may be used figuratively. A figure, is simply a *resemblance* of the *real* or *literal* meaning, and not the *reality*. Words must always be used *literal* before they can be used figuratively. Does not every one know, that knows anything about the laws of metaphors, that metaphors may idolize themselves wherever they find resemblance, and governed by no other law, but that of resemblance. But when appropriated are intended to specify, and not merely resemble. Just think of a *metaphorical reality*.

(To be continued.)

ECHOES FROM ALONG THE LINE.

Sunday school—Large Meeting—Immortality.
 A N old writer says, "the object of a Sunday-school, is of large and liberal character. It is to diffuse the elements of knowledge, and to teach the great truths of Revelation,—it is to improve to the highest of all purposes, the leisure of the Lord's day; to render it sacred, by thoughts turned toward God; and by aspiring to a knowledge of his Word and Will." It is the chief element of peace and harmony. Show me a community where the Sunday is regarded, or where Sunday-schools never die, then you will show me a community where peace and prosperity reign,—a place where the rich and poor meet on a common level. Let us then as God's children, "Remember the Sabbath day to keep it holy."

LARGE MEETING.

On the 15th inst., we wandered our way to the English Prairie church, to partake of the spiritual food, which emanates from above. The services began with the necessary introductions. Brother Schrock read part of the third chapter of the first epistle of John, selecting for his subject the first verse, "Believest thou that manner of love the Father has bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

The brother told us that love is a principle that reigns in the breast of every human being, except those who are so depraved in sin as to be beyond the comprehension of a just and righteous Being. As man advances in the knowledge of his higher nature, he advances in the knowledge of God. We must still love One in whom all perfection

centers when we admire the wonderful universe. We think of God when we are in sorrow, and need help and comfort. God's love is then thought of.

IMMORTALITY.

Can we hesitate to believe the immortality of the soul, when we see the miscreants live and prosper in affluence of fortune, carrying it with a high hand against their neighbor, distorting all in their power? Let us, therefore, put our trust in an alwise and merciful God, who is able to conduct us through the paths of this life to serene climes.

A. E. K.

CHRIST THE OBJECT OF FAITH.

BY P. L. WILLIAMS.

"Strive tender in will—the strait gate, for many I say unto you will seek to enter in and shall not be able." Luke 13: 24.

IT is here definitely stated that many will strive to enter and will be sadly disappointed. And whose fault will it be? Their own exclusively. The Lord will not be to blame in the least, and why? Because he has put forth a Perfect Plan of Salvation, and that will reach out and take in all mankind. If we become wise in our own conceit, we will be sure to fail; for we know nothing as we ought to know; but if we become fools in the matter of Christianity, knowing that we know nothing in the matter—knowing not which way to go, we positively need some one to guide us. We want one that knows all about the route, and Christ is the very one. He has traveled all along the road—is thoroughly acquainted with all of it, and is the only one who can safely guide and direct us. We are commanded to walk in his footsteps or to run that race with patience. We are not to let Christ become the Author of our faith, and then let some one else finish it. If we do, we will not be able to enter, for there is no one thoroughly acquainted with the way, but Christ. All others that direct differently, are but enemies to us, and don't you trust them. You are to look to Christ; he is to be your sure and only guide. That way that you are to travel upon, is strait and narrow, hence the injunction is, to make strait paths for your feet.

It is enjoined that we lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us; looking unto Jesus Christ, the Author and Finisher of our faith." The apostle here draws from a common usage or custom in his day, to convey an idea. They were accustomed to running foot-races in those days. They ran to obtain a corruptible crown, but we an incorruptible one. Their customs was, to draw a straight mark for each one to run upon; and at the end of this line, was an object for each to look at and run directly to. Preparatory to this, they were weights upon their feet; but on the day of trial, or race, the weights were all laid aside, so as to run with great swiftness. For if they were one turned from the mark or line, the crown or prize was lost. The crown was not exactly reckoned to or given entirely to the swiftest runner, but to the most correct and swift runner. They had a law then to govern those races.

So the apostle could with just propriety say, that a man is not crowned with ministries except he strive lawfully. Those that participated in those races, were not blessed with success, unless they strictly deserved it. Now if these illustrations are correct, we certainly

learn a great deal of very important truth. How careful we ought to be, how particular we should be in raising the Christian race. The apostle would not allow us to take the eye of faith from Christ, to look for a moment upon any other object of faith; for if we suffer ourselves to take our eye of faith from Christ, we are thrown out of balance, hence will lose the prize. The Holy Scriptures produce the same identical idea from other sources. Our Savior says that "if a man lay his hand to the plow and looketh back, he is not fit for the kingdom of heaven." Probably a goodly number of us are farmers or have some experience in farming, and if so, we certainly have experienced the importance of this truthful remark. Every correct and good farmer runs his furrows straight; and in order to do so, he must have an object on the opposite side of the field to look at, if he would make his furrows precisely straight. If he looks back he will make a crook in his furrow.

Now we begin to see how precise this matter of Christianity is. Christ has marked out the way correctly. Right here I will relate a little conversation that occurred once between myself and a certain friend. He referred me to a certain minister in our neighborhood, and said, that we were both traveling the same route. I begged him to differ from him. I stated that the route that I was traveling upon, had true immersion for baptism, that it had feet-washing upon it; also the Lord's Supper eaten in the evening of the day, and after supper the Communion, the salutation of the kiss, a non-conformity to the world, non-swearing, non-resistance, the anointing of the sick with oil, and that none of these were found on his route; hence it could not with just propriety be claimed that we were both traveling the same route, there being so much difference. These all were certainly upon the route that Christ traveled over, and he is at the end of his journey, standing as the object of faith for us to look unto; and we are to see him through all of these things. And he is not seen through any other source, and cannot be reached through any other channel.

Now, dear reader, if any man tell you to take a route that differs in anywise from the one that Christ has marked out, believe him not. The route that leads to eternal life, has its way-marks all along, such as the ordinances that Christ practiced and commanded. Dear reader, if you are traveling a route that has none of these way-marks, nor all of them upon it, you are traveling a dangerous route—one that there is no certainty or safety in. Then strive to enter in at the strait gate, looking unto Christ. He is the only object of faith.

LOOK AT YOUR CELLARS.

Do you want to enjoy good health and be useful in the world and in society? Then remember that the spotted mold and fungus attacking the timber of your cellar show that destructive agencies are at work. Why, man! that is gnawing the very sills of your house, and shall he spare those tender morsels, your children? Those damp, musty, moldy cellars are seed-beds of disease. Do not hope to preserve health over such a charnel house. Do not leave your stables to rot in your cellar to spread rotteness through all your house.

The wet cellar foretells wet eyes up stairs! Drain it, and mud-clean the surrounding soil, so that your cellar shall

always be dry. Drive out all mustiness and mold by ventilation and by abundant use of white-wash. Make the air of cellars at all times sweet and wholesome, because much of this air will find its way into the rooms above. But if you neglect all these things, and the angel of death spreads his dark wings over your household, do not charge the effects of your carelessness and laziness to a very mysterious Providence! "A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished."—*Sol.*

ECHOES FROM THE SOUTH.

Our Journey to the Love-Seat—The Yellow Fever—Two Baptized—The Church Papers—Examination Meeting—Oct. 4th.

ON Friday morning Oct. 4th, with harness and saddles on the horses, wife and I with the little one, mounted, and set our faces toward the South. Arrived at Brother Levi Hertler's at noon. After dinner we hitched to his spring wagon, and in company with his two daughters who are members of the church, we resumed our journey to Blount Co., and arrived at our destination, six miles from the place of meeting. We give this little account of our journey to give our readers a little estimate of the price of these seasons of fraternal communion here in our scattered church. But to us who do not enjoy the pleasure of attending often at our own church, this journey, compared with the enjoyment and strengthening of the inner man, which we receive at such seasons, is inconsiderable.

On Saturday morning we attended church meeting at nine o'clock. After meeting was opened, we had the pleasure of listening to a very soul-reviving account of a tour among the churches North, from brother S. Z. Sharp, who had just returned the day before. He also gave us some account of the sufferings which he witnessed as he passed through some of the cities which are under the scourge of the yellow fever. It seems that those who get their information entirely from the press, get but a partial idea of the actual misery that is resting upon many of the unfortunate victims of the plague. All things under the providence of God—though they be natural effects of natural causes—have a purpose, and an end. May we who are spared for some reason or purpose, remember our dependence for life and health on him who ever rules all things, and without whose notice not a sparrow shall fall to the ground.

It is peculiar that we often ask ourselves, what are we doing for the temporal and eternal welfare of our fellow-mortals, outside the narrow limits of our own families, by the thousands of opportunities that present themselves to us for doing good. The sick, the afflicted, the imprisoned, the meek and lowly Jesus, who are waiting the bread of life, are with us; are our neighbors, inasmuch as God has provided us with means of helping them, at whatever distance they may be. Thus is winging us away, and soon on one hand will be heard the welcome plaudits, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And on the other, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

After the business of the council meeting was disposed of in due order, and devotional exercises over, we repaired to the water side to witness the baptism of a young man and wife. This young

couple had heard brother Sharp preach several times, and had in the mean time been reading our church papers. That our church papers can be made great auxiliaries in preaching "the faith once delivered to the saints," cannot be doubted, and every honorable means of reaching them such, should be encouraged.

To hundreds and probably thousands of persons who like the above mentioned, live at a distance from the church, and cannot regularly enjoy the associations of the brethren, the church papers are almost indispensable.

THE EXAMINATION MEETING commenced at four o'clock, when the 11th chapter of 1 Cor., was read and remarks made on Gospel discipline and self-examination. In this direction we have probably more need of earnest labor, watching and prayer, in the little scattered congregations, than in the large and well-established churches; but the Lord is able to save his own to the uttermost! Communion services were held in the evening. The full atonement by the blood of Christ, and the great Sufferer in the kingdom of heaven, were brought near together, and we felt that it was good to be there.

On Sunday morning we attended Sunday school, and listened to a short address by brother Sharp, such as we hope he gave to many in his travels, after a short intermission to his sermon on the subject, "I am the way." The services closed on Sunday night. Subject, "Who is my neighbor?" The church numbers about fifty, and after brother Sharp leaves the labors will devolve on brother Jesse Crosswhite, but they are more than one man can do, without help, and provide for his family besides. The laborers are few and the work is plenty, and much will be lost, should the harvest wait. C. F. D.

FALLING FROM GRACE.

BY J. B. LEMMAN.

IT is said by some people, "once in grace always in grace." We read, angels who kept not their first estate were cast out of heaven and are kept in chains of darkness unto the judgment of the great day. Paul says, "Whosoever of you are justified by law; ye are fallen from grace." So there seems to be a possibility of man falling from grace, as well as angels from their first estate. We also read in another place, "Let him that thinketh he standeth, take heed lest he fall." This falling, I think, has reference to falling from grace. In Rom. 11: 22, we read, "If thou continue in his goodness; otherwise thou also shalt be cut off." But judge this rather, that he can put a stumbling-block or an occasion to fall in his brother's way." Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, avoid them; for they that are such, serve not our Lord Jesus Christ, but their own selves; and by good words and fair speeches, deceive the hearts of the simple."

When we let ourselves be deceived by Satan, we are very apt to fall from the grace of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "Let no man deceive himself; if any of whom a man is overcome, the same is brought in bondage." "For if after they have escaped the pollutions of the world,

through the knowledge of our Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning." "For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them."

The apostle tells us what a miserable condition we fall into by turning from the holy commandments delivered unto us. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Falling from the grace of God, falling from the favor and friendship of God, Eph. 3: 6. "Let no man deceive you with vain words; he now that reads let us take the advice of the apostle Peter, let us be sober, be vigilant; because our adversary, the devil, as a roaring lion, is around us, seeking how he may devour us, or cause us to fall from the grace of God, as he did from his first estate. I cannot see how in the name of all reason, any one can entertain the thought, with the above Scriptures before him, that if a person is once in favor and friendship with God, that he cannot depart from it. The crown of eternal life is at the end of the race, not in the middle, nor in the beginning. Such a doctrine cannot be the doctrine Paul taught, for he says to the Galatians, "Are ye so foolish, having begun to be in the Spirit, are ye now made perished in the flesh? I marvel that ye are so soon removed from him that called you into the grace of Christ." I think this is one of Satan's devices, to make us think that we are so strong, when the best of us, are weak. But it is not necessary that we should be ignorant of his devices, for we have the law of the Gospel before us, and above all things, let us search the good book, so that we may learn to know ourselves.

LIFE.

LIVE for something! Yes, for something worthy of life and its capabilities and opportunities, for noble deeds and achievements. Every man and every woman has his or her assignment in the duties and responsibilities of daily life. We are in the world to make the world better; to lift it up to higher levels of enjoyment and progress, to make its hearts and homes brighter and happier by devoting to our fellows our best thoughts, activities and influences. It is the motto of every true heart and the genius of every noble life, that, "no man liveth to himself"—lives simply of his own selfish good. It is a law of our intellectual and moral being, that we promote our own happiness in the exact proportion that we contribute to the comfort and enjoyment of others. Nothing worthy of the name of happiness is possible to the experience of those who live only for themselves, all oblivious of the welfare of their fellows.

WAYS OF THE WORLD.

THE ways of the world are strange and devious. Yet there is great good in it, for a "touch of misfortune maketh all mankind kin." Many a man deeply engrossed in business, hurrying along the pathway of life, absorbed in worldly cares, turns now and then aside for retrospection and kindly acts. And these are the flowers he sows along the highway of his earthly existence.

The Brethren at Work.

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Lansark, Carroll Co., Md.

LANSARK, MD., OCTOBER 31, 1911.

What in the deuce opposes your name on paper or wrapper, and so sure to renew soon; by so doing you will save us much labor.

At this writing, (the 21st), it is snowing very rapidly, being the first for this season in this part of the country.

BROTHER MOORE left home on the 22nd to spend several days with the brethren at Ash Grove and expects to return by the old home near Urbana, Ill.

If those who receive the paper without having ordered it wish to know the address, they may do so by sending the least of Business Notices on another page to find out.

BROTHER John Nicholson has moved to Trumbull Co., Ohio, into a house prepared for him by the Brethren. He has been for some time an ardent preacher of the Gospel. His address here will be Bristol, Trumbull Co., Ohio.

Brother Daniel Hays we learn, that Bro. D. P. Saylor and wife, and Bro. Hoover and wife are laboring with the Brethren in the Valley of Va. Hope that their labors may be crowned with success, and many of the saints edified.

We have received a supply of Dement's work on Ingrahall, Beecher and Dogma. If you want to learn how well he must be the infidel, the skeptic, and the loss of the latter soldiers who were under their feet and sent to this office and got a copy. Price one dollar.

CONSIDERED Correspondence and Church News must be sent out next issue, for want of space. May thank our correspondents for many interesting reports. We are glad to see the clearing news of Zion's prosperity. If you would have the news from other churches, you must give that of your own, thus provoking one another to love and good works.

What is ever talking of others' faults, gray hair is forgotten or not. The man would care of his own old habits will have his hands full. The better way, is to set a good example before others. This will do more good than all other talk.

SINCE the accession of Christ, at least twenty-four false Christs have arisen. One of them, Carlin lived early in the second century. He put himself at the head of the Jewish nation and tried to persuade the Jews to follow him. The Romans made war upon him, and the Jews in his defense, lost between five and six hundred thousand souls. In the twelfth century eight or ten impostors appeared, and were followed by many Jews. The last of them gained many converts in 1682, a Jew of Germany, who lived in 1682. He led by his life, and his end is not known to this day.

The *Inter Ocean* of the 24th inst., says: "News comes this morning of one of the most fatal storms in our time that gained any wide section of this country for years. In Philadelphia over forty churches were damaged, many of them losing their steeples, while along the Delaware River churches were unroofed or blown down and great damage inflicted. The storm struck New York, Albany, Wallkill, and intermediate cities, causing great damage wherever it touched, and in many places loss of life. The storm broke out yesterday morning, and was so intense that telegraphic communication with the East was interrupted up to a late hour last evening. This fact renders the full particulars difficult to obtain, but sufficient is known to show that the storm was almost unprecedented."

THERE are said to be upward of twenty-five costly paper publications for boys and children in New York City, with an average circulation of perhaps 100,000. The amount of literary being placed in the houses of children, is becoming alarming. Parents, who want their children to grow up fully fitted for greatness or usefulness, should take a watchful eye on the reading matter that comes into their houses.

Some of the cedars on Mt. Lebanon are said to have attained the great height of 150 feet, and well proportioned in bulk. The wood of these trees is of rare beauty and durability, which has caused them to be valued by the Egyptians for the manufacture of mummy coffins, many of which, after having lain in the earth over four thousand years, are still in good state of preservation.

A MAN steps up and says: "I used to think a great deal of Theodore G—, but I have lost confidence in him. You have? You are to be pitied indeed! G. better shut up, stop and quit; for, as a matter of course, his success in business depends largely on what you think. As you have lost confidence in him, the chances are that you do not, so to find it as soon as you can. A man must feel loudly but without confidence. Just think how terribly a man must be going about the streets and highways leaving a trail of confidence and self-doubt, and unwilling to find it, even if he had down at his door. Sometimes men are rebuked for their sins by the preacher, and this makes them lose confidence in him. Very such confidence losses have their reward."

ONE of our agents says: "I hope you will adopt the cash system; it will be better for all concerned. The credit business has ruined our country. I think it would be far better if the commission on all our work was paid in cash. It is not business, it is a waste of time. So say we, for there are real happiness in knowing that as the sun sets each day, we "own no man anything, but to love him." This injunction of the apostle should be well considered by all who love the Lord. We cannot do it all our money, for we are not in consideration. We know that too often circumstances drive us to seek credit, but perhaps in nine cases out of every ten, it would be better to drive the circumstances than to be driven into credit. Credit is the seed of speculation. In all business, go no farther than you can certify."

As a rule, agents for religious papers tend to exercise much judgment and self-restraint. They meet those who desire the paper, yet are too poor to pay anything for it. Then the agent's heart is opened and he either gives his own commission or reaches down into his pocket and pays for the paper out of his own hard-earned money. He is a noble man, and his heart would the paper is so convincing, but he has not the money with them. They promise to pay in a few weeks; he advances the money; and too often the weeks are stretched into months, and in his own expense the weeks are turned out for years. This is all wrong and savors of a species of neglect, inexcusable. And then there are the dishonest. They will order a paper sent them, read it all the way through, the agent having advanced the money, and then he who did his brother's sell for his pay, he is told, "I never enclosed the paper." Such men exist; what for, we are unable to tell. Agents thus get a taste of editorial life. Many people imagine that agents and editors are surrounded with sweets, hence look upon the profession as a profitable one. They could lift the curtain a little and just take a taste of the bitter, their hankering for such positions would lessen very suddenly. It is only in the consciousness of doing good, that we find anything profitable and satisfactory in this publishing paper and labor to increase their circulation. There is happiness in doing good—doing right, though sorrows and afflictions rise to bring it. Let us see, therefore, why all the trials and difficulties which confront them in relation to their work. It is a good work, and God knows how to reward.

ABOUT ELDER JAMES STEPHENSON.

Brother Moore,

I WRITE you concerning a series of meetings held in our neighborhood by Elder James Stephenson, of Chicago. He figured largely on the kingdom as well as upon the mortality of men, their principal hobbies, sinning for ever or being sinners, and showing us he would treat the subject of true immortality; but two evenings prior to the time, changed the topic and said that he would preach on the design of baptism. Sunday evening came and

plenty of Brethren there. He announced a five text, "Prove all things, hold fast to that which is good." He read his subject remarkably well, perhaps better than I ever heard of, and commenced upon the note, and then tried immersonists, sprinklers and poured lead to bear his arguments in favor of single immersion, and the total abstinence of any other mode. He did not have much to say about the Lord, Lamsark, and that you were present, and after services you invited him to your office the next morning. And in conversation with him, selected him something concerning a Greek noun, or verb, and if it did not mean so and so, to which he assented, that he did not, then propounded a question to you and you replied that you was no grammarian, and that your foreman was, and that was to denote a very simple question as to the relation that nouns and verbs sustain to each other.

He father said that he has produced arguments that you and brother Quaker cannot answer, neither can any man in the United States. He also challenged any man to prove that the Bible teaches true immersion. He said that if he had not, then he would have the commission it was not worth the paper it was printed on. He brought up an illustration thus:

"I am commanded to go to Washington by the President, and by the Supreme Court, and by Congress, and so forth. Some persons would have to go three times?" He answered, "No, to sit down with Isaac, Jacob, and so on, to come in the glory of the Father and with the holy angels, all being obedient to the commission, as well as to the command, not practice theology, as you say, unless you are a head and shoulders three times and the remaining part of the body but once. He thanked God that the Bible was sufficient to prove all things, and that he was never driven to history to prove his point. He said that he had seen many tracts and baptisms are evils that creep into the church about the same time, and were recorded by church historians before the evils were very widely diffused, and before any council was called to investigate and denounce it. But he was surprised to see in the report of the Synod, that he council met that denounced true immersion. He further said that as immersed twice into his life and once into his character."

Now if he is such a theologist, he represents himself to be, the Solomon of the United States, it is my opinion, he is not fit to have a trinitarian abused away here in the frontier. I hope some of our able debaters will take hold of the distinguished deity (?) and show him what we have to say on all points of difference between him and us. I think he is talking something he does not know when he speaks of brother's pointer as he did.

Yours in bonds of love,

J. H. BURNSTORF.

REMARKS.

We publish the above, following by these remarks, in order to put a step to such misrepresenting. When you hear of a preacher trafficking over the country, telling the public how he converted brother Moore, or any other brother, you may know there is a screw loose somewhere.

I have met Mr. Stephenson, of Chicago, a few times, and heard him preach three sermons. On one occasion he dwelt largely on the action of Christian baptism. It was during the time I was holding a written discussion with Mr. Rowe, of this place. Mr. Stephenson was very personal in his remarks; referring specifically to the writer as "that old man of Rowe," and so on directly to the public. Of course, I did not mind it, for I am used to such things. At the close of the services, and after most of the congregation had left the house, he met me in the aisle, where we passed a few friendly words. I then invited him to call at the office, at his leisure, and I would explain to him one point of difference between us and the Thermanists, in relation to true immersion, as I perceived he was laboring under a slight mistake regarding our faith.

But be concerned regarding the case with me right there in the house. Everything being quiet, we had a very orderly little debate for something near half an hour, and if our readers had been present and seen how the old man went over some of the arguments and questions, they would not have been so surprised. He said that he had been to the county and talking about me, and would have had little to say. The next day he called at the office, where some two hours were spent in conversation on the same subject. I did not tell him I was "no grammarian." A man who has mastered nearly 700 pages of English Grammar in three months,

and passed an examination without missing a single question, is not in the habit of telling people that he is no grammarian, even if he has slightly forgotten some of the rules.

I had the object to Mr. Stephenson taking up my writings and preaching against them all but wishes, but do object to him getting up before a congregation in Kansas, or any other place, and telling the people that he had a conversation with Moore, in Lansark, and puzzled him on some simple question. I would understand that I do not get puzzled in grammar, Greek and history when talking on that question.

His saying that infant baptism and true immersion creep into the church at the same time, is without foundation. It looks a little strange that a man will repudiate history on one branch, and in the next one try to use it. He had said that infant baptism and single immersion creep into the church near the same time, he would have been nearer the truth.

The discussion that is going to Washington by the President, and by the Supreme Court, and by Congress, might be an argument in defense of single immersion, provided the three bodies were one, but when it is remembered that they are three distinct departments, each one performing its own part, it trims the evidence the other way; especially if he wants to visit the President, and the Supreme Court, and Congress, if he had to go to Washington to visit the President, then it takes another action to reach the Supreme Court, and a third action to visit Congress. That illustration proves true immersion, for we go to where there is water, have an action in the name of the Father, and in the name of the Son, and a third in the name of the Holy Spirit.

In regard to sitting down with Abraham, and Isaac, and Jacob, it should be remembered that "sit down" is an inflexible verb, and "baptizing," as used in the commission, as transitive. The same is true of the verb "come," in his other illustration. Whenever he or anybody else who takes a man into the water up to his waist, can tell into what name the immersed part of that person has been baptized before my name is mentioned, then he can talk about baptizing the upper part of the body only.

About all our people in Kansas need to do, to show an interest in the cause, is to have a privilege of reading this article before the next congregation that he preaches at, about me. Were you in Lansark and could consult those who heard that talk, you would hear something quite different from what he tells. This much I have to say; of all the learned men I ever argued with on true immersion, he is the easiest one to handle. J. H. C.

ANNUAL MEETING PLAN

I have been very desirous, ever since I read No. 10 of the BROTHERS AT WORK, containing your remarks on the subject of A. M., to have an opinion given on the same. First, you say everybody can go who wants to. There is no mystery about that, but can all who go, hear and get the full benefit of our proceedings? For our money we will do our best to please members from our A. M. as may be. There have been a number of the church forty-seven and have not been present. A. M. is a great work judgment, has never been fully carried out. A full explanation of your very items may clear up the minds of many. An important subject has pertained the minds of many a brother, but no substantial benefit for many years.

DEB. HAYNOLSON.

IT is gratifying to see the interest being manifested regarding a better plan of holding the Annual Meeting, so as to accommodate more people, and afford better opportunity for hearing what is said.

Before publishing our plan there are a few things we would like to know regarding all the Annual Meetings held during the last year, and hope the brethren who served as Secretaries at these meetings will answer at once:

1. What was the average number of persons fed each day?
2. What was the largest number of persons fed any one day?
3. How many hands were required to do the washing of hands on the tables?
4. What was the actual cost of the provisions used at each meeting?

I would like these questions answered before publishing my plan. The plan I believe will bless a church, when once adopted and carried

ly understood. It will cost something to start it, but when once started it will pay its own way, and be a boon to a people. It will require this, and this is the whole of it, the whole of it, a beautiful man to complete system. It will be a little difficult to explain in the paper without a few engravings. It has been explained to a number of brethren who have considerable experience with Annual Meetings and they think the plan cannot help but work, if once started. Our readers will be favored with our explanation in due time.

PRINCIPLE OF PEACE.

[By J. M.]

"My peace I leave with you, my peace I give you," is the voice of the Author of peace. The principle that "He is our peace," is the only iron-rod. When Paul of Tarsus led the Christians into prison — had trodden them cruelly, he had done it unto the Lord. The true-peace he feels that the killing error does, those whom Christ had created, those whom He still visits with His word and Spirit, is aiming at Christ. He shinks in horror from the idea of murdering and giving Christ's Spirit by allowing others to be killed. He shinks in horror from the idea of being slain in a man's hands. He shinks in horror from the idea of being slain in a man's hands.

Then the only true road-principle of peace is in believing and obeying God. Thousands behold the inconsistency of popular Christianity, preaching peace during peace and practicing war during war, are troubled. They regard such work as unbecoming professors of the Kingdom of Christ. The only true way, then, is for Christians to steer clear of all wars. Let men of God adhere to this course and but few wars will disgrace the earth. The highway of peace is open to all, and if those who profess to follow Jesus do not walk in that way, will not be held to account for it? Morality, justice, reason, blessings, all depend upon walking in the peaceful ways of Christ, and refusing to make war hammers out of it. Let us remember true love lies in the peace which Jesus left in the world, and war will become odious.

M. M. E.

SAUL EYED DAVID.

DAVID, the youthful shepherd, had to pass through the waters of affliction. "Saw me, O God, for the waters are come unto my soul." Psalm 65: 1. Poor David! Buffeted and evilly treated after receiving Saul's army from the hand of the Philistines, singly because he found favor with the people, well might he say, "I am come in deep waters, where the flood overfloweth me. Look at the jealousy of Saul. The people cried, 'Saul hath slain thousands and David his ten thousands.' It was too much for the man in authority. His envy at David's popularity could not be restrained. Here was a youth, a mere stripling, whom the people honored and loved more than the great Saul. "This will never do," reasoned Saul, "for if this young man lives, he will soon take my place." This cannot be. I have a son, and if this young David rubs favor with the people, he will become ruler instead of my relative. David must die." Thus reasoned Saul. Ah! what a lesson! It has been copied more than once, the past three thousand years. Jealousy has stirred and measured and pulled down more than one old head in the effort to displace a David.

"Saul eyed David"—that is, looked at him with jealousy. He threw javelins at the youth. He hid this in secret. Many javelins have been secretly hurled at youth since Saul hurled his. The jealous man, the jealous woman are so destitute of honor to hold javelins in any other way than in secret. Insinuations, malice, groundless suspicions are the javelins which they hurl first in secret and then that they "have a creature? Prayer need not affect them; kindness makes no impression and love is as lilly rays to the jealous man.

David was good enough to play the harp for the wicked man in authority, but he was not good enough to be loved. That is how Saul looked at the matter. Not content with his failures to kill the chosen one of God, he planned to have him fall into the hands of the Philistines, but the hand of God was again with the

youth, and he came out victorious. Just read the history of Saul and David and notice how favorable the jealous Saul proved. Such is the life of jealousy. No matter how the jealous heart may plan and scheme to injure, its last end will be the end that Saul met. Should this not be a warning? Also the young heart is made to bear a load of grief, as youthful David did, simply because some one in authority is jealous of the young man's good standing. Poor miserable jealousy! If it could only see itself as it really is, it would not see itself as such.

I do not hate any sympathy with the young heart that is overbearing, proud, insolent, such a heart is in the gutter with the jealous heart; but I deeply sympathize with the young man whose whole heart is wrapped up in devotion to God, against whom no lawful accusation can be lodged, whose life is even; who spends time, money, health and human happiness for his Master's cause, who enters all things joyfully. God bless all such, but he must not expect much for Jesus' sake. But it seems some people in this world cannot be happy unless they are pulling somebody into trouble and grief. Ah! how different this from the injunction of the apostle: "Be kindly affectioned one toward the other." But Saulites were the David to be kindly affectioned to them, but themselves are not leaving of themselves. God will then to see their malignity, and reward. God counts them happy who endure the reproaches of evil men. God be thanked for the words of encouragement to all who build fast their crowns. To suffer all things from without and from within with patience, is a condition of honor that every young brother should seek after, for if he, through divine grace, learns to bear evil words, he will have more honor in the end than will be prepared to endure them in old age. Let be patient, brother, sister, and go often to Jesus in secret. O blessed Jesus, what a friend Thou art!

M. M. E.

BERSHEBA.

ABOUT 40 miles south of Jerusalem, in the extreme southern limits of Palestine, is a place called Bersheba. Here we found two huge wells. One of them is 121 feet in diameter, and over 45 feet deep. It is walled by masonry set stone. Along the inner edge deep grooves have been worn into the stone by the repeated use in drawing water. These wells are probably very old, and were likely dug in the time of Abraham. The water is sweet and cool, and affords much refreshment to many weary travelers coming from the desert just below. The scenery around these wells is desolate and barren. No trees of any kind are to be seen. The term, "From Dan to Bersheba" meant the whole extent of Palestine, so Dan was the northern limit, and Bersheba was on the southern. A trip from Bersheba to Jerusalem would be a delightful—the scenery, so the traveler approaches Hebron, 30 miles south of Jerusalem, increases in interest and beauty.

WHAT WE EAT.

[By J. M.]

HOW much the success or failure of our lives depends upon the food we eat, we little comprehend. No science is so neglected and so little understood. Man would not dare to treat a valuable horse with the same recklessness with which he treats himself. For with care he selects food for his horse, few if any changes being allowed, and he procures a competent groom to look after him. He is careful to furnish him with all the comforts of business and endurance, while with himself he sits down to his table, growing under its burden of variety and richness, and, without regard to the requirements of his system or the affinity the food may possess, fills himself to the utmost capacity of his stomach, regardless to consequences. But had he first passed this particular dinner over to his best friend, or had he been told that he should be such as he is labeled, he would have turned pale and wondered if such was truth. Again, were he to step into a drug store and attempt to mix chemicals as he does his food, without regard to chemical laws, he would soon have his head blown from his body. Why not turn his eyes and investigate the laws of our own nature, and be as wise as is the ox or the ass, that knoweth his manger and his feeding place, and be not a kind and loving Providence of creature

ing us with ill health when the cause lies of our own door? The amount of death and sickness caused by improper living is alarming. Health is worth preserving, and who does not take care of it has a faint idea of the value of the best earthly gift ever given to man. To expect good health without good, healthy food is unreasonable. We need a reformation in our manner of eating, and what we eat. Our nicknacks and sweetmeats, we go by the name of food. Healthy food in proper quantities may be without it, so long as it sticks to its present platform. Although we are outsiders, yet we love to read, and re-read it. We use it as an aid to try our rough ways. We hope, by reading it, to learn to do better than we have been doing.

We were much in hopes that there was a church of your people going to start up in our neighborhood, but the two members who had been here have not out, leaving us without any of your people in our neighborhood, hence our only hope is to hang to the paper; this we must have.

—Procured for us a few times while on his way to Kansas. We found but one fault with him, and that is this: He did not give us sinners an invitation to join his church, or Christ's church, as you would have it. He wither'd poor confidence in us as a people, or in himself.

SPECIAL DISTRICT MEETING.

AT the low-fee of the Yellow Creek church, on the 16th inst, the property of holding a special District Meeting of the churches in Northern Ill. and Wis., was considered, and the conclusion was, that it would be expedient to hold such a meeting. The undersigned are therefore appointed a committee to select time and place. The object of the meeting will be to carefully consider the missionary work of the District. It is the opinion of many that our present method of sending out the Word of the Lord to those in the regions beyond, can be greatly improved, and that our expense can be reduced considerably. The Southern District of Illinois has selected its time and place in the Central Mission Field. To meet those and the best possible manner of doing effective work, will be a subject of thought for this meeting. The end evangelists as well as all others who may desire to be with us, are respectfully invited to come.

At the last A. M. of the church in Denmark was given to this District, hence there will matters pertaining to that mission to consider.

Each church is requested to send two delegates in order to be present, in care churches are called upon to cast their individual votes. Brethren and sisters are respectfully invited to attend, and ministers and deacons are specially requested to come and help in the work. Come prepared to remain until all matters have been carefully considered, as plenty of time will be taken to discuss usually matters of importance are hurriedly adopted, and afterwards it can be seen that the conclusions were not the best. Let us therefore come together in the face of the Lord, and calmly, carefully and soberly look at the work before us, and work for the glory of God, the edification of the church and salvation of those who desire to come to the inheritance of the truth.

The committee have carefully considered time and place of holding this special Conference, and have agreed that it shall be held with the brethren in Laaruk on Tuesday, Dec. 2nd 1878, commencing at 9 A. M. Our reasons for selecting this place are, 1st, It is a central point. 2nd, In case of cold and disagreeable weather, all visitors can be lodged near the meeting-house.

Brother D. B. Gibson left for his home, Parris, Mo., on Monday the 25th inst. He expects to return to Northern Ill., sometime next Winter, to continue his labors with the Brethren.

SPECIAL NOTICE TO THE BROTHERHOOD.

INASMUCH as A. M. of 1878 has declined, that the entire Brotherhood should act (according to their ability), in defraying the expenses of Danish Mission (see Minutes of A. M.), we have, hereby, carried a misunderstanding which has obtained through a part of my report of the A. M. of 1878. My report page 27, 28, 29, 30, from top to bottom, I said, all my funds were supplied for a year or two. In saying so, I had reference, exclusively to the poor in the church and aid to brother Hope and his family.

We further remark that the means for his support are exhausted, and as more is required very soon, we hereby kindly solicit all the sisters and stewards to look this matter before the members of their respective churches, and see that they respond as soon as possible, and send their donations to Bro. C. P. Rowland, Laaruk, Carroll Co., Ill.

We further remark that according to our experience in house-keeping in Denmark, it would require about eight hundred dollars a year, which would make (for four hundred districts) an average of two dollars to each district, but my report was in respect to the poor (and not little) would not many feel to double the amount and even more?

We entertain the fond hope that our dear brethren will feel to bear each other's burden, and so fulfill the law of Christ. We make no hard request, and what we do make, is in harmony with the Minutes of A. M. of 1878. We feel that many districts would already have willingly donated their part, had they known it was needed, and that more was required. "That thou doest, do quickly." Pastor E.

Less, Ill. Oct. 2nd, 1878.

When you do a favor or any good work, it is the business of others to commend it. Paul with his inspired vision looked away down through the future, and saw the "how-ers" in company with the covered seed, and, therefore, he saw the fallow and the plow, the sower and the harrow, and the seed, and the harvest. All these were to live in the last days. They are becoming ripe to the moment. Watch and pray.

Business Notices.

Table with 3 columns: Name, Amount, and Date. Includes entries for 'RECAPTURED THEFTS' and 'PAID FOR THE YEAR'.

The following names have been paid on our list for the year, and paid for of the same kind. ...

RECAPTURED THEFTS. There are districts, no districts of our church, who might be interested in a list of the names of those who have been recaptured the following thefts: ...

PAID FOR THE YEAR. ...

CORRESPONDENCE.

From Lathrop, California.

THANKS be to God for His loving kindness. The church of California has just had a season of refreshment. Their Commission was held at San Joaquin Bridge. It began the week of September 28, and ended the 10th. The feeling was good, and every one enjoyed himself. Ten souls were added unto the church, by confession and baptism. Brother Birehly, from Iowa, was present, and labored with us during the meeting. On the 10th, Brother Bro. John Peterman, was elected deacon—Pravidge was granted, Brother Daniel Steuber, to preach the Word and baptize. Brother Walter Myers received his charge and entered upon the duties of a missionary. Friends were pleased to defray his expenses. Brother Charley Meyers was chosen to the ministry. My God and his blessing.

J. NATHAN MYERS.

Dublind, California, Oct. 16th, 1878.

From Jesse Calvert.

I LEFT home on the 5th of October to go to Bloomville, Ohio, to attend meeting. By the way I met a Baptist minister, he said he was much disturbed on the subject of the mode of baptism, and had been thinking about it as much as he had about trine immersion, as it was now hard to tear away from the Baptist, and tell them the thousand he had baptized was all wrong. "I do not know what to do, but I am not satisfied," he said, and he had favored.

At Duxker I had a few words of greeting by brother S. T. Boserman, and then continued my journey. Arrived at Bloomville in the time. At night had meeting, fair attendance. On the 11th day of the Commission we had a meeting in the morning; five were added to the church by baptism. The Love-feast was a good and enjoyable one, though the crowd was large and somewhat noisy. We continued the meeting until over Sunday; many said they would join, but put it off for another convenient season.

I am now at Johnston. The Baptist church was well filled last night, what the result will be, God only knows. Let your prayers ascend to our behalf.

Johannese, Pennsylvania, Oct. 16th, 1878.

How I Distributed Them.

ON the morning of the 2nd of Oct. I left my home for Hild Co., Mo. On the evening of the 3rd I received a package of the BROTHERS at Work and the Christian Advocate, and a lot of other circulars. I made a pretty thorough distribution of them. After I got about six miles from home, I commenced handing them to men and women, at the same time asked them if they would send me a religious paper, if I could hand them to any, and all said yes. I stopped at a school-house, and soon had a crowd of children around me; I gave out quite a lot of my circulars there. At 1 that time I only had one copy of the children's paper, which I exhibited and told them what it cost per year and the value of the paper and how to send for it, etc. I also left all the post-office, at the Greenview Ford Grand R. R. So I received the lot along the road for thirty-three miles, then I rode to then I got to Andrew Co., Mo. I met a friend that all the brethren had come to Holt Co., and as the distance there would be thirty-five miles, and a difficult road to find, I then declined going any farther. I then stopped with the brethren over Lewis' day and had dinner with them and great attention. The members seemed to be much refreshed.

WILLIAM B. SELL.

Morristown, Mo., Oct. 16th, 1878.

From Kansas.

MYSELF and a goodly number of the Brethren started the 2nd of Oct., to attend a Commission meeting with the brethren and sisters of Bourbon Co., a distance of forty miles. After traveling all day we reached the residence of brother John Bolinger, where we found that the Brethren had erected the large tent for the purpose of holding the meeting in. There was meeting during the evening. The ministering brethren were Jesse Steneker, James Martz, John and David Hines, and George Meyers and Hoffinger. I can see we had a refreshing season. The brethren and sisters seemed to be workers in the cause of the Redeemer. One soul was made willing to come on the night of the 10th, in the ways of the righteous. The Brethren here meet some opposition with the Methodists, who do not

to the true church of Christ. Brethren and sisters we should keep and pray for the time to come, when God's holy Word may be preached in every land and city in its parity. The church here thought proper to call more helpers in the church, by electing three deacons. We hope to be able to do this in the near future, as the church and world, that they may be the means of doing much good.

There is quite a number of young men in this church, which, I think, is the life of it.

Goldberg, Kan. Oct. 16th, 1878.

Good news from the South-west.

OUR church meeting came off on the 11th. Many heavy hearts made glad and that, too; to rejoice; the dark clouds that were threatening danger at any time were dispersed. The genial rays of love bestowed far beyond the thought of us all. Thus we see where we are truly sincere, and look to the Lord, he will prompt to bless and help us, and to-day signs were made to us, and the saints to rejoice. As we came to the house for worship were hailed with the news, three dear souls were admitted in the church, and soon two more, so five in all were received in the fold by baptism. The addition took Sunday. Thus we see we have six additions within one week. It makes glad hearts in the fold of the Lord, to see such precious souls leave the ranks of the evil and come into on the Lord's side.

FREDERICK SWEET.

Alfred, Douglas Co., Kansas, Oct. 15th, 1878.

Danish Mission Fund.

Table with 2 columns: Name and Amount. Includes Arnold's Grove church (\$20.50), A. Brothier (30), A. Sisker (30), T. P. Koberger, Ohio (10.96), J. C. Gower, Pa. (200), Lovina Madsen, Ill. (41), J. Hensick, Ill. (1.00), Sophia Lightner, Mo. (2.70), Samuel Ross, Ohio (2.85), John Metzger, Ill. (2.00), Sister Beutler, Ill. (5.00), J. H. Schneider, Ill. (5.00), J. C. Oiler, Ind. (50), Benjamin Bowman (50), J. B. Pence, Tenn. (100), Andrew Peters, Ind. (25), W. H. Hays, Oregon (25), W. B. Woodward, Iowa (5.00), D. D. Herger, Pa. (30), Jacob Harshman (75), State Church, Iowa (2.00), E. W. Hays, Oregon (100), R. P. Moulray, Va. (25), D. Heise (4.00), K. O. Klyver, Ohio (1.00), Joseph Arnold, West Va. (5.00), F. S. Ghies (25).

G. P. ROELAND, TREASURER.

Lennox, Ill., Oct. 19th, 1878.

(P. C., please copy).

Glad Tidings.

I FEEL thankful to the Giver of every good and perfect gift, that thus far in passing through the little regions of the far West. He has blessed us as a less scattered one amongst peoples.

Communion held at Bro. James L. Switzer was attended by a goodly number of our dear brethren and sisters. Brethren S. C. Stump, Ives, Decker, Gorman Fadyly and others were there. It truly was good to us all, to again meet in Christian fellowship and communion. We were met and had a most precious and on following Saturday we again met in the Burr Oak church; here brother Switzer officiated at the evening exercises. On Sunday morning his subject was "the atonement." We were made glad by the love of God, and upon us today as the Holy Scriptures. On the following Saturday we met the Brethren of the Lane Street Church, to again commemorate our best Redeemer's death and sufferings. Here we were met by the beloved brother, Leonard Hillery, who officiated in preaching. The church here was greatly strengthened and built up.

Ministry in this was an C. C. Rod, Decker and Montgomery. Helpers from abroad were J. S. Switzer, from D. B. Gumbough, J. A. Fuller, A. Ives and H. E. Pakely. I located to state, in the Burr Oak congregation there was a choice held for two deacons. The responsible duties of that office fell on brethren Benjamin J. Switzer and H. E. Pakely, and was fully acquitted of Red Cloud, Neb. May the Lord give

them strength, and bless their labors of love to us all, in any way. For these we wish our brother Daniel Shook, in Olatra Co., and were kindly and hospitably received by brother Daniel and wife, who know how to conduct the labors of a Love-feast—this kind is in the part of O'Brien Co. The largest one was held, and we were made to feast as a Menomoni minister and his wife come forth to take the marks of our dear Brethren and of our blessed Redeemer; to say in all things the mandate of His will. May God bless them against the fiery darts, that may be hurled, and say they ever have the armor on; thus be enabled to come off more than conquerors through Jesus. Many others, we feel assured, are near the kingdom of God; they are not any way looking. Remember, dear ones, that the spirit will always strive with you. I entreat you to consider, to come now. Yes, today. Won't you do so?

The members here in the Solomon Valley are in unity and love. May God continue to us all with a good degree of Christian charity and courtesy, that they may be shining lights in the far West. The Word was preached by brother Hillery in the demonstration of the spirit for the power on a most satisfactory effort. May His glory be in his heart, and in the heart of his companion at home, in our united prayer.

H. P. BUNKERMAN.

Eating Bread's Bread.

EAT not man's bread for naught; no disposition, yet unprepared, get away of our numbers do. When we, who live in the country go to town on business, or to the large cities, and we prefer to go to stay with our members rather than go to a hotel over night or for two or three days, the right, that we should leave those with whom we have lodged, one two or three dollars, for they have every thing to buy and generally at high rates. Of course these dear members will not charge a brother or sister but let us leave something for them, or what you like. If you find of course when our ministers are out spending their time for the church, it is different; but we who go on business or otherwise, should be willing to satisfy or rather leave something in return for what we have received.

I once knew a family of members living in Dayton, Ohio, who kept every one who came to stay; and often rich members would get off of the cars and go there and receive of their hospitalities, and go off without leaving a cent, which the children of heaven and who afterwards were poor and lived in town told me in time of the A. M., since then he had well nigh been eaten out of home and house, and that by some who were rich, but did not leave the least anything in return. I have known another member in Chicago, who had a burden in the same manner, and it is not independent. And many others we could name, but let these examples suffice. When I was in the latter city I stayed with a minister over fifty dollars, and left good over it. When you go, brother, do not be lakewise. P. R. WRIGHTSON.

Wayside Notes.

THIS for the time have no better word to give you, than to tell you of the Love-feasts in this part of the West.

THE BURNING METHOD.

The Love-feast at this place was held on the 5th of October. Preaching at two P. M. Saturday, by brother Gorman. After which a brother, who had been a member of the Commission, was baptized. The Love-feast was a happy one, and the members present were very good order throughout the meeting. There seemed a desire to hear the Word. Many partook now for the first time since coming to the church; and last, but not least, there appeared to be a great increase in the feeling of love and this always makes a Love-feast.

We can not have one without it. Brother A. J. Hixon and wife with the wife and son of brother Elwood Davis, of the Fall Creek church, Highland Co., were among the visitors from adjacent churches. On Sunday morning at nine A. M. there was an experience meeting in which the lady alone, both brethren and sisters took part, and it was a seat of good things and very tender. In the afternoon at two P. M. the members were offered, with exhortations from at least a dozen members both old and young, with a full share of hymns and praises. Preaching at 11 A. M., by brother Hixon, from Phil. 2: 5. The topic was "the love of Christ," and was ably presented. The leading points were—

"The thought is always present to the act." "Truth is all of anything, that is worth believing." It is that is practical. "We have the spirit by measure but Jesus had it without measure." "Jesus had good thoughts, and that is proof that he had a good mind." "He did no bad acts, and that is proof that he had no bad thoughts in his soul, the crowd was being great, and with brethren and sisters, I believe, Christ went into the pen, and there spoke little people of God's Revolution. It is an intelligent Revelation and must have come from an intelligent soul; it is given in an intelligent and is addressed to minds that are unobscured, intelligent, if rightly applied. To do this and to show our intelligence we must accept all of His Revolution as they are set forth by His Word." "We must allow him to give His own meaning."

With many both in and out of the house the attention was good, but we fear that good words are often caught away so quickly as to leave but little or no impression.

W. S. ATTEW & CO. BASKET MAKERS.

was set and table and a breakfast table, and at two P. M. we addressed them from 1 Peter 2: 7.

"Unto you therefore which believe, he is precious." The effort was to show that without Jesus, we are without a Savior; that he is precious and valuable in the family; precious in youth and in old age; precious in the resurrection; in the judgment and precious throughout eternity. After this there was an intermission of some hours in which many went away to their homes; but a large number remained, and of these a body of young brethren and sisters, for a while, sang most sweetly the songs of Zion. At night we were again addressed by brother Hixon from Col. 4: 3. "Walk in wisdom toward them that are without, redeeming the time." This address was well received, and we thought that the brethren's best efforts. When this was over, the meeting was closed, but with a conviction in many that it should have gone on. For the night we, with brother Hixon and his company went with brother John A. Beck, where rest to mind and body was obtained. W. L. WARR.

From Naperville, Ill.

Dear Brethren:

OUR first is in the past. We had a very pleasant meeting. The church seemed to be in good mind, hence the occasion was agreeable to all. We think the minister man has been fed with that spiritual food, that emanated from above; and we believe that there were many new resolves made, that we would be more Christ-like. We are taught in Holy Writ, that if we realize that we are in the flesh, we brethren and sisters will be the fruit of the Gospel armor and fight the battles of the Lord, that Satan may be subdued.

Church men are rare. We have no good news to tell, that sinners are returning to God; but we feel the need of a great revival, and long to see the time when our children and our neighbors and their children return home as the prodigal son did. Two of our ministers have returned to emigrate to Kansas this coming Spring. The business ministerial aid, the church thought it proper to elect another, also, a deacon. Brother Simon Yanolt was chosen to the ministry and Bro. Michael Sallenberger for deacon, and brother William Hoyte was retained to office of deacon.

NOAH EARL.

From the Woodbury Church, Pa.

OUR Love-feast is now among the things of the past. On the 11th inst. at four P. M. we had our baptism and our Commission. The brethren arrived, the house was well filled and the subject of self-denialism was taken up by brethren Graybill Meyers from Duaneville, Christian Holsinger from Dunhings Creek and Thomas Matlock from Clover Creek church. Both were glad to come from the north, as the weather being very pleasant both days, and the congregation large, we can say we had very good meetings. The order among the spectators was remarkably good; and may God's blessings rest upon this day. We were all well, and interested in the meeting, and we hope they may be able to say, it was good to be there. We think the brethren and sisters that participated in the love-feast all renewed their covenant with God, to live closer to their holy profession than ever before. The brethren and sisters were tried to improve this thought upon our minds and now may God help us to carry it out. We truly can say we had a foretaste of heaven.— The meetings were continued next to the 12th, both days, but we were not able to carry out the Word of our Savior, and did not shut down de-

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

Vol. III.

Lanark, Ill., November 7, 1878.

No. 45.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

J. H. MOORE & M. O. ESHELMAN.

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STEIN AND RAY DEBATE.

Prop. 1st.—The Brethren (or Tunkers) Churches Possess Bible Characteristics entitling them to be regarded as Churches of Jesus Christ.
 J. W. STEIN, editor.
 D. E. RAY, editor.

J. W. STEIN'S 3rd AFFIRMATIVE.

My friends, you are "the original Tunker church" was organized by antipope men." This I deny. The churches organized by Christ through the apostles were all Tunker churches in the same sense the Brethren are. All true churches subsequently organized through the instrumentality of unconverted men are as truly founded by Christ as the Gospel itself which unconverted men preach.

4th Characteristic. It is the pillar and ground of the truth. First reason under B continued. That the Brethren took "baptismal salvation" as their motto. They were baptized in water, baptize the "unregenerate," willfully "upon a dead faith," and that I taught "there can be no true believers till after they are baptized," are untrue. Hence their arguments and defections drawn from such premises by my friend need no reply. Is faith which works, ceases to do by repentance and puts on Christ in baptism, *substituted*? No. Baptism then is not regeneration, but "the washing of regeneration." Titus 3: 5. But we taught that "water literally washed away sins," my friend's comparison about Christ's literal body and blood in the eucharist would have some application, but he misses his mark. Water did not literally wash away Naaman's leprosy, 2 Kings 5: 14; nor the man's blindness, John 9: 7; yet my friend admits their washings were "essentialities of their cure." Were they "water-worship"? Does not the same power which healed them physically remit sins? The commands "go" and "wash" were related to Naaman's healing greatly like faith and baptism as to salvation in Mark 16: 16. He says "Repentance and faith are absolute conditions to salvation," yet he denies that the ground on which he charges us with "baptismal salvation" would require him to call this "repentance" or "faith" as "water-worship." Repentance and faith are moral duties, while baptism is a positive command. Is baptism immoral? Are repentance and faith negative commands? He quoted brother Moore that "a man can be baptized into Christ," he says, "to prove that the Tunker churches hold baptismal salvation," which he calls "popish," "theophanic." Paul says we "were baptized into Jesus baptism," Rom. 6: 3. Is that "baptismal salvation"? "popish"? "theophanic"? I ask him to tell what "born of water," John 3: 5, "washing of regeneration," Titus 3: 5, "washing of water," Eph. 5: 26, "obeyed from the heart that form of doctrine," Rom. 6: 17—without which men "cannot enter into the kingdom of heaven"—were "saved"—"cleansed"—"made free from sin"—"made free," as they do not refer to baptism? Will he do it? He says Paul was "filled with the Holy Spirit," before baptism. I demand the proof. Why then was Ananias sent to him that he might "be filled with the Holy Spirit"? Acts 9: 17. My friend thinks baptism in-

order to "penance" takes from Christ all power to pardon, unless some Tunker preacher will permit. Does preaching in order to salvation take from him all power to save, unless the preacher will permit? Does Dr. R. not assume the same responsibility for his own conversions who admits that "the power of God, by the weakness of preaching to save them that believe"? 1 Cor. 1: 21. He teaches that that believe? is necessary to remission, "the apostle declared the judge with a falsehood." Acts 16: 41. Since faith is necessary to the blotting out of sins, did Peter declare the people with a falsehood when he said, "Repent and be converted that your sins may be blotted out"? Acts 3: 19, because he did not say, "believe"? But to him all the prophets bear testimony; and every one believing into him [as out of] shall receive forgiveness of sins through his name." Acts 10: 43. *Evangelio Dignitatem*. Believers shall receive forgiveness of sins. How? Through his name. Luke 24: 47; Acts 4: 12; 1 Cor. 1: 11. What does his name do? It authorizes repentance, faith and baptism for remission and salvation. Mark 16: 16; Acts 3: 38. How do we get that name? They are "baptized into" it. Matt. 28: 19; Acts 8: 16, 19, 15, i. e., inducted into it by solemn ceremony as a foreigner receives the name of citizenship, and a bride the name and bishopric of her betrothed. Has the believer received forgiveness through "believing" merely? If so, the "chief rulers," John 12: 42, 43, were pardoned. They "believed," John 12: 43, into him. My friend admits they were not saved. Does such admission "countervail" John 8: 26, 5: 24? Can he who takes baptism out of Christ's terms of salvation, Mark 16: 16, either truly "hear" his words or believe him? See Rev. 22: 19. Dr. Ray (not the Word) says, "salvation is pardon conditional on Gospel baptism." Christ says, "He that is washed and is baptized shall be saved." But Cornelius received the Holy Spirit before baptism. That was not what my friend calls "regeneration," but a "special, miraculous impartation of the gift of prophecy and tongues." Acts 10: 46; 11: 15; 17, 18, for signs 1 Cor. 14: 22; Heb. 2: 4, doubtless to convince Peter and the Jewish brethren generally that salvation was also for the Gentiles." Acts 10: 34; 11: 18. Are such qualifications ever required as pre-requisites to baptism or pardon in the Scriptures? Why don't my friend require them? Why ask of us what he does not ever expect of his own? Cornelius before his conversion was devout, God-fearing, almsgiving man of prayer. Acts 10: 2-4, whom many would pronounce "saved," whose prayers and almsgiving as "for a memorial before God," who sent an angel to tell him he was pardoned; who said, No, but to bid for Peter v. 5, "who" [to use the angel's own language as "rehearsed" by Peter 11: 13] "shall tell thee what thou shalt do and all things shall be saved." Acts 11: 14. "He shall tell thee," said the angel, "what thou oughtest to do." 10: 6. He had yet to be saved, not by being a "hearer only," but also "a doer of the work." Jas. 1: 25. He said to Peter, "We are all here present before God, to hear all things that are commanded thee of God." 10: 33, say, when a command was issued which he had not yet obeyed, "I will be baptized," Eccl. 10: 48. Peter had not forgotten his Lord's solemn command and promise. Matt. 28: 19; Mark 16: 16. He would teach that "baptism does also now save us," 1 Pet. 3: 21; and tell men to "repent and be baptized for remission." Acts 2: 38. My friend tries to separate "repent" and "be baptized" here by showing that they have never been synonymous when the "officers" are "saved." But he cannot help his cause. "And" connects the two expressions "repent ye" and "be baptized" every one of you," together, which are both still required of the same person in answer to the same question, and are related to remission precisely

alike. He tries to escape this fatal dilemma by saying "the penitentials do not say, 'what shall we do to be saved?'" The alternative of this, they wanted to know what they must do because they were saved, and Peter tells them to "repent and be baptized." Here my friend has Peter telling *us* what to "repent." But he says "the apostle," what shall we do? It includes duty more than the point of salvation." Then he has Peter still commanding *them* to "repent and be baptized," or unpardoned men to "be baptized." But to prove they were God's children he quotes 1 John 5: 1, "Whosoever believeth that Jesus is the Christ is born of God." The belief that Jesus is the Christ, even in devil, is wrought indirectly by God, but does not make them his children. "penance" is ambiguous. Sometimes it means "to bring forth," Matt. 21: 4; Acts 7: 20; sometimes only "to beget." Matt. 1: 2, 8; also passage adduced. The Penitentials believed that Jesus was the Christ before they repented. Were candidates to ask baptism from the Brethren on this kind of faith before repentance, my friend would call them "god's," "children of the devil," etc., yet this is evident to him that penitentials were saved. Behold! the inconsistency and self-contradiction of error! Do not wicked men and devils believe that Jesus is the Christ? Matt. 1: 24; James 2: 8. He reminds us that the baptized had "gladly received the word." Did any person ever truly repent who had not also "gladly received the word"? Does not the gladness of prospect precede pardon? Does not Christ represent one *rejoicing* at the prospect of owning the treasure likened to the kingdom of heaven before it is really his? Matt. 13: 44. But he says, "the saved" were added to the church. Thence Acts 2: 47. The Greek says "increasement," being saved. "The Lord truly added that being saved to the congregation." Emphatic Diuglott. This shows that the terms of salvation and membership in Christ's churches are the same. But the leper, after he was cleansed, offered gifts for his cleansing. Mark 11: 44. This "gift" in Greek is *perit*, which means *about conversion*, i. e., in the "baptismal examples," Mark 1: 4; Luke 3: 3; Acts 2: 38. *perit* in Greek is *perit*, not *perit*. But even the leper's offerings were *for* his *perit*, in order to "a testimony," Eccl. 6: 14, 44.

My friend missed his example. In Matt. 10: 18; Luke 9: 3; Acts 9: 31, 21, 47, you will find "for" (*perit*) meaning in order to, and utterly unresponsive to the idea of something already done. If we give *perit* in the baptismal examples its most natural and common New Testament rendering, the case would stand thus. Be baptized (*perit*) into the remission of sins." Would there be any possibility in going "into" the water? Acts 8: 38. "And he rebuking him said, 'Arise' or 'into' (*perit*) baptism." Matt. 28: 16, because one is already in them than to be baptized into a state of remission because one is already in it. If my friend will adduce one example, apart from baptism, in the New Testament where the language "for the remission of sins" is not interpreted by his own church to mean "in order to the remission of sins," I will give it up. In that fact? The ancient Valentinus or Valentinus, Petrosianus, etc., taught that "it was not the gift of another, but an individual's own faith which saves with baptism inasmuch as the Lord says, 'He that believeth and is baptized shall be saved.'" Faber's Enquiry into the History and Theology of the Ancient Valentinus and Albigenses 160. They said, "Neither baptism without confession of faith, nor faith without confession of baptism, will avail; for neither can save without the other." Held. Isl. Dr. Ray calls these people "the Church of Christ," Baptist Succession, 349. Therefore I prove by himself that "baptism in order to remission of sins" is characteristic of "the church of Christ."

My second reason why the Brethren possess this characteristic is, that they baptize into sacre-

of the atones, "Father," the Son," and "Holy Spirit." Christ lived the form when He said, "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Matt. 28: 19. Some words in this formula necessary to its complete grammatical construction have omitted by what grammarians call "ellipsis," i. e., "into the name" before of the Son and "of the Holy Spirit." These are truly belong to the formula grammatically considered, as the words expressed. Greek's analysis of Eng. Lang. § 243, and *Patres' Latini*, 292, 198. Proof (b). The Greek, "Patris et Filii, et Spiritus Sancti" are all in the genitive and governed by "nomine" expressed or understood. See rule. Bullion's Gr. Grammar, § 142. Proof (b). In English transcription, the genitive form here is equivalent to the possessive case. French's Grammar, 157, 4. Greek's Analysis, § 205. The name of the Father, and of the Father's name; "of the Son—the Son's," and of the Holy Spirit," "of the Holy Spirit." Here "name" alone can govern "Son's," and "Holy Spirit." Proof (c). The preparation of "which occurs thrice has 'name' *sub* time for its antecedent term. To deny this is to deny that "of" is a preposition and expunge it with its dependent words from the text and be guilty of taking from the holy oracles, Proof (d). "Name" is the object and *subsequent* term of the preposition "into" (*perit*) expressed in the first clause and understood with name which it governs in the latter clause. To deny this is to deny that the antecedent terms of "of" in the latter clause have any governing word. (e). As "name" is governed by "into" in each clause, the antecedent terms, "Father," and "Son" as each clause refers to "baptizing" as its antecedent term. A denial of this, denies "into" its part of speech, as *concretive* by depriving it of one of its essential relations, and hence rejects it with its dependent words from Christ's command. (f). In compound constructions the meaning of dependent clauses may be determined by appealing to the leading clause or model proposition, whatever terms are used, "baptizing" requires to satisfy the clause. "Into the name of the Father," is additionally required, to satisfy the similar additional clause. (g). Coordinate conjunction connect *similar* elements and constructions. Bullion's Grammar, § 1270, 776. Greek's Analysis, R. into the name of the Father," and "of the Son," and "of the Holy Spirit," together, hence they are similar. Latinus says "How can coordinate conjunction express there are always two propositions where there is one conjunction." Hand-book of Eng. Lang. 357. Had Christ said "baptizing them into the name of the Father, teaching etc.," all admit he would have commanded *not less than an action*. The command would have entailed *one proposition*, therefore the two similar additional clauses would be *one* and *not* *two* *propositions*. The *conjunction* referring to the definite name expressed in the text of each of the three, so "into the name" before "of the Father," and "of the Son," is to be added *availing* as a matter of course." Notes on Matt. 28: 19. Dr. Conant (Baptist) of the American Society, referring to the common practice of immersing at the utterance of each name, admits it would have been justifiable had Christ said, "In the name of the Father, and of the Son, and in the name of the Holy Spirit." Notes on Matt. 28: 19. Such a hypothesis would be correct, and would be correct. Mr. A. Campbell held, he (Christ) commanded all converts to be baptized, "into the name of the Father, and of the Son, and of the Holy Spirit." into the name of the Holy Spirit." Quaker & McConnell, Deb. 61.

A HOME IN HEAVEN.

A HOME for me! what a joyful thought,
As we toil and weep in our weary lot,
In the glory of gold, by the crystal sea,
Forever with Jesus, a home for me.
A home for me, when the flowers all fade,
And month and fame, in the dust are laid,
When strength decays, and pleasures flee,
Forever with Jesus a home for me.

A home for me, as I suffering lie
On a couch of pain, and with languid eye,
But the golden gates by faith I see,
And O blessed thought! there's a home for me.

A home for me though our friends are fled,
To wander and sleep with the silent dead,
They will live and sing through eternity,
And will meet again in that home for me.

A home for me, when time is o'er,
When great and passing we know no more,
O weary soul, there's a home for me,
A home for all, yes, a home for me.

Selected by A. M. X. N. O. S.

PHILOLOGICAL DISSERTATION OF
THE WORD BAPTISM.

BY J. ERIC S. OSWELL.

NUMBER IV.

WHEN words are appropriated they are always used literally and cannot be appropriated figuratively. To show that all meanings of words may have figurative applications, I will illustrate by examples, and I will take the words *baptis* and *baptizo*. *Baptis*, is the derivative of *bapto*. *Bapto* has two significations and *baptizo*; but one; these significations have all figurative applications. The primary meaning of *bapto*, is to immerse, the secondary to dye. "And he cried and said, Father Abraham have mercy on me; and send Lazarus, that he may (bapto) dip the tip of his finger in water, and cool my tongue." Luke 16: 24. In this example the word *bapto* is used literally. "And the priest shall dip his finger in the blood, and sprinkle of the blood." Lev. 4: 6. This is also a literal use of the word.

We will next produce examples where the word is used figuratively. "And he was clothed with a vesture (bapto) dipped in blood." Rev. 19: 13. Christ will not have a literal vesture literally dipped in blood. This is what I call a figure of speech, or a figurative use of the word *bapto*. This is not a new and secondary meaning, but the same and primary meaning used figuratively instead of literal. "That thy feet may be (bapto) dipped in the blood of thine enemies." Eccl. Ps. cxx. 23. This is also a figurative expression or use of the word, but not a secondary meaning.

We now have a literal meaning, and a figurative application, and will now establish a secondary meaning which is to dye. Hippocrates employs the word to denote dying by dropping the dyeing liquid on the thing dyed. "When it drops upon the garments, they are dyed." The dyeing liquid literally dropped on literal garments, and therefore is a literal use of the word. This example established a secondary meaning of *bapto*. We have another example in the battle of the frogs and mice.

"So fell Crombophagns, and from that fall never arose, but reddeing with his blood the wave." The lake was literally colored or dyed with the blood of the mouse, not the whole lake, the expression is hyperbolic in its import. The lake was not dipped into the blood of the mouse by hyperbole as Dr. Gale supposes, but the lake was hyperbolically dyed. No one would think the lake was all dyed, but the part that was reddened. We have other examples at command, but these are sufficient to establish a secondary meaning.

We will next produce an example where the secondary meaning is used figuratively. "Ornis baptos, a colored bird." Milton, when speaking of the wings of angel Raphael, uses a similar expression, "colored dippion in heaven." There is here no allusion to either literal dyeing or dipping. Having now illustrated the principle of appropriation and the figurative use of words, it is not necessary that I prove that *baptizo* is strictly univocal, I challenge any one to produce a single example where *baptizo* has a secondary meaning. The example must be literal in its import. That *baptizo* has an abundance of figurative applications, every one knows, and I will refer to a few only.

I want my readers to bear in mind that I am not endeavoring to establish the univocality of *baptizo*, but simply illustrating the laws of figurative use. The primary meaning of *baptizo*, is admitted by all to be immersion. So I will produce no examples on that point, but will take a few examples where the word is used figuratively. "But Jesus said unto them, ye know not what ye say; can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" Mark 10: 38. Jesus was not literally immersed in suffering, but as the suffering was not confined to spots, but extended over the whole body in the superlative degree, there is certainly a beautiful allusion to immersion in water or immersion of any kind. Baptism is not sprinkling a few drops of water, but a complete covering. Adam Clark speaking of his baptism says, it was a sea of suffering, a beautiful allusion to the primary meaning of *baptizo*. The word *baptizo* is not used here in a secondary sense or else the baptism must have been literal. The persons that think words assume new meanings when used figuratively, are poor philologists indeed. What is the secondary meaning of baptism that the sifting of Christ resemble, if it is not immersion? and if it is immersion, is it not the primary meaning?

We will next consider the baptism of the Holy Ghost. Our opponents think that that baptism was a fulfillment of a prophecy that reads, "I will pour out of my spirit," that baptism means also to pour. Nothing more is necessary to refute his error, than to ask them, if the Spirit was literally poured out? Out of what was the Spirit poured? The pouring was figurative, and not literal. But the pouring was not called their baptism. The baptism took place after the pouring. It was after the Spirit was poured out that the baptism took place. What constituted their baptism was their being entirely under the influence of the Spirit in allusion to the entire covering in baptism by immersion. If the pouring is the baptism spoken of, why was not *cho* used in place of *baptizo*. If pouring is the baptism, then the wrong word was used to designate the mode. If immersion is the primary meaning of *baptizo* as all admit, then *baptizo* was appropriated to the rite in that sense or else immersion could not be a valid mode. Now if "baptizo" is an appropriated word and designates immersion, *bapto* can never serve in the room of *cho*. Then words that are different in meaning, can never be reciprocal in this appropriated sense. *Cho* is the appropriated word for pour, just as *raino* is for sprinkle or "baptizo" for immersion. How can *cho*, or *raino*, ever be used to designate immersion. No man possessed with common sense will say that they can; neither can "baptizo" ever mean to

pour. Was ever any other example alleged, but this baptism of the Holy Ghost, where *baptizo* meant to pour? Was not *cho* in existence long before? So that at that period of time it could not designate pour. If a secondary meaning was actually conferred upon *baptizo*, it could not be that of *pour*, when already there was a word appropriated to designate that mode. When words are once appropriated they are forever disqualified to serve in the room of any other appropriated word. Remember this rule, and you will never assign a meaning to a word that is impossible for it to have in such a situation. The baptism of the Holy Ghost can never be by pouring unless *cho* is the correct translation. To assert that *baptizo* can designate what *cho* has been appropriated to designate, is philological Boillambais. If *baptizo* had the secondary meaning of pour, it could not effect the mode in the Christian rite, and could not come into competition with the primary meaning in the ordinance of baptism. In that case *baptizo* would have two meanings like the primitive word *bapto*. One meaning to immerse, the other to pour. Words cannot be appropriated in two senses, neither can one sense run into the other. *Baptizo* cannot designate both modes, (immerse and pour) for pour can never mean to immerse or immerse to pour in the same situation. It is only because Christians want to cover the institutions of men with the name of the Christian institution, that they torture language with the utmost violence.

The idea that pouring, sprinkling, immersing and wetting, can all be Christian baptism or baptism of any kind, is so self-evidently absurd, that was there not a fatal position to be held or defended by this recourse, these observations and criticisms would never need iteration. The self-evident laws of appropriation forever settle this baptism of the Holy Ghost as being pouring. This pouring of the Spirit is usually brought forward to establish the idea, that the word is generic, or rather a word that designates no mode and includes all modes.

Now if I have not demolished this position, it is because people are too blind to see what is self evident. Immersion is acknowledged by all to be the primary meaning of "baptizo," and that is certainly specific, and the only mode that ever can constitute baptism. If we had the words "baptizo" and "baptisim" translated into English, the absurdity of more than one mode in the ordinance would be so apparent that a mere child could discover it. But this thing of anglicizing is what keeps the matter more involved in difficulty, or makes it harder to understand by the unlearned. If immersion was the translation, and any preacher was to ask how, do you want to be immersed, by sprinkling, pouring, or dipping? he would at once be considered insane and a proper subject for the asylum, in place of a minister of the Gospel of Jesus Christ. And to ask how a person wants to be baptized, is exactly the same as to ask, how do you want to be immersed? A correct translation is what is needed, and King James' translation given over to those, for whom it was expressly made. All those who have any respect for the institution of Christ, should no longer keep in use a translation that was expressly made to obscure the institution of Christ, and sanction the institution of kings and popes.

It has been said by some, that the word, "baptizo," is a generic word, and

that the idea of mode is not contained in the meaning of the word. To this I have already replied, that immersion was the universally admitted primary meaning, and that that meaning was specific, and designated mode and nothing but mode, and that meaning must have been appropriated to the rite, no less the word has a secondary meaning, and that secondary meaning is what some call a generic meaning, and designates no mode at all. The ablest advocates of that theory, are President Beecher and Archbishop Whately. Alexander Caron has so completely demolished this position, that the controversy ought to be forever settled on that point. Mr. Beecher and Whately took the position that the meaning of the word in the ordinance of baptism was purification. To this Mr. Caron replies, why was not Katharism used in place of baptism? And I ask, how can Katharism be the secondary meaning of baptism? If *baptizo* had twenty meanings, Katharism could never be one of them. *Baptizo* could not be appropriated to the rite in the sense of purification, for the reason already alleged, i. e., that no word could be appropriated in the sense of any other appropriated word. *Baptizo* being appropriated in the sense of immersion, can never be appropriated in the sense of purification. This is an axiom as clear as the light of the sun, and every man possessed with common sense, and an honest heart, will sustain it. Nothing but the confidence of ignorance under the influence of bias, will ever assail it. When Christ said, "go teach all nations, baptizing them in the name of the Father," &c., He did not call that mean, that they should go and purify them, unless the doctrine of baptismal regeneration be true, which every holy man knows to be false. Is the soul regenerated by baptism? Is it not "by faith, that it might be by grace?"

The salvation of Christ is not a universal salvation by virtue of his atonement. It is a salvation through faith, that it might be by grace. "He that believeth and is baptized, shall be saved; he that believeth not shall be damned." The ordinance of baptism sustains the same relationship to the government of Christ, as the oath of allegiance to the government of the United States. Some may take the oath, and yet have a treacherous heart; but if the heart unites in the oath, he is in reality a good citizen. So men may be baptized and not be Christians. Repentance is a prerequisite, or an essential condition of the heart, and then baptism seals you by the Spirit of grace, which is an essential act for a union with Christ, or to reunite us to his government or kingdom. But if we allow one faith to substitute, and be given to rebel against his divine government, you crucify the Lord afresh, and put him to an open shame. The very laws that were enacted in the council chambers of heaven for your deliverance from sin and death are renewed, and you are under the same condemnation in a much greater degree.

Faith is the essential element in our salvation. It is only as Christ has appointed baptism as a condition of pardon, that it has anything to do with our salvation.

A person might come from some other country, and live in strict accordance with all the laws of this government, yet not be a recognized citizen. He would still be an alien, until he was united by the oath of allegiance. Just so with baptism. People may go to church, live a strictly moral life, but un-

less they are baptized, they are not members of his kingdom on earth. Baptism is the initiating ceremony, and has no more to do with the cleansing of the heart of a hypocrite or any one else, than it has with washing away the filth of the flesh. Baptism saves the soul, just as any condition of pardon saves a citizen from the penalties of the laws of the United States.

(To be continued).

ECHOES FROM THE EAST.

A Crowded Train—A Sweater Rejected—A Grand Fountain—A Suggestive Book—A Sunday on the South Mountain—
(From the Special Correspondent.)

NUMBER IX.

THE Antietam Valley Branch of the Mont Alto R. R., to this place is now completed to a point within three miles of town, namely, The Nonny. On the 10th inst., the second passenger train passed over the road, consisting of eleven cars. We took seats at Quincy, and ere long every seat was occupied and many persons standing. This reminded us of

THE JOURNEY OF LIFE.

There are many travelers and all going the same way—onward. Some occupy pleasant accommodations and enjoy the journey. Some are standing ill and grow tired waiting for opportunities. All are variously consuming or improving the time, and this will suggest to my dear reader many profitable reflections. One idea I will set forth; the greatest advantage on the journey of life is the comfort of "pure and undefiled religion." No one can expect to make the journey safely without it, and indeed it is the true life insurance on this unique journey. Seek it, all ye who would make a safe passage. Take it with you, ye who would reach Heaven's blessed portal.

We reached our county-seat in due time, and were soon among the scenes of business. While in a certain store, we were somewhat startled to hear the proprietor say to one of the clerks, "Go out and bring a policeman." A few minutes later the proprietor was at the door, and with mildness, but firmness, said to a man who had just gone out.

"I want you to leave, and don't come in here again."

We wondered, but was far from being inquisitive enough to ask the cause. Presently it was reported that the man "swore" an oath. We had observed the man as he walked away apparently feeling ashamed. Would that profanity everywhere would receive proper rebuke. How it jars one's soul to hear God's name taken in vain!

A sight worth mentioning was the fountain of water in Center Square. Here is seen sparkling waters forced thirty feet into the air, issuing from molten swans and heads, and falling in beautiful sprays into the circular reservoir below. An iron chain-fence surrounds the fountain, and inside of this, is erected a bronze figure representing a national soldier in full uniform, and resting his hands upon a musket. This figure is life-size, and very life-like. The waters of the fountain are furnished from the Water-works.

But I remembered that the Psalmist says that with God is

THE FOUNTAIN OF LIFE.

O that we could admire the source and fountain of eternal life! Then should we seek its refreshing waters, and be gladdened by its sprays of love and mercy, and peace, and grace, and joy, and

hope, and faith, and ten thousand more delights. Its waters are pure. It is free to all. It flows forever and ever. They that seek its marvelous life-giving soul, shall enjoy its glorious, everlasting, soul-delighting efficacy in the "world to come." Seek it ye who thirst and die. Drink to the Fountain of Living Waters. Come and live evermore.

Being one who regards good books as very good companions, I dropped into a book-store. After my purchases were made, as usual it was my pleasure to glance over the titles of the immense rows of books. What can you think I saw that impressed me more than others? One that tells the happy condition of every true disciple of Jesus—one that is fraught with intense interest. Here it is:

"WAITING FOR A CROWN."

It came upon me like a flood of supernatural light! It made me think instantaneously of the "crown of glory" that Paul speaks of. But now our portion is the "cross" that Jesus spoke of. Let us remember it well. And "yet a little while," we shall endure the sorrow, and conflicts, and trials of life, and then the "crown" will crown the "cross." Blessed consummation indeed! Shall we not feel new vigor for the battles of our Lord? Can we feel satisfied with the poor service we render to Him who has called us into His Vineyard? O let us bestir our efforts! It is not enough to believe and start on the race for eternal ends. True, we are waiting for a crown, but we must do the Master's work until He comes to crown us. Let us work and wait. Let us "Be not content to the world" in anything that is inconsistent with our holy religion, so that every day we may appear to Christ and to men that we are indeed "waiting for a crown."

October 13th. Our meeting to-day was at a place not far south of the Mason and Dixon Line on the famous South Mountain. This was a romantic ride for a Sunday morning. A three hours hazy ride through mountainous territory brought us to the place appointed for the worship of God—Mount Pleasant. People here have kind hearts and precious souls, and are just as worthy of the grace of God, as people who live in the rich, proud, fertile valleys beyond the mountains. Hymn 140 opened the service. After prayer the minister took his text from the last three verses of Matt. 11. It was shown that Christ is our salvation, and the following points were elucidated:

1. That all have need to "come"
2. That they should come for.
3. How all must come.

Another made appropriate remarks, and offered the 34th hymn. After prayer and singing again, the meeting was dismissed, and we trust that the good impressions made will prove salvation to not a few. These meetings are not held in vain. There is "good ground" here, and the grace of God is fertilizing it for a harvest of souls. If one soul is saved, that soul will be worth more than all the world. This is God's value put on the souls of men, and every opportunity should be embraced to gather them into the fold.

Yours in sacred bonds.

D. B. M.

Waynesboro, Pa. Oct. 14th, 1878.

Those who place their affection at first on trifles for amusement, will find these trifles become at last the most serious concerns.

ECHOES FROM THE CENTER.

Sorrow and Joy—The Makeup of Life—Crumbs of Comfort to the Bereft—Sympathy Need—Our Love-feast—A Choice—Happy Seasons—Lord's Day.

(From the Special Correspondent.)

NUMBER IV.

WE do not enter far upon the stream of time, until we are made to acknowledge that joy is interchanged with sorrow. The poor have their trials and perplexities, and the rich are not free. Many start out in life with buoyant hopes and enjoy a large amount of happiness; but the bitter cup of sorrow is awaiting them, and to avoid it they know not how. They suffer from loss of property, become poor, are thrown out upon the cold charities of the world, and a life of misery and suffering, is their's. Others suffer from the loss of health, and life becomes a burden. Here a family is stricken down with disease, and suffering is the result. There died the souls of the survivors. Thus, amidst all our joy, we have mingled with it our seasons of sorrow. This truth is ever before us, and to-day it was more vividly brought before the mind as we neared the sanctuary, to worship with the brethren. We were informed that the funeral sermon of brother and sister Boyer's child, was to be delivered the present day. We met a full house, and a solemn occasion it was. Words of comfort were offered to the bereft, and of warning to the sinner. The discourse was based upon the language of Job, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord," from the following principal deductions

1. The gifts of God.
 2. The resignation of the righteous.
- Death has, to some, measurably lost its power by its frequent occurrence. Therefore they are not prepared to render the sympathy that is so much needed on occasions of this kind. But when death crosses our own threshold, it is then we feel its power, and our sympathies are awakened. "For me to live is Christ, but to die is gain," says inspiration. But the fond parents looking upon their departed child, almost refuse to be comforted and become reconciled to this dispensation of God's providence. It is hard to see any "gain" in the death of their innocent sleeper. Their hopes are destroyed, and their plans laid waste. But the gain is obtained and enjoyed by the departed, and little Mary is now enjoying the bliss that angels share around the throne of God. In the hour of sad bereavement, when the heart is made tender, it is then, our aid, our sympathy is needed. O who could not feel his brother's care upon such occasions. Who would not, like Jesus, go with weeping friends to the grave and weep with those who weep. Oh yes, my brother or sister, mourning as you must, Jesus is with you at the grave and is pouring the oil of consolation in your heart. Trust in him, hope in him, believe on him, obey him, and when you shall lay your body down and pass the Jordan, a crown of glory shall be yours. In the eve we went to church, and at five o'clock the services, commemorating the sufferings and death of our blessed Master commenced. The ministerial aid was, brother J. P. Elmers, J. Grabill, I. J. Rosenberg, D. M. Workman and Isaac Deardorff; were present, and the doctrine ably defended, brother Workman officiating in the exercises. It was a season of rejoicing, and we felt it was good to be there.

Next day we re-assembled at nine A. M. to add a new member to our home ministerial force. Our members were largely represented, and under the instructions of divine inspiration, they proceeded to elect the one of their choice. After an elapse of one hour, our elder came into the large assembly and solemnly instructed the minister elected in regard to the duties that devolved upon him, after which the announcement was made that our youthful brother W. C. Teeter was the chosen vessel. Then followed the installation. Many tears were shed and hearts that yearned with sympathy, congratulated this humble twin in their new sphere into which the Lord called them. May God bless them in their labor of love, and when they lay their armor down and enter the elysian fields above, may they bring many sheaves with them.

Brother Workman remained with us a few days and talked to us about the old, old story of the cross, and each time we met, we felt it was good to be there. He held forth the truths of the Bible as such living pictures, that all could see them, and we think many good impressions were made.

Next day was Lord's day and our labor was considerably divided. Brother Workman remained at the old church to hold services there. Brother E. Boserman and brother I. Deardorff of Indiana, went to meet an appointment near Findlay, Ohio. Myself and brother W. C. Teeter, met our appointment at the Disciple church. Our services were opened by the regular order of singing and prayer. Then the 68th Psalm was read, and the first clause of the first used as a motto for the remarks of the hour, "Oh God, my God, early will I seek thee." The subject was, seeking God, discoursed from the following deductions.

1. The character of God.
 2. The privilege of a good man.
 3. The resolution of a good man.
- The purity and holiness of God was considered, and to call him "my God" truthfully in every sense, implies soul-purity. Then to become a son, implies yielding implicit obedience to God and his commands, becoming a joint heir with the Lord Jesus Christ, hence we are his son and God our Father. None have a legal privilege to call God "my God" other than that of creation, and preservation, save those who have tasted his redeeming grace, then the necessity of being redeemed from the curse of sin. The resolutions, "early will I seek thee," is what all should make and spend their whole life in the service of God. Seeking God does not imply that He is lost, but that man is lost. The idea of being lost, was held up and an appeal to all to become reconciled to God. Brother W. C. Teeter selected a closing song of praise, the 68th hymn.
- In the evening we all resorted to the old church and congratulating each other over the joyous labors in the Master's cause, we surrounded the congregational altar to unite in the solemn worship of Almighty God. Brother Workman delivered his closing sermon to a large audience. Subject the mortality of man. Based on 1 Peter 1:24. "All flesh is as grass." Truly it was good to be there. Thus the labors of our labors, that of sinners coming home to God. What a pleasure to labor for one who is wonderfully able to reward us, and to give us a crown to wear, and songs of praises to sing in the joys of immortality, in the eternal world.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, EDITOR.

M. M. ESHELMAN, EDITOR.

The Brethren at Work will be sent post-paid to all subscribers in the United States or Canada for \$1.00 per annum. Those sending no money and \$1.00 will receive their first copy free of charge. For all other countries the price will be advanced three cents for each additional copy which must be ordered from the publishers. Money orders, drafts, bank checks, registered letters may be sent of our order. They should be made payable to J. H. Moore and M. M. Esheleman, and communications forwarded by the post, unless otherwise directed. Address: The Brethren at Work, 1202 S. Second St., Elkhart, Ind.

LAUREL, ILL., NOVEMBER 1, 1878.

The address of Jacob Kello has been changed from Elberton, Pa., to Beuzette, Hoge Co. Neb.

Ministers who endeavor to learn to preach by studying somebody else, as a general thing, make a failure of it. We are differently constituted and can not expect to be fully alike in our manner of preaching.

There is the truth in plain terms, but not being too personal. Do not need to hit your point only when they stand between you and the devil. Keep up a constant pelting at the work of the devil, then he who is sure in the way will get hit.

"There things make up good behavior in church: 1st, Silence. Talk up God, and on the way. 2nd, Keep awake. Do your sleeping in bed. 3rd, Be a devout part in all the services. Do not sit there as if you had no interest in what is going on."

The Christian Cynosure says: "The great Mission field in New York and its suburbs for 1878-79 is estimated by visitors to be about 100,000 unoccupied. O. B. Frothingham, the apostle of infidelity, addresses his followers weekly in one of the halls."

BREKELMIS Franklin, the great preacher and champion debater of the Campbellite church, is dead. He died at his daughter's, near Anderson, Ind., Oct. 22nd, after an illness of but four hours. He was, perhaps, the greatest man among them since the days of Campbell.

Two brethren in the Western part of Christian Co., Ill., hold their first Love-feast the 13th of Oct. All very pleasant meetings. There to be aided by baptism, and more applicants. The brethren there have labored long and hard to convince sinners to turn to God, and now the Lord is giving the increase.

As an accommodation to some of our preachers, who when traveling through Chicago, find it necessary to stop at some tavern, we take pleasure in referring them to the Sands Hotel, only a short distance from the Baltimore & Ohio R. R. depot. We find them quite accommodating, and then the house is moral in its character.

It is a good thing when men say they are disciples, and leave churches behind the last. "If I have anything left" they say, as though they had nothing left. It is as if they had nothing to do with it, as if they were not to be a part of it. The church and the cause of religion goes begging. Would it not be best to give the Lord the first-fruits of our labor? Can his cause prosper without our help? Are we of no use to his kingdom?

When ministers visit and preach for you, do not to give them a friendly greeting. You need not run out of the house as soon as services close, for that looks a little cold. Ministers, like other people, have feelings, and greatly appreciate kindness. Be especially kind toward strange members that may chance to be in the congregation. Do not show them simply because they are not acquainted, but be made acquainted and make them feel at home while among you.

As usual and regular, brother F. P. Lehr, writes: "I am leaving for a time to care for some visit Northern Illinois. My labors in Merriam County Mich., shall continue as soon as my home duties will permit. From there I desire to go to several places in Northern Indiana, where I feel that I will do some good. I shall endeavor to witness the dear old brother, and prepare to go with him to the sanctuary of the Lord to worship the God of our fathers."

It will do your members a vast amount of good to give them words of encouragement

They are like other people, sometimes becoming dependent and need a little lifting up. Do not be afraid of lifting them with kindness. They have enough of trouble on the other hand to outweigh that many times. And then remember their families, many of whom have a hard time of it, and strive but little encouragement, especially with the sick, and with but little of this world's goods.

BROTHER D. B. Gilson expects to fill a few cells for preaching in Me., before he returns to the States. He will call on the 29th of Oct. and will find out all well. What joy for the husband and old father arrives home after weeks and months spent in the good work of the Lord! Thank your servants kindly, for they must very often give themselves a family vacation for your good, for the good of those who are seeking the Lord to know.

Our subscribers will please work in such a way as not to allow "clubbing rates" to prevail with the friends of our paper. Let there be a mutual understanding between all parties. Agents never get any too well paid for their work. As a general thing they love more than they make. We prefer working through agents, for they do not call on us for help in letters. However, do that which is best for the cause, but if possible, by mutual understanding.

The papers are commenting rather lively on an address made by the French at his annual meeting at Richmond, Indiana, a short time ago. The meetings were closed with prayer and singing a hymn, and closed with prayer, singing the long meter doxology, and the apostolic benediction, very similar to that which we read in our books. The about "apostolic benediction" at the close of religious meetings, has the mark of truth very widely. Such a practice was unknown in the days of the apostles, and is in no instance sanctioned by the Scriptures, and those who practice it, are unwisely imitating the footsteps of popular religion.

The Mormons still carry on their fraud under the cloak of religion. During the past year no less than two thousand persons have been induced to exchange their homes in Europe for the mines of Utah. These people are made to believe that Salt Lake is a paradise on earth, where liberty and real happiness are to be found in abundance, but on their arrival there find themselves abandoned to the control of the Mormons, are "settled" among places in the remotest of the territory they employ in luring fresh victims into their den. The disappointment of the poor souls, who forsake home and kindred for the promised land, is beyond all description. The Mormons are "settled" among places in the remotest of the territory they employ in luring fresh victims into their den. The disappointment of the poor souls, who forsake home and kindred for the promised land, is beyond all description. The Mormons are "settled" among places in the remotest of the territory they employ in luring fresh victims into their den.

In making up the report of Southern District of Ill. I forgot to mention that I had there met our aged and respected, brother John Goodrich of Bond Co., Ill. In my hospital visit, I had the pleasure of once hearing him preach, and many of the kind and forceful appeals which he then made to sinners to turn and live in peace and holiness, I still remember them, and remembering them, they do me good. Brother Goodrich is a man of God, and his love for his devotion to the holy principles of Christ. His appeals to the careless, and exhortations to the sloth, come with the same earnestness as of old. To sit and hear his discourses can do more for the soul than any other preaching. The brethren and sisters at the D. M. opened their hearts to the dear affected brother, and gave him substantial evidence of their love. O may the Lord bless the laborer, the poor, the afflicted! There is a sad lot. Not until Christ comes will these hardships be taken to naught, and those who are afflicted will be made complete in happiness. R.

WHEN TO CHANGE.

THE best time for commencing a reform is, when in our first religious life. It is then that our hearts are most susceptible to be enabled to surmount most any difficulty that may chance to be in their way.

That is the time when converts should completely into the order of the church in their appearance. Of course, they intend to do so, but the longer they put it off, the more difficult it will be for them to conform. This has been the experience of all true Christians. In baptism we should bury the old man with all his deeds and worldly conformity, and arise from the water to walk in newness of life in all things, and from benevolence adopt and put to

practice the doctrine of non-conformity as enjoined by the Scriptures. Were this strictly adhered to, it would save the church much trouble, and have a tendency to do more good than any way. Instead of taking two and three years to change our manner of dressing, it would be far better to commence the change at once, and then live up to it during life. We suggest that our young members give this subject their special attention, for it is with them that the future prosperity of this sect rests. We do not say that it is of the greatest importance that they be fully rooted and grounded in the truth as revealed by the primitive churches. J. S. W.

WHAT BOOKS ACCOMPLISH.

THE following from the pen of an aged man, who has lived with good books, pamphlets and papers. Often we think we are doing nothing when we pass good reading matter into the hands of those whose minds have been trained to believe in *anything* the outside of the Inspired Volume; but the seed, sown, will spring up in after years when we have gone to rest: "I had examined a pamphlet, published by you, on this subject, 'Finite Immortality.' I want to know what you can afford to sell them at by the hundred or more. My reasons for wishing to know are, I am going to travel among the Christian denomination, known by the nicknames, Campbellites. I have been a preacher among them for forty-seven years. A book fell into my hand, published by R. H. Miller, which has convinced me that true immersion was the sacred practice, and I want to circulate the truth of it among my brethren. I am, &c."

VISIT TO ASHLAND, OHIO.

HAVING just returned from a visit to Ashland, Ohio, I concluded to interest our readers by giving some account of the place and our short stay with the members there. I left Chicago, Wednesday evening, Oct. 23. About 10 miles out of town our train was wrecked, smashing up several cars quite badly, but fortunately no one was seriously hurt. Here we lay all night, and did not rest. And I will have to thank God for the fact that we met George Iron, and H. K. Myers. Spent part of the day at brother Meyers' home, where I was met by, and became acquainted with several other brethren who chanced to call. Ashland is a pleasantly located town of some 2,500 inhabitants, and is much noted for its healthfulness and enterprise. The place is surrounded by members, and quite a number live in the town. In the afternoon visited the Col. Frick property, a beautiful estate just outside of the town. The location is fine, overlooking the entire country, and affording excellent facilities for securing good health. The building is brick, and, including the basement, stands four stories in height. The walls are completed and the roof is now being put on. The structure is large and very conveniently laid out, having also a large, well arranged room for Frick's purposes. In our interview with several of the Trustees we found them cautious, yet energetic. They do not propose to run in debt, but yet say they do, thus placing their work on a safe footing. Spent the night very pleasantly with brother David Workman, who lives some four miles out of town, generally known among the Brethren. The next day had the pleasure of attending the Central meeting of the Brethren in this congregation. Things passed off pleasantly. Brother Frick was again our companion, lodging with brother Workman.

Sunday morning, preached in their large meeting-house to an attentive congregation, on "Non-conformity of the heart." Brother J. D. Parker, an active young minister of this congregation, took care of us the remainder of the day. In the evening, attended in the Methodist meeting-house. Subject, "How does the Holy Ghost check church officers?" A number of His choirs were quite attentive. The children of Ashland had a good circulation here, and those who read it, were anxious to hear all that was said. The evening fell a late hour, and the next morning were busily occupied in the family of brother Roper, a physician of Ashland.

In company with brother Parker, called on Mr. Stebb, editor and publisher of the Ashland

Times, a widely circulated weekly. He has the most office space ever visited. Mr. Stebb is greatly interested in the Spirit and Holy Debate, and is carefully reading it with a view of understanding it fully. Being a gentleman of considerable judgment and research, he is prepared to weigh arguments with much certainty. In fact, everybody I met was greatly interested in the debate, and most of us felt it the first thing.

I left Ashland Monday afternoon, and reached Lonsark early Wednesday morning, found all well and glad to see me. Our visit was a pleasant one, not efforted opportunity of considerable observation. There are some things about which we would like to write considerably, and so preventing prolixity, will publish some observations next week which, we trust, will receive the attention of all our readers. Many thanks to the members in Ashland for their kindness. J. S. W.

MISSIONARY WORK.

MISSIONARY work, like any other kind of business, requires careful study and close application in order to make it a success. Not every man is adapted to that line of duty, however good he may be at other things. Each one has his gift and his portion of calling, in which he can do well, and will be the best of the cause if these things are noted and heeded. A man who can be an excellent worker at home in his own congregation, and yet when put into the missionary field will be of little credit to the cause.

A good missionary does not necessarily need to be a great preacher, yet this attainment might serve him to good advantage. In the first place, he wants to be able to give a view of our doctrine. This wants to be the first consideration. If he is not sound in the doctrine, and not an exemplary man in his conduct, that settles the question—he is not the man the Lord wants to plant his seed. The Gospel, like corn, wants to be planted straight, if the fruit is intended to make a commendable appearance. He wants to be a man of peace—possessing a great deal of the "meekness of" spirit; in one who is willing to step in one place long enough to accomplish something.

And then he wants to understand the Bible, not just a few texts in the Book, but the Book itself. He wants to be able to teach it understandingly. His business is very much like that of a school-teacher—has many kinds of people to deal with, and must adapt his teaching to their comprehensions. He must be willing to talk to small congregations at first, and gain success in order to be able to go out to larger him. The man who aims to work in the whole neighborhood in a few weeks will never make a good missionary, but he who takes hold of the plow with a willing heart and steady hand, may accomplish a good and lasting work.

Missionaries, who ramble over a large field, preaching a sermon here, and another there, are too much like a "rolling stone" to do much work. They are very much like the man who undertakes to farm more land than two men can cultivate right—the result is a failure. Let them pick out one or two good fields to work the field well. They do not want to get into a good condition and then leave it. That is like the man who plants his corn, tends it well a few weeks, and then leaves it to the weeds. Every farmer knows the consequence. He should work away till he gets enough members to organize a congregation. This he should do as soon as it is safe. Nor does he need to wait for large numbers in order to effect an organization. There are large congregations that were first organized with but six or eight members. They should be put to work and taught to take care of themselves. Their working together in the cause has a tendency to strengthen their faith and fit them for further and more complicated church duties.

This thing of converting ten or fifteen persons in a locality, and then leave them stand a solitary lot, before being organized, is a detriment to the cause. They should be put to work, and carefully trained in the various Christian duties. Love-letters ought to be held quite frequently in small churches; they serve admirably in setting the distinctive features of our doctrine before the people, and then gives the doctrine a permanent lodgment in the minds of new converts.

The missionary can then turn his attention

Our Bible Class.

"The Worth of Truth as Tongue Can Tell."

This department is designed for young and advancing Bible students, and for the benefit of those who are unable to attend our regular classes...

Please tell me who that man was, Paul spoke of in 1 Cor. 15: 2, that was caught up to the third heaven...

Please explain 2 Cor. 2: 41, 42. In the days of what king? What was the significance of the words...

Please give an explanation of Matt. 21: 3; also Mark 11: 2. In both cases the same? If not, what is the difference...

Please give an explanation of the following words: "Whoever is born of God, doth not come into the world, but he that is born of God..."

1. Please give your views on Luke 10: 4. "Call ye neither master, nor sir, nor so; and salute ye rather, my father."

2. Also Matt. 23: 9: "And call no man your father upon the earth: for he is your father which is in heaven."

3. Also 1 Cor. 9: 19: "The wife is bound by the law as long as her husband liveth; but if she be divorced..."

4. Also 1 Cor. 7: 39: "The husband is the head of the church, as Christ is the head of the body..."

5. Also 1 Cor. 7: 40: "The husband is the head of the church, as Christ is the head of the body..."

6. Also 1 Cor. 7: 41: "The husband is the head of the church, as Christ is the head of the body..."

7. Also 1 Cor. 7: 42: "The husband is the head of the church, as Christ is the head of the body..."

8. Also 1 Cor. 7: 43: "The husband is the head of the church, as Christ is the head of the body..."

9. Also 1 Cor. 7: 44: "The husband is the head of the church, as Christ is the head of the body..."

10. Also 1 Cor. 7: 45: "The husband is the head of the church, as Christ is the head of the body..."

11. Also 1 Cor. 7: 46: "The husband is the head of the church, as Christ is the head of the body..."

12. Also 1 Cor. 7: 47: "The husband is the head of the church, as Christ is the head of the body..."

13. Also 1 Cor. 7: 48: "The husband is the head of the church, as Christ is the head of the body..."

14. Also 1 Cor. 7: 49: "The husband is the head of the church, as Christ is the head of the body..."

15. Also 1 Cor. 7: 50: "The husband is the head of the church, as Christ is the head of the body..."

16. Also 1 Cor. 7: 51: "The husband is the head of the church, as Christ is the head of the body..."

17. Also 1 Cor. 7: 52: "The husband is the head of the church, as Christ is the head of the body..."

18. Also 1 Cor. 7: 53: "The husband is the head of the church, as Christ is the head of the body..."

19. Also 1 Cor. 7: 54: "The husband is the head of the church, as Christ is the head of the body..."

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31. Also 1 Cor. 7: 66: "The husband is the head of the church, as Christ is the head of the body..."

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33. Also 1 Cor. 7: 68: "The husband is the head of the church, as Christ is the head of the body..."

34. Also 1 Cor. 7: 69: "The husband is the head of the church, as Christ is the head of the body..."

35. Also 1 Cor. 7: 70: "The husband is the head of the church, as Christ is the head of the body..."

36. Also 1 Cor. 7: 71: "The husband is the head of the church, as Christ is the head of the body..."

37. Also 1 Cor. 7: 72: "The husband is the head of the church, as Christ is the head of the body..."

38. Also 1 Cor. 7: 73: "The husband is the head of the church, as Christ is the head of the body..."

39. Also 1 Cor. 7: 74: "The husband is the head of the church, as Christ is the head of the body..."

40. Also 1 Cor. 7: 75: "The husband is the head of the church, as Christ is the head of the body..."

tions, such as deacons, elders, or bishops as well as to preach the Gospel to every nation. Woman never received this commission at any age, from the days of Adam till the present. In this sense, if a man keeps his head covered, he dishonors his head, that is, Christ as his teacher and leader. The woman uncovering her head, dishonors her head, that is, man as a ruler and teacher. It makes no difference whether she is married or unmarried; when she uncovers her head, she takes the position of deacon, bishop, or ruler, no longer recognizing man, who was saved by Christ, as being her head or leader. We should realize that the woman who is created for a helpmeet. As such she can greatly benefit man in spiritual as well as in temporal things.

SOME QUERIES ANSWERED.

BY J. W. MOFFET.

Will some one please give an explanation of Romans 4: 4, 5? JOHN H. STROEN

Please explain Rev. 20: 13, 14, and give us an insight into them. J. M. BRANCOSE.

Will some one please give information concerning 1 John 2: 8, 9, 10? W. H. MILLES.

WORKS AND FAITH.

A FEW thoughts concerning Rom. 4: 4, 5. The apostle evidently here refers to works done with a view to reward, or merit. They who have learned that these words of the Lord are true, will say, "ye do not do nothing." "Ye will not work, but they rather say, after doing all they can, 'We are unprofitable servants.' That faith, if it has not works, is dead," is not only said by the apostle James, but Paul intimates the same in saying, "Though I have all gifts, and have charity, I am nothing," for there can be no charity without works. "By works was faith made perfect," says James. The Christian's works are works of faith; and without faith they cannot be done. The working cannot love his enemies, and do them good, and pray for them.

DEATH AND HELL.

The hell mentioned in Rev. 20: 13, 14, cannot be the "lake of fire," or it could not have been cast out into lake. The Lord says the kingdom of God, which is heaven, is within man; of course only when he is born of God. Evidently, the hell mentioned in the words "into which this scene to be the hell here referred to." The death here mentioned is no death that to which God referred in saying, "I have set before you life and death." Death 30: 15. This death and hell have to give up the dead to judgment. Seeing that there are not natural or material things, it is not proper to infer that the one mentioned in connection with them should also be spiritually applied or discerned? The drowning of Pharaoh and his host in the sea, when they tried to follow the Lord to the other side with the selfish object of bringing them back into bondage, evidently applies to the regenerating life of man; so that those whom Pharaoh and his host represent, seem to be the dead which the sea gave up.

MAN OF GOD—CANNOT SINE.

In regard to 1 John 3: 9, 10, this may be said: "If it is God which worketh in him, he will not sin to die;" (Phil. 2: 13), those horns of God are so born both in will and action; and "what is born of God doth not commit sin." The will so born can therefore not will sin; and the person who is so born will not sin. "If we should sin, will he rebuke us?" For the good that I would, I do not; but the evil which I would not, that I do; adding, "It is no more I that do it, but sin that dwelleth in me." To remove this sin, is therefore the work of your life, and seeing that there are not natural, or material, or made up sin, do so well as you can.

BE READY.

BY W. W. MILLER.

"Be ye therefore ready, for in such an hour as ye think not the son of man cometh."—Matt. 24: 44.

THIS is a very worthy and earnest appeal to all men to be on their guard. There certainly are many who are ready to be taken here and there who are not on guard. I have just been thinking how many professors of religion there are who do not keep the Savior's commands. They say that some of His commands, those which relate to the Sabbath, are regarded as His only willed His disciples to do them, that they were not intended for us to obey, and that those who do obey them are silly, ignorant and superstitious people.

Some of the wise Christians even go so far as to say that the very minute and hour that the Master shall come. But then, O man, a great prophet than Christ who said, "But of that day knoweth no man, not even the angels of heaven, neither the Son, but the Father." Does man know the time when Christ shall come, when Christ says that He does not? It would be much better for those fearing sin, when Christ shall come and judgment to take place, to prepare for it—be ready when it does come, to bear the witness plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We must all meet at one joyful time it will be. They will meet at the dear ones gone before. There we can strike glad hands with the redeemed and walk with them forevermore upon the golden streets of the New Jerusalem, where there will be no more crying, no more sighing, or shedding of tears.

"Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh."

ANSWERS TO QUERIES.

BY A. E. ESKINMACHAER.

Will some brother give us an article on the following: "He that is least in the kingdom of heaven is greater than he?" H. H. MYRAN.

Please explain 2 Thess. 2: 9. It reads thus: "Even him, whose coming is after the working of Satan with all power and signs and wonders." M. C. COONS.

JOHN was greatest in authority, in that he was sent to prepare the way before the Lord, and that he introduced the first principles of the Gospel. He was greatest in point of privilege that he came in the twilight of the break of day, and was permitted to see the Son of God in the flesh, whom prophets and kings desired to see, but died without the sight; yet John did not live to see Christ's triumphant reign upon earth, and the glory. Having spoiled principalities and powers, made show of them openly, triumphing over them in it. Gen. 2: 15, he did not live to see the kingdom of heaven come with power as it was on the day of Pentecost. He preached, "The kingdom of heaven is at hand, and ye are to repent." He did not see it, as it was not established until Christ led off in complete victory all His foes, ascended through the trackless air, was hailed amid shouts of acclamation: "Lift up your heads, O ye gates, and be ye lifted up, ye doors, and ye shall be opened, and the King of glory shall come in;" Psalm 24: 7,—"was inaugurated King of kings, and Lord of lords—ascended the throne, and shall reign till all His foes are made His footstool, and seat the Holy Spirit in His praying power on earth, and His reign of glory over their hearts—throw open the gates of Gospel grace to all nations under heaven, declaring the great expiatory sacrifice and free salvation through the blood of the atonement. Therefore the least in this kingdom is greater in His privilege than John the Baptist was in his day."

After the working of Satan; is by lying and life him deceitful, crafty, and wicked. Living wonders; pretending to work miracles when they do not, and the pretence is a lie designed to deceive the ignorant. Satan has had much to do in the rise and progress of popery, and now has much to do in sustaining it. It was and bloodshed, persecutions and cruelty, deceit and falsehood, and by those pretended miracles and lying wonders by which multitudes, who receive not the truth in the love of it, are deceived into sin and destruction. Union City, Ind.

TREES THAT GROW SHIRTS.

HUMBOLDT said that he saw, on the slope of the Sierra Driis, shirt-trees fifty feet high. The Indians cut off cylindrical pieces two feet in diameter, and they peel the bark and fibrous rind, without making any longitudinal incision. This bark affords them a sort of garment which resembles a sock of very coarse texture, and without the seam. The outer opening serves to admit the hand, and two lateral holes to admit the arms. The natives wear these shirts of Maria in the rainy season; they have the form of the pouches and manos of cotton which are so common in New Granada, at Quilo, and in Peru. As in this climate the relative humidities are not so regular as in the primary zones of the indolence of the inhabitants, the missionaries do not fail to say, in showing the shirts of Maria, "In the forests of Urinoko, garments are found ready made upon the trees."—Soleto.

Fun every tall that God sends He gives sufficient grace to bear it; but He promises aid before he see us with it, and we little know how large a portion of our mental sufferings arise from anticipation of trials.

Items of Interest.

—ITALY contains 39,480 Protestants, and 3,994,000 Roman Catholics.

—THERE are now 950 missionaries, including catechists, laboring in India.

—THE people of Iowa have 30 colleges and 385 newspapers of all sorts.

—The gain of Catholics in India is only ten per cent, while Protestants gain sixty-one per cent.

—THE Moravian church, with a membership of 10,000 in this country, raises \$65,000 per year for missionary work.

—Dr. John Cummins still adheres to his pre-millennial beliefs. Preaching not long since on the millennium, he told his hearers many of them would live to see the coming of the Lord.

—THE experiment of the American Bible Society in issuing a five-cent edition of the New Testament has proved a success. In order to meet the demand, 1,000 copies have to be printed daily.

—THE first boat ever moved by steam in the United States was a small experimental skiff, rigged up with a model steam engine and screw paddles, by John Fitch, July or August 1786, upon the Delaware.

—THE woman who was not made out of man's head to top him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm, protected, and near his heart to be beloved.

—PAPERLESS in Ireland is probably on the increase. Out of a population of 5,000,000 nearly 300,000 are supported by public relief, and the number of paupers is increasing at the rate 18,000 per month.

—Aptin's Journal believes that publishing ought to be included among the learned professions; for it requires a learning as thorough, a judgment as sound, a skill as difficult, attainable and resources as varied, as do any of the professions. It is easier indeed to become a successful lawyer or doctor than a successful publisher.

—THE present Gov. of Madagascar has recently made formal declaration of her determination to repudiate idols, and put her faith in the Word of God. Under this new influence she has been able to visit the interior, and have aroused the natives in a great revival. In a single week 2,000 Bibles were called for and paid for by the natives, and it is stated that there is scarcely a village where some portions of the Bible are not found.

—THE Paris Exhibition will prove a blessing by furnishing an excellent opportunity for the French to see the Bible, which they have never seen. One hundred portions of the Bible have been distributed at the exhibition, in twenty-two languages. The authorities of Paris have also given permission for the employment of Bible colporteurs at all the entrances outside the Exhibition grounds. It is estimated the distribution will reach 1,000,000 entire copies of the Bible by the time the Exhibition closes.

—TAKE a map of the United States, place its eastern and western edges together, and fold it; and then double it from north to south; open the map, the folds have crossed each other near the Kansas City. Do yourself and you will know the reason for the folds, which the Americans call it a curious coincidence, that the routes of the first explorers and the folds made by the map will cross at the same point.

—In the total eclipse of the sun this year, no further service to mankind, it served, at least, to add another year to the crown of science. The fact is, that the eclipse was seen by the eye, and observed by Prof. Watson, of an Arkansas Territory, is really a new planet.

—THE Iowa Investigator says, "There is a county in southern Illinois that has no schools, and the adjoining one has. The former has two by two papers, the delinquent tax list only fills the equality of the newspapers, the county paper is rented, and the county is out of debt. The latter has all the crews known to follow the licensed liquor-trade."

—It is stated that the powers represented in the Berlin Congress will not recognize Romanism formally, until that government complies with the Treaty requirements respecting the equality of the Jews, which the Catholics are endeavoring to neutralize, by legal transients, the process by which the Jews are to secure their civil rights.

CORRESPONDENCE.

From Annic Nether.

When you first spoke at among the assembly... The most pleasant of all... where the saints met to worship that God who rules above...

ference. Had all things common and in order; and as a general occurrence, largely attended... Ministerial aid was very strong and active, with Bro. R. H. Miller at the head...

To all the members who met with us at our last A. M. if we never more meet on earth... I will be glad to see you...

From No. th-eastern Ohio.

THE Beech Grove Sunday-school re-organized Sunday Oct. 26th, with one hundred and forty-three scholars enrolled... The officers consist of Superintendent, Assistant Superintendent, Secretary, Treasurer, Chairman...

From Cook's Creek Congregation.

I HAVE thought for some time to write a few lines for our worthy paper, which is indeed a welcome messenger to me; and I heard quite a number of its readers speak of it as such... I only wish it could be sent to every man, woman and child...

From North Manchester, Ind.

I THINK it a duty to write a few lines to the many readers of the BRIGHTEN who would calling special attention to the ministers who attended our late Annual Meeting... and preached to the people before and during the session...

Baptized two on the 19th inst. Our Lord's feast came off at the appointed time, the 15th, two miles West of Manchester, in the rooms used for baggage, during the session of our con-

vention, who can see in their especial favor no "fault at all," but can see in those others all our shortcomings, and more too... And forgetting that charity which "thinketh no evil," they drop words of criticism in the hearing of their friends...

And I may add to that, sometimes three might, by a more probability, be a little jealousy... I will be glad to see you...

From Pine Creek Church, Ind.

OUR Convention commenced on the evening of the 11th of October, and continued until Saturday night... The Lord favored us with delightful weather during the meeting...

From Morrill, Kansas.

BROTHER E. Coler and myself just returned from the Soldier Creek church, in Jackson Co., Kansas... While there, we had a series of meetings; and two were added by baptism into the Christian faith...

From Tiffin, Ohio.

OUR Love-feast of the 12th inst. is among the things of the past, and will long be remembered, for we think it was a Love-feast such as the world never before... and was a large attendance being favorable, there was a large attendance...

fall on our dear brethren, Joseph Light and John Young, who latter spoke a young brother, Brethren pray for him, for he will have many temptations to meet with and what a crust he has to bear... Brethren and sisters, help them to bear the cross, we can do a great deal toward helping our numbering brethren, if we are as watchful and diligent as we should be...

From Hollidaysburg, Pa.

OUR glorious meeting closed to-day after an examination of two weeks, and brother Will and Susan returned to their home... Brethren J. W. Smith of Indiana, opened the meeting on Saturday evening, Oct. 25th... Will came to his assistance on Sunday following...

From Garden Grove, Iowa.

DEAR BROTHERS: The Brethren of the Franklin church, in Dexter Co., Iowa, have our Love-feast on the 10th of October... As there has not been any church news given from this part of the Lord's vineyard, I will try and write a few for the encouragement of the true followers of our Lord...

From Morrill, Kansas.

The object of this article, is to give a brief history of the church in Jackson Co., and solicit some kind ministering brother to locate with them, as they have no minister and need one... The church is evidently prosperous and alive to the good work... Brother John Fahey and myself were the first to go and visit the church, alluded to, by Bro. Michael Ferry, who was here traveling through this State...

THE BRETHREN'S WORK.

"Behold I Bring You Good Tidings of Great Joy, which shall be unto All People."—LUKE 2: 10.

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The Brethren at Work.

EDITED AND PUBLISHED WEEKLY
—BY—
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—107—
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STEIN AND RAY DEBATE.

Prop. 1st.—The Brethren (or Tunker) Churches Possess Bible Characteristics entitling them to be regarded as Churches of Jesus Christ.
J. W. STEIN affirms.
D. B. RAY denies.
D. B. RAY'S THIRD ANSWER.

It must be remembered that our second opponent, showing that the Tunker churches are not churches of Jesus Christ, it became they were [originally] built by unscripted men. This is conceded by Mr. J. H. Moore, their editor, who speaking of the Tunker churches, says:

"The origin and history of this reformatory movement dates from the year 1705, having taken its rise in Germany about that time." "As further, of Mr. Mack and his companions, says, 'They all were baptized by true ministers, organized themselves into a church, and chose Alexander Mack for their minister.' Secondarily reply, 'The origin' of the Tunker churches was 'in Germany' (not Jerusalem) in 1705, nearly 1700 years too late to possess the Bible origin. Mr. Mack was their first preacher. Mr. Stein had as well say that Moses was a Tunker preacher, as to say that Christ and the apostles were Tunkers! We restate our

Negative argument thus: "The Tunker churches are not churches of Jesus Christ, because they did not possess the biblical origin of baptism and salvation." Mr. Stein has surrendered this point. He fought manfully, but was compelled to yield before the Jerusalem Bible. In his last he says: "He baptizes those who are regenerated through the word. Baptism is not regeneration, but the washing of regeneration" (Hallas' work). As all the "vegetables" are "born anew," and all children of God, these one are pardoned. Mr. Stein admits that men are to be baptized except "those who are regenerated." All who have been "regenerated" are "born anew," and are children of God. As all the children of God are pardoned, therefore the pardon of sins precedes baptism, because regeneration precedes baptism. He does not take the position that "those who are regenerated" are still unscripted children of the devil. My friend has surrendered the Tunker doctrine that baptism and regeneration are the same. The great Tunker author (indorsed by Mr. Stein), Peter Nead in his Theological Writings, page 248, says: "That we have baptism and regeneration, two names for one act!" Read it again: "The Tunkers have baptism and regeneration, two names for one act!" So when a Tunker preacher baptizes, he performs the "act" of regeneration! "I! This is as blasphemous as piracy stimulation. Again, the Tunker Mr. Nead says: "The pre-requisites to regeneration are faith and repentance; and the acts of regeneration, baptism." Theological Works, p. 252. The same author, on page 283, says:

"The act prefigured our salvation by baptism. All that were without the ark perished, and all within the ark were saved. So all that are ingrafted into Christ by baptism are saved, while all the unbelieving and unbaptized part of the world shall be damned. Baptism saved the soul from the ark—the ark saved the bodies of Noah and his family from death."

Such is the miserable heresy of the Tunker churches. They hold that all the "unbaptized part of the world shall be damned!"

Peter said: "The like figure whereunto our baptism, doth also now save us [not the putting away of the filth of the flesh, but the answer of a good conscience toward God] by the resurrection of Jesus Christ." 1 Pet. 3: 21. It must be observed that Peter makes baptism "the answer of a good conscience," not to make a good conscience. As the conscience is good before baptism, sin is pardoned before baptism. As the salvation in the ark was a "figure" of salvation by the resurrection of Christ; so the salvation in baptism is "the like figure" of the same salvation in Christ, the "like" of our salvation. Through faith we have the real salvation and in baptism we have "the like figure" of salvation. This explains the confession by Mark: "He that beareth and is baptized shall be saved." 16: 16. Every one that believes in Christ has "eternal life" — the real salvation; and when he is baptized he has "the like figure" — the likeness — or picture — of salvation. Paul says: "Know ye well, that so many of us were baptized into Jesus Christ; we were baptized into his death?" Rom. 6: 3. But he explains in the 8th verse thus: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. So it appears that the baptism is not literally into the death of Christ, but into "the likeness of his death." The burial is the likeness or picture of death. When we have died to sin ("He that is dead is freed from sin." Rom. 6: 7) then we are dead to sin in baptism, and are freed from sin in baptism, therefore baptism cannot be a condition of pardon. Again, after one really believes into Jesus Christ *prima tunc potest esse eius baptis*, Acts 10: 43; he should be baptized into Jesus Christ to put on Christ in public profession. Paul says: "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 26, 27.

All the people of God are "the children of God by faith in Jesus Christ," and as many "as have been baptized into Christ have put on Christ." Those who have believed into Christ spiritually and are "the children of God by faith," are to put on Christ, in public profession, by being "baptized into Christ." The natural birth must occur before the child is clothed, so spiritual birth must occur before the child of God is clothed with Christ in baptism. Perhaps, it may be well to notice a few questions of my friend. I. We speak of "repentance and faith as mental duties, while baptism is a positive command." Mr. S. asks, "Is baptism immoral? Are repentance and faith negative commands?" For his information, we quote that: "Moral duties arise out of the nature of one's self, prior to external command; positive duties do not arise out of the nature of the one, but from external command." Butler's Analogy, 2. Mr. S. asks us to tell what "been of water" (John 3: 25) and his other profane texts which do not mention baptism, "mean if they do not refer to baptism?" We answer, that those that mention "water," washing and cleansing refer to internal spiritual cleansing. David says: "Wash me, and I shall be whiter than snow." Did he wish to be baptized? No. My friend asks for the proof that Paul was filled with the Holy Spirit before baptism. We refer him to Acts 9: 17, where the reception of sight and being filled with the "Holy Ghost" came prior to baptism. Besides this, Paul was a "chosen vessel" of God, before his baptism. Acts 9: 15. Was he one of "God's elect" before his sin was pardoned? He asks if baptismal salvation takes the power of Christ to pardon sins, "so preaching in order to" salvation take from God all power to save? He

We answer that there is a vast difference between preaching Christ as the only "name under which to be saved," and we possess the power to regenerate sinners ourselves. The man who dares to stand between the sinner and the Savior, claiming the keys of heaven and hell, with power to regenerate sinners and let them go to heaven, is as false to baptize them and thus send them to hell, in order to baptize them as the tyrant of Rome. Acts 20: 8. Mr. S. thinks that "through His name." Acts 20: 43, means baptism? Peter said to the lame man at the beautiful gate of the temple, "in the name of Jesus Christ of Nazareth, rise up and walk." Does "through faith in his name" here mean baptism? 6. Peter, preaching to Cornelius and his friends, Acts 10: 43, said: "To him [Christ] give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word; and they were made to speak with tongues, and magnify God; and after this they were baptized in water." Yet in the face of all the prophets and the testimony of the Holy Spirit, Mr. Stein contends that these persons were "yet to be saved"! Though the miraculous gift of the Holy Spirit was only to be given to the servants and handmaids of God, yet Mr. S. contends that these persons were still the children of the devil, unregarded all baptism? 7. We introduce 1 John 5: 5: "Whosoever believeth that Jesus is the Christ is born of God."

But Mr. S. asks, "Do not the wicked men and devil believe that Jesus is the Christ?" They do not believe with the heart. Acts 8: 37. Rom. 10: 10. They did not have the faith which worketh by love, and purifies the heart. Gal. 5: 6. Acts 15: 9. There is no contradiction here. Once more, we have this indubitable proof that the Tunker doctrine of baptismal salvation is untrue, because John says: "Beloved let us love one another, for love is of God, and every one that loveth, is born of God, and knoweth God." 1 John 4: 7. Mark the fact: "Every one that believeth, is born of God and knoweth God." None should be baptized till they love God. But "every one that beareth, is born of God and knoweth God." Therefore baptism is not a condition of the new birth. If we have not noticed every dodge and quibble of my friend, we have fully met all his arguments for baptismal salvation. But he really surrendered when he admitted that none are to be baptized, except "those who are regenerated."

Mr. Stein states that: "My second reason why the Brethren possess this characteristic is, that they baptize in such of the names, Father, Son and Holy Spirit." This is what the Tunker erroneously call, "trine immersion." My friend is not to find fault with the great commission as given by Jesus Christ. Of it he says: "Some words in this formula necessary to its complete grammatical construction, have been omitted by what grammarians call 'ellipsis,' etc. etc. This daring act brings us to our

Negative Argument Fourth. The Tunker churches are not churches of Christ, because they have added to the words of our Lord's great commission. Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." This does not say the Tunkers do, so they are not afraid to add, where facts omitted, till the Tunker commission reads as filled out by Mr. Moore and my friend thus: "Go ye therefore and teach all nations, baptizing them into the name of the Father, and baptizing them into the name of the Son, and baptizing them into the name of the Holy Ghost." Said (quoted by J. H. Moore, p. 18). The Tunkers deliberately add ten words to the commission, in order that the "grammatical construction" may suit the Tunker doctrine.

The commission cannot be parsed to suit the Tunker doctrine without adding to God's word. We could not afford to do this for a kingdom. The Holy Spirit says: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. 22: 18. The Tunkers have added to the words of Jesus Christ; therefore they are not churches of Christ.

The grand doctrine of the communion requires, that *desperts* *not* be baptized in the name of the Father, Son and Holy Spirit, but in the name of Jesus Christ, who is known as the *Abraham of the Hebrews*. It is admitted by the leading Tunkers themselves, that baptism is a monument of the burial and resurrection of Jesus Christ. Therefore, to be consistent, they must hold that Jesus was buried and arose from the dead three times. But as there was but one burial and resurrection of Christ, there must be but one burial in baptism, and one rising up to walk in newness of life.

WAR

THE Father of Louis Napoleon thus writes in one of his letters: "I have been as enthusiastic and joyful in my one after a victory, but I confess even the sight of a field of battle has not only struck me with horror, but even turned me sick; and now that I am advanced in life I cannot understand why more than I could at fifteen years, how beings who call themselves reasonable, and who have so much foresight, can employ this short existence, not in loving and aiding each other, and in passing through it as gently as possible, but, on the contrary, in endeavoring to destroy each other, as if time did not do this with sufficient rapidity. What I thought of in the latter a thief, who, when his shirt skin drags upon itself, is hit on an unimagined burlesque, and an inheritance of the savage state, however disguised or ornamented."

"I DID STEAL THAT SHEEP."

A MEMBER of a certain church charged another with stealing a sheep. The culprit denied the charge. Both were men of influence. The church was divided. The council was called and Mr. Brown was there. There were no witnesses except as to character. It was the word of one man against another. One was a member of the other a thief. Elder Brown suggested a most extraordinary measure to which the case. He called the two men to the rostrum before the pulpit, and directed the man who made the charge to engage in prayer—and requested the council and audience to look him in the face while praying. He made an earnest prayer. He appealed to the Lord as one who knew the charge was true. Then the other was called on to follow. He made a regular prayer for the church, the pastor, etc., and then said: "As touching this matter of the sheep, O Lord—when, as touching—touching—this—oh, when he sprang to his feet, and exclaimed, 'Brethren, I cannot pray. I did steal that sheep! So the matter was settled.'"

BROTHER John Metzger, of Cerro Gordo, Ill. is laboring with the church in Henderson Co., Ky., he having been appointed by Southern Ill. to take charge of the church at that place. This is the first time he has been so honored, yet he does more real missionary work than many who are much younger. He waits for no plans, devising ways for raising money, and goes right to work.

As agents will be sent in the names of our subscribers for \$250 as soon as received, as they shall have the papers free from the time the names are received until the close of the present year.

THE RESURRECTION.

BY JAS. V. BECKLER.

"I AM the resurrection and the life"

Smith He who was, and is, and is to come. He is the first grand resurrection. He is the first and last, and the Tree of Life. By Him, if any man will, he may attain of that life-giving, quacking power which burst the bars of death, and paved the way.

To heaven—by eating of the bread of life. He, who is next and to drink to hungry souls. There is calvary life in every soul. A spirit of God, enshined within. A legation of glory; and as the soul Feels on the bread of heaven, it gathers strength To a life of godliness on earth— To soar aloft beyond an angel's wing Ascending into light ineffable. To view the wonders of redemption. There the longed soul oft feels imprisoned. To ride in his chariot horses, where stands The Tree of Life beside the crystal stream That flows fast by the throne of God. Meanwhile,

The earnest soul obedient to His Word, Has gained the resurrection and the life, Has gained the faith, made practical by works, Because that soul has Jesus Christ who is The resurrection and the life in Him. The saint now lives and walks with God, with God.

Holds day, when, but wads his time Of dissolution, into here to leave this world. Of day, to lay his garments by. He knows That when this earthly home shall be dissolved, He has a home, a temple built of God. Made incorruptible and pure in heaven; To have within his soul that dwell forever. Nor may it be as some profess, that God Would gather every particle of dust Belonging to the home dissolved, to build A temple new, wherein He would enshrine The soul. Nor yet as many of others say, That from the earth shall rise those bodies dead Brought forth to life at the archangel's voice, To meet the great assize. Mark the contest; Think you, those bodies dead that have dissolved To earth again, and some for ages past,

Shall reappear out of the earth of life? That from the earth shall never grow; The germ, the grain, the seed will grow, and that is natural, but this is spiritual. And every yeek involved in mystery. Nay, ye believe the saints so all assigned To Paradise, to take their chambers there; And whether a whole or a sleep in Christ. The time they spend there, they will dwell in light.

Unspeaking, and rest in blissful peace. Until the trumpet of God shall sound through all The universe, and the angel's voice Shall herald when God shall bring with Him all those

Who were in Paradise—with bodies bright, And radiant shining, like the Son of Man— To gather His elect yet on the earth. Was that not only he changed to the Son of His Saviour in the air. But those who died in, and down into the dark abodes, Assumed unto Satan's image, Where they must dwell in darkness and despair. Until their faces shall come, with bodies dark Yet incorruptible, to receive with Him all those, In earth, whether awake or asleep. Yet in death, the time they sojourn there, they dwell In darkness, and delusions of the great Arch-enemy, to meet their fate with him.

PHILOLOGICAL DISSERTATION OF THE WORD BAPTISM.

BY JESUS G. REMOND.

NUMBER V.

WE have already shown that purification cannot be the secondary meaning of baptizo, from the fact that it could not be appropriated to the ordinance of baptism in that sense; and that it is inconsistent with the command of Christ, as well as the nature of the rite, as purification is not effected by baptism, but by faith and repentance, which leads you into the observance of all the commandments, commencing with baptism and ending with the anointing. Some say baptism is only an emblem of purification, then purification is an emblem of purification! Strange philology!! If

the meaning of the word is purification, and that meaning appropriated to the rite, then it could not mean purification in reality, but also in emblem. Would not immersion be a good emblem of purification as sprinkling and pouring? While I admit that baptism is an emblem of purification, I deny that purification is the secondary or any other meaning of "baptizo." The main emblem in the rite, is an emblem of death, burial and resurrection, and our union with him in that emblem. But before we say anything about that, I want to say something more about this purification. Every person that knows anything about the laws and philosophy of language, knows that the phraseology of the baptismal formula is elliptical and that when the ellipsis is supplied, the formula reads, "Go to all nations, baptize them into the name of the Father, and baptize them into the name of the Son, and baptize them into the name of the Holy Ghost."

We will now substitute purity for baptism, and see how it will read. "Go to all nations, purifying them into the name of the Father and purifying them into the name of the Holy Ghost." Three purifications would be gathered superfluously in the rite, when the heart had just been purified by faith and repentance. In every light that the subject can be viewed, purity would be disqualified.

We will now look at Rom. 6: 3, 4, 5. "Know ye now that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;" "for if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection." Here we have the emblem of death, burial and resurrection, and our union with Christ. Nothing but immersion exhibits the emblem. Sprinkling destroys the emblem.

I have now said enough to convince any man that wants to know the truth, that purification is not baptism, and that nothing but immersion is baptism. I want to say, that although the heart is purified by faith and repentance, yet that purification does not save us. Christ's kingdom has no end, and all children are born into this kingdom, and remain into his kingdom until they are led into the kingdom of Satan, by his fulcious pleasures. That kingdom being in rebellion against the kingdom of Christ, and by entering that kingdom, we become rebels, and when like the prodigal son, we repent of our conduct, and weep our eyes away, unless we return to the Father's house, our faith and repentance will amount to nothing; we will die in the foreign land. Baptism reunites us to Christ. It was the prerogative of the Son of God to save the thief upon the cross without baptism, but he has left no promise of salvation on those terms to those who have a privilege to obey his commands. There are many points that I might consider, but I have now said much more than I intended when I started out, and have shown by the infallible laws of appropriation, that it is impossible for anything else than immersion to be baptism. The fulcious ships who are sailing under the Christian name, may offer you many additions, and may carry you on flowery beds of ease, with your union, and the vast

characters on earth, in your secret organizations; but whether the Master will be able to recognize his own Ship and condemn the rest as impostors, every one may judge for himself, it is not for me to say, but there is some room for doubt at least. It is wisdom to make sure work, and not take any chances. I will now bring my dissertation to a close, by calling on all Christians that respect the institutions of Christ to *approve* a correct English translation, instead of King James' translation.

Any person acquainted with the rules of King James, can easily discover the motive of the King. I will here append some of the rules with some remarks.

"1. The ordinary Bible, read in the church, commonly called the bishop's Bible, to be followed and as little altered as the original will permit." The word "baptism" was one of the words that Catholicism opposed in Wickliffe's translations. Wickliffe translated from vulgar Latin, and translated the word *baptizo* by the word *wash*. The reigning clergy suppressed this translation, put Wickliffe to death, and destroyed all the books they could find of his translation. Now take King James' instructions and you can see at a glance, why it was that the word *baptizo*, was not translated into English. The object was to keep the people in ignorance, and get them to accept the traditions of the church for the ordinances of Christ. *Baptizo*, could be translated into English, although the meaning is exactly the same as *baptizo*. But *baptizo* was the word appropriated to the ordinance and the meaning must be concealed as much as possible. *Wash* and *also* can be translated into English, but poor *baptizo* must be *anglicized*. Strange indeed! that the word that concerns the disciples of Jesus so much should be translated in the best possible manner to mystify instead of enlighten the weakest intellect.

I hope that all good-meaning people will no longer use this deceptive translation. Take rule first, three and four, and they are only deceptions for the other rules. Wishing all my readers a full knowledge of this ordinance of their Lord and Master, I close this dissertation.

North Tappan, Kan.

ECHOES FROM THE EAST.

A Love-Fest—Good Preaching—Examining Our Selves—The Trio of Ordinances—Singing Hymns—Interesting Sermons—The Sick Visited—Our Evening Service—Our Lord's Day Services.

(From our Special Correspondent.)

NUMBER X.

ON the morning of the 17th of Oct. it was our sacred privilege to have a release from our cumbersome cares incident to business life. At an early hour we directed our thoughts and efforts towards a place where the disciples of Jesus should commune with Him and with each other. A blistering South wind waded the dusty ramparts very unpleasant, and reminded us very sensibly of the experiences of a true Christian profession.

A few hours' buggy-ride brought us to the enterprising county town of Hagerstown, Md., about eleven miles from our town. Here we found a hospitable home where we found kind hearts and kind spirits in the Lord. We soon proceeded into the house of God in company. It was a considerable drive, and when we came to the meeting—Broad Forging—the services were somewhat advanced. We were made to re-

joice in spirit when we heard the well-known voice of brother Moses Miller preaching.

THE NAME OF JESUS.

drawn from the words of the prophet Isaiah: "Behold, I have given him for a Witness to the people, a Leader and a Commander to the people." We should not do justice to reproduce the many good thoughts expressed. The prophet's language is very suggestive, and is a most charming theme for every one of us who have received Him as the True Witness from the court of the Upper Sanctuary, and who love to follow Him as our safe Leader and infallible commander. The congregation was held in deep interest, and we were made to feel the grace of God which bringeth salvation.

Brother Daniel Longenecker of Adams Co., Pa., gave testimony to the word preached, speaking of the trials that some must endure to follow Jesus as their Leader and obey Him as their Commander. He related an incident of a woman who was a seker after the truth and finally made up her mind to obey Jesus. This became known to her husband, and he at once opposed her fiercely. When she left home to unite herself with the church, he threatened her that "the oven would be hot and she must go into it if she would go to be baptized." But she went to follow Jesus as her Leader. On her return he went out to meet her, and as she approached, her face shone with the smile of heaven, her heart was kindled with a Savior's love, and with extended arms she embraced her cruel husband speaking of her consolation in Christ. The "anster man" was moved, and he was reconciled. There is no use in opposing God. Nor will He suffer His children to be overcome when their treasures are laid up with Him. The night may be dark and threatening, but joy comes in the morning.

After an intermission the examination service was announced by singing, Bro. L. Pfoetz read the chapter—1 Cor. 11— and brother E. W. Stamer of Union Bridge, Md., opened the subject by saying, that if we had come together to examine one another we should find more in one than we were able to do. That is the idea. It must be an individual work. It is self-examination. One must not judge another as to fitness or motive.

But if one is known to the church as being a party to unexcused deficiencies or guilty of grave misdemeanor, or other public fault not repented of, then the church deals with her according to the Gospel order. The brother gave us many good words of exhortation and comfort, speaking also of the internal operation of the Spirit and of the Word.

Brother David Long, of the Marsh church, followed with timely words to sinners, people and backbiters. He reminded us of how the Lord hates those who sow "discord among brethren." True discipline tends to preserve the faith and bind together the children of God. "Let a man examine himself," and repent of all wrong, resolve to live right, and "go and sin no more." If we would be followers of Jesus, we must embrace the entire doctrine of the church and live accordingly. After the usual exercise of prayer, there was another intermission.

THE THREE ORDINANCES

of the evening services—Foot-washing, Lord's Supper and the Communion—were attended with great solemnity. O what a privilege to sit down with the believers and have sweet fellowship at

the Lord's table. How it lifts the soul above the transitory things of life, and makes us wish for that "other shore" where love is perfect and fellowship complete!

We spent the night at the home of our beloved brother, Christian Keefe, the elder, and at nine A. M., next morning had the pleasure of joining in the singing of hymns at the meeting-house again. This was an appropriate exercise. Some persons are very prone to talk of worldly things when serious and religious conversation should be engaged in. A half hour was spent very profitably, and then the services were opened in the regular manner.

Brother Daniel Longenecker spoke upon the words, "God hath chosen the foolish things of the world to confound the things that are mighty." (We expect to give a synopsis of the sermon if our notes will serve us satisfactorily.) He used how:

I. God is wiser than men.
II. God brings strength out of weakness.

III. God wants men to have faith. He was followed by brother Stoner with many good words, and dwelling with tenderness upon the parting thought. We were encouraged to be faithful and go on in every good work until the Master calls. The 450th hymn was sung and the meeting closed. After a repast and farewell, we came on our way homeward, calling at the home of Sister Shank, the widow of the late elder John Shank near Greencastle. She is prostrated with consumption and under the constant care of our sister Kootze, a physician. May the Lord remember her affliction and make bright her hope of glory in that better world above. May sweet angels welcome her as she crosses the threshold.

Brother Longenecker came with us and preached in town. Text Rom. 8:1.

I. The Condemnation of sin.
II. Our Freedom in Christ.
III. Our Spiritual Walk.

Yesterday our meeting was at the Plain Hill appointment. After the usual opening, the fifth chapter of second Corinthians was read. A ministering brother spoke of the life and conversion of the author of the epistle, and then of:

I. Our Earthly Home.
II. Our Heavenly Mansion.
III. Our Preparation for the change.

A brother here testimony, and then our beloved elder made some appropriate remarks on our individual responsibility and the requisites for the inheritance of the "house not made with hands." He closed the meeting with the sixth hymn and prayer.

We spent the afternoon in the company of brethren talking mostly about the Word of God.

The text at the meeting in town to-night was 2 Cor. 3:19, 20.

Yours in hope of life eternal.
D. B. M.
Waynesboro, Pa., Oct. 21st, 1878.

THE TRUE ORDER OF THE CHURCH OF GOD.

A Little Discussion on a "big" Subject.

A SERMON DELIVERED BY S. H. WASHBURN.

THE theme of this discussion is the "church's best state." This proposition is, *As the apostle reveals the best state of the church, so, are revivals attainable in the church of all, and do they promote the cause of Christ, or do they not tend rather to the deterioration of religious health?* We are assured that many intelligent and good-meaning peo-

ple are divided upon this subject. Some who have attended interesting and well-conducted revivals, whose hearts are filled with the love of God, and are warm with the holy fire; who have gathered in, and are desiring to gather in, the blessed fruits of the gracious work, will unhesitatingly, and even with warmth exclaim: Revivals are the most glorious and best state of the church this world can best state itself; and if all would engage in them, the millennium would soon be ushered in." Others, no doubt equally pious, and elevated by the cause of the Lord, will *negate* this proposition, and say, "we love to see the cause of Christ prosper, but we will have no objections to a *well-ordered* and *proper effort*, but think that revivals, in general, are not the church's most glorious state; we think we can conceive of a state possible which would be much preferable."

A third class, probably as honest, are opposed altogether to revival work, and to them even the *same* revival is obnoxious. We hold, that men of this class are ignorant in a measure of vital godliness and need to be awakened to a full knowledge of church work, and her important mission among men.

We shall then, first call attention to the mission of the church and the labors of the evangelists of Jesus Christ, who they worked and what they accomplished in laboring for the church. We hold that the grand design of the church is, the salvation of a lost world by the conversion and regeneration of souls. That this is her most glorious and sublime design, and should be constantly ardently pursued by her, is evident from the nature of the case, presented in the following reasons:

1. The world has apostatized from God, and unless reclaimed, will perish.
2. All men have sinned and are by nature, fallen, polluted and guilty; and must be converted and regenerated or eternally lost.

3. The church of Jesus Christ is the ground and pillar of the truth, and the salt of the earth. The church is the "light of the world," but let her light be obscured by cold formalities, shadows for substance, ceremonies and forms of vital purity, life and power, and her object is not accomplished, her glory becomes obscured, darkness covers the earth and souls are not saved.

4. The church is the body of Christ on earth, (Gal. 3:27), and unless a man is in Christ, he is not a new creature. The Lord said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." John 3:3. Again, "without holiness, no man shall see the Lord." 1 Peter 1:16. Therefore the church is the instrument in the hands of God, to labor for, and effect the conversion and regeneration of the souls of men. If she does not thus labor, what good does she accomplish for the spiritual interests of men? None at all. She might as well be without existence.

The apostle in 2 Cor. 5:20, says, "Now then we are ambassadors for Christ, as though God had betrothed you by us; we pray you in Christ's stead, be ye reconciled to God. The work of the church is to preach the Gospel to every creature, or send her ministers to do so, with the assurance that "he that believeth and is baptized shall be saved, he that believeth not, shall be damned." Mark 16:16. This was the mission of the apostles and evangelists as they went about doing the work of the church. They went abroad every-where and preached that men should repent. Hence we hear

Peter on Pentecost declare, from a heart full of heavenly fire and the Holy Ghost, to the thousands who inquired, "men and brethren, what shall we do?" "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost." Acts 2:37, 38. And what resulted? The conversion of three thousand in one day. This certainly proves the design of the church to be the conversion and regeneration of souls. We also hear Paul standing up before the philosophers and wise men of Athens, exclaim: "The time of this ignorance God winked at, but now commandeth all men every-where to repent." Acts 17:30.

We might present other arguments drawn from the design and tendency of the *instruments of the church*. Baptism teaches in the most forcible manner that men are sinners, vile, guilty and polluted, and therefore need to be washed, cleansed, and regenerated, before they can be full and accepted members of the body of Christ on earth, or fit to dwell above. The design of the washing of the sinner's feet, is what? Is it not to teach humility of heart, and to be an outward sign of our love and obedience to our adorable Head? So with the Lord's Supper; it continually presents to the sinner in its observance, the holy and unalloyed reunion of saints and angels above.

The tendency of the loaf and cup of Communion is to constantly, prominently and vividly present the great cardinal feature of the plan of salvation, the *washing of the blood of Christ* along with the binding necessity of being sanctified by that blood. It always presents a Savior crucified, and tells us in a manner much more powerful and touching than language can possibly express it. "He was wounded for our transgression and bruised for our iniquities; the chastisement of our peace was upon him." So, too, the Holy Kiss or kiss of charity reminds us of that inward, higher and holier union displayed in the doctrine of Christ. All this proves that the design of the church is to convert, regenerate and sanctify the souls of lost humanity. For this cause Christ died, arose from the dead and established his church on earth, ascended to heaven, and intercedes at the right hand of God for us. But he cannot save men without they are converted and regenerated, hence this is the grand design of his mediatorial kingdom. We have divided somewhat largely upon this point, for upon it is founded our whole superstructure. It must delude some very important *inferences* from it.

(To be continued).

FAITH AND HOLINESS.

BY J. WEAVER.

ARE you still willing to labor for an increase of faith and holiness in yourself and others, is a question generally asked by the visiting brethren when making their annual visits to the members, and the answer is the affirmative, "I am." This is a renewal of the vow or covenant we make with God and the church when we were led down into the stream and buried with Christ in baptism, to come forth and walk in newness of life and labor in the kingdom of the Lord,—when you promised to renounce Satan with all his pernicious ways and sinful pleasures of this world, and live faithful until death.

Whatever my hands findeth to do,

will do to it with all my might. Labor implies that there is something to be done—something to be required at our hands, that there is a work before us, that when we have entered the church, and made the good confession, that we cannot sit down upon a stool of do-nothing, and say,—I have renounced my former ways—I have come to Jesus and have found rest." The Savior says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." The final rest follows after our labors are ended and our work is done. The apostle Paul instructs the brethren at Philippi to work out their salvation with fear and trembling. The apostle John says, "I must work the works of him that sent me while it is day; for the night cometh wherein no man can work," thus showing that we have a *work* to do while in the day-time of life, for the night of death will soon overtake us, and then we cannot work, but must go to give an account of how we have spent our time here.

An increase of faith and holiness, implies that we need more faith,—stronger faith and still become more holy,—live closer to God's Word and become more and more weaned from the perishing things of this world, until we can present our bodies a living sacrifice unto the Lord, and our light shine as a city upon a hill, and our bodies be the temple of the Most High. But alas! how often do we see people make a profession of religion, vow to God that they will live faithful until death, and when visited, renew their vow year after year, and say they are of the same mind as when they were received into the church, and are still willing to labor with the church, and have a great desire for the cause of Christ, urge the brethren on to have more preaching, more Communion, and seem to be very zealous. They go to the table of the Lord, there eat and drink of the emblems of the broken body and shed blood of our Lord and Savior, in remembrance of his sufferings, trials and death. But as soon as the cross appears in their path, they are like the seed that fell amongst thorns and thistles, which sprang up and choked them, and they became unfruitful, and have suffered the thorns and thistles to choke them. When their vows are vacant at time of worship in the house of God, they begin to make excuses, as did those who were bidden at the feast. Luke 14:17, 18. One says, "It was too warm to-day;" another says, "It looks like rain, and I did not feel like going to meeting;" another says, "I was not feeling quite well and did not go." All forgetting that their Savior suffered till the sweat became as great drops of blood, was spit upon, was mocked with crowns of thorns, crucified, and suffered and died—all that they might live and enter into eternal rest.

Again ask them if they have worship in their families, they will tell you they can't pray. What! can't pray! can't talk to God! can't ask God's blessing in such away as to be an in-doubtful you? "Can't pray!" Still boasting that you are better than your neighbor, because you belong to a church that keeps all the commandments, and you don't pray! We are taught to "pray every-where," and you say you can't do it! yet you are keeping all the commandments!

Dear brethren and sisters, let us wake from this dreary slumber, and shake off this sloth, and trim our lamps; that they may shine forth to light. The way of sinners, to lead them from darkness into eternal light.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, EDITORS.

The Brethren at Work will be sent postpaid to any address in the United States or Canada, for \$1.00 per annum in advance. Single copies may be ordered for 10 cents, or you may give us orders by way of change, for \$1.00, with the understanding that the amount will be allowed to you for each third issue, which is usual on all orders from the subscribers. Subscribers' Letters may be sent at our discretion. They should be made payable to Moore & Eselman.

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MOORE & ESSELMAN,
Lansak, Carroll Co., Ill.

LANSAK, ILL.

NOVEMBER 14, 1872.

HOUSTON, N. S. Dale, wishes to know the address of John Hoover. Write to N. S. Dale, Council, Lintonstone Co., Ill.

As a rule, no one is sent to Sabatons, Central America, for carrying letters, but if you will send several days before the boat arrives of five or six days.

On the fifth, last, day of the month, let Lansak be in all haste to the United States, but he will spend several days among the boat's associates of five or six days.

Write us a copy of No. 26, of Vol. 2. Any one having this number and wishing to dispose of it, will please send it to us, and we will buy it in place of it. CHILDREN AT WORK, 25 months.

ROBERT D. B. Gibson commenced a series of meetings the 9th inst., in Boone Co., Kan, and on the 10th will begin to labor with the Brethren in Ray Co., Mo. He has been chosen Moderator in a public assembly, at Warren, Elder W. C. Rogers, Referee; and Mr. E. Macfarland, a Privatist. The dates for the place above the 25th and 27th inst., in Buchanan Co., Mo. He expects to reach Lansak by Dec. 1st, in time for the special District Meeting.

SPECIAL NOTICE.

We request to our agents the necessity of making an early entrance to their fields this year. None of our readers want to miss one number of the paper between the two volumes, therefore the necessity of sending the names in as soon as possible. If possible, we desire to have all the names in by Dec. 25, so that we can get our books in good shape before the commencement of next volume.

By having the names in early, we can tell how many to print of the first No. We do not like to keep too many blank numbers in store without knowing for certain whether we are going to have calls for them. Those of our readers who do not want to miss any part of the paper should see to it that their names are in early.

SOWING THE SEED

THE Minutes of the late District Meeting, in the Minutes of the late District Meeting, in the Minutes of the late District Meeting. "Will this D. M. appoint brethren to attend to calls for missionary labor within the bounds of the Southern District of Mo., and advise the churches to furnish the District Treasurers with means to assist in said work? Answer: We advise the churches to contribute for mission work something like fifty cents per member, per year, and forward the same to the District Treasurer, S. S. Mohler, and A. Hutchison were appointed to fill calls for preaching. Al. Alexander, C. Harrel, George Barnhart, and J. W. Stein. A committee was appointed to receive calls for mission work, to point out where the evangelists should labor, and appropriate means through District Treasurers to pay expenses of missionaries. They were also authorized to ascertain the necessity and possibility of securing a mission among the Indian nations in the Indian Territory. In connection with this brother S. S. Mohler writes: "We have already the way opened by a Quaker, how to locate missionary work among the Indians of Indian Territory. Those proposed preaching for, are pretty well civilized, have good schools, and are as new to us." "We have already the way opened by a Quaker, how to locate missionary work among the Indians of Indian Territory. Those proposed preaching for, are pretty well civilized, have good schools, and are as new to us." "We have already the way opened by a Quaker, how to locate missionary work among the Indians of Indian Territory. Those proposed preaching for, are pretty well civilized, have good schools, and are as new to us."

of that bread which cometh down from above; and so we have that bread to deal out, may we do it with all diligence!

CHURCH STEEPLES.

WHAT good business will not be tried on our soil? Some people, in a general way, the Lord sometimes has bestowed to demonstrate by giving a practical lesson. This was done pretty thoroughly during the late storm that so severely afflicted Philadelphia. About forty church steeples were blown down, many of these falling on the roofs of the buildings, thus causing an immense amount of damage, and in some places the damage done by these falling steeples will place a heavy burden on the church-members of that place.

The better way would be to learn a lesson from the past. Build good, substantial, plain buildings, and then avoid the cost of steeples and other superfluous things that fully of mankind feel them unnecessary. It costs an immense amount of money to erect these steeples; they falling causes a still greater loss of property, and next to build them there will be a greater folly still.

It is reported that there is a strong feeling for petitioning the Legislature of Pennsylvania to pass a law forbidding the erection of steeples above church buildings. The feeling may be good on one part of the people, but it is a lament on the condition of Christianity. When religion gets so corrupt, and so full of sin, that the law-makers of our country are to pass laws to keep churches within the bounds of reason, it is time those churches were reformed in their charter and giving up their efforts of reform as a failure.

This extravagant part of all things has sprung from the beginning, and it will not be long till we and prudent men and women will condemn them for the good, sound judgment thus displayed. Let the idea that a steeple helps people to find the place of meeting, and then increase the congregation, is folly. It is not so much what is on the outside as what is inside, that makes people come to meeting. A lofty steeple and costly ornamented church building, is pretty good proof of the amount of folly and extravagance in the hearts of those who waste their money for such uncalled for display. Reason would indicate that they should spend their money for a better purpose.

A. M. K.

GOOD CHANCE FOR THE RICH.

WE learn of some ministering brethren who have concluded to cut their farms, retire from business, and devote their time to preaching. This is a good, and certainly commendable thing, if done in a right way. Let us meet some good-hearted gentlemen, who would be willing to arrange their business as to support the family of some poor minister while that poor minister devotes his entire time to preaching? There are plenty able ministers who are too poor to spend such of their time in the field, but if some among the laity would agree to do as much as some preachers are doing in no better circumstances, a vast amount of good might be done. No one should excuse himself from the duty of assisting in the preaching of the gospel because he is no preacher, for it is not right that preachers should bear the cross alone, and all the church go free. Every able-bodied soldier of the cross should put his shoulder to the wheel and push on the great and good work.

The man of property, who will appropriate some of his means to supporting a poor minister's family, while he devotes his time to gathering souls into the Kingdom, will receive a greater reward than the man who invests his money in lands that neither he nor his children have any use for. What say you, gentle reader?

SPRINKLING INFANTS.

THE Princeton Register, a leading Presbyterian paper, as well as many other Presbyterian journals, complain that the number of children being baptized, is growing less each year. *Baptists* is not just the term they use, but it expresses the thing more precisely. When John is running, it would be wrong to say, he is walking; it is not walking to him, but he is walking and baptizing. Sprinkling is one thing, baptizing is another. And the people are beginning to learn this, hence the decrease

is the number of sprinkled or baptized children. Only one-fourth as many are now sprinkled as were sprinkled fifty years ago. This indicates a healthy man, rising towards the apostolic practice. Men are getting their eyes opened, they are investigating. They have sent for Jesus, and his pure life is calling for converts. And the more they read the divine Record, the less they believe in sprinkling for baptism. They are beginning to feel things by their right natures. Many can now see the *Lord's Supper*, instead of a little of something else. We rejoice in the growth of faith. We rejoice that it is going into the hearts of men, and looking for the fullness of the "First Fruits." Looking that they see something of infant sprinkling, nothing by which and upon which to predicate any faith in the matter. They are getting their belief revived because the preacher says so. They see that his saying so, does not make it so. They are seeking a better foundation, and they find the better ground in the law of the Lord. May all eyes and hearts be opened that way. A. M. K.

"THE BELL CLAPPER."

IN every neighborhood are three who differ in their views of things—very righteous, and that others may think so, the self-righteous will go to his neighbor and talk about the conduct of his brethren, the divisions in the church, how low God has fallen, how such an one is continuing to walk. The one leading idea which the grumbler wishes you to understand, is, that he is above all things—that he is so good, and so good in all things, that he is not going to make a mistake. He will tell you of the man's failings, and that woman's shortcomings, how he wouldn't be caught going that way and a score or two of such like thoughts. Now while he is doing all this, he does not, it seems, even try to think of the fact that backsliders do not belong to the Kingdom of God, but that a man takes himself out of the Kingdom whenever he joins the backslider and evil company's party. Ask him to point to a single good which comes to any man by secret back-sliding and back-sliding, and he will fail surely. Urge him to show one, genuine one of love that shines up to light the way of a weary pilgrim, by doing as he does, and he cannot. He will admit that such a course is unwise, that it degrades the man who does it, and builds up no man for heaven and eternal life, but at the same time never converted. Before he named the name of the Lord, he was a chaotic grumbler, and not being converted in that matter, he hanks himself in bad business; how to get him out of it, or rather the chronic disease out of him, is an important question. On a certain occasion, the Lord declared that a certain kind of evil spirit would not get out, save by *fasting and prayer*. This is perhaps the only way for a backslider to get rid of his evil spirit. One thing is certain, a grumbler in any community will pull down more than one soul as he build up. It is an easy matter to tear down a building, but it requires labor and skill to put one up. Any one can pull a horse to pieces, but it takes knowledge and labor to put it together.

Whenever I hear of a man going about building faith because the church in which he works fails does not suit him precisely, because some one does not talk and talk according to his church's discipline. I am reminded of the story of "The Bell Clapper." Once there was a very nice bell. It was used upon every occasion. No other bell was suitable for any purpose, but the nice, bright bell. The clapper did it well, and never wore out of its labor. But finally the bell was cracked, and then whenever any one came that way the clapper would complain. It was always telling of the defect of the bell, that it cracked, and that the clapper was ringing. A great many people pitied the clapper, and said what they could to sympathize with it, saying, "I pity the clapper." "The bell should do better," "It ought to be ashamed of itself, heavy sound." At last Diogenes, who always disposed such shams, came along and heard the clapper's complaint. He said: "Before you make any more fuss, remember two things: First, you cracked it; second, nobody would know if it was cracked if you did not tell them." The moral is clear, but those who need it most, will not clearly see it at all. A. M. K.

A FEW OBSERVATIONS.

I HAVE frequently been impressed with the importance of offering a few remarks, regarding the influence of those who are connected with the papers and schools of the brethren, as well as the ministers and elders of our community.

As a people, we appear to be more-uniformed to the world—we separate and a distinct people, having the Bible characteristics cutting us to be regarded as the church of Jesus Christ. When our people first started out in their grand reformatory movement, to reproduce primitive Christianity, as it was taught and practiced by the apostles, they were a wholesale rejection of human creeds and unscriptural confessions of faith, and agreed upon the Bible, and that alone, as their only inflexible rule of faith and practice, their only divinely authorized rule of union. Upon this they stood and success crowned their efforts. They preached the Word and built up churches in many localities. From the East towards the West, the star of God's eternal covenant—his light, his name, the flag of truth—came from the Atlantic in the East, to the Pacific in the West.

Our ancient Brethren display of great concern in their search after truth. They had but one grand object in view, and that was serving God aright with all the heart. They set their eye upon the truth, with a determination to conform to its requirements. They had no easy gotten up by unimpaired men, nor were they swayed to anything that had its origin this side of God's first authority. Where the Bible spoke, they acted, and where it was silent, they had respect enough for the decisions of the supreme court of heaven, not to suppose that they knew better than what ought to be in the law of the Lord than the Holy Ghost himself. Where the Bible was silent they were too.

One peculiar and Bible characteristic of this people, this came out of the wilderness, was their non-conformity to the world in dress. They learned that they should not wear his apparel or costly array, nor should they fashion themselves after the world, but should be a separate and distinct people, not in conversation and dealings only, but in their appearance also. They did not need to go to the ministers to prove that. The doctrine of non-conformity to the world was taught by the apostles before the minutes were ever thought of; and it makes no difference now, whether you are a minister or a layman, whether it is in the Minutes or not; just so it is in the Bible. That is where I propose to get it from in this nineteenth century.

The welfare of the Brethren church largely depends on the perpetuity of this doctrine, though it has long since become unpopular, and has been rejected by the leading denominations of the day. Yet God would have nothing to do with this authority in the matter. When we, as a people, reject God's Word on this subject, and thus forever erase that mark of distinction between us and the world, we will lose much of our power over sin, and virtually depart from the Gospel simplicity and order.

In an early day the Brethren agreed among themselves to retain the plain, simple order of dress then in use, and not change with the fashions. They did this, and that they might take the advantage of Satan's cunning ways, and that they might keep his power from getting them to depart from the Gospel simplicity. They knew that if they could succeed in maintaining this order among themselves, there would be no danger of them following themselves after the foolish and changing forms of the world. Why did they adopt an order? Because they saw, by so doing that the Gospel simplicity in dress could be better maintained. They were anxious to keep their eyes on the order of plainness, to enable them to sustain a bold front and a decided opposition to that strictly forbidden in the Gospel. Their leading together gave them more strength and greater positiveness in the work thus undertaken.

It is to the credit of the church to say, that this order has been pretty generally maintained, though in some instances it has been departed from, much to the injury of the cause. Its perpetuity among us has much to do with our present degree of plainness. The churches that have departed from this order are fast losing that simplicity of dress that characterizes all true congregations in Christ, and unless checked,

BROTHER GREEN PREACHED.

The elders who have the oversight at this body, are Moses Shoup, who was eighty-eight years of age and brother George Hilder, of the Lower Miami, Church. The ministers are David Bates, B. F. Dart and Henry Duncan. These from other churches, were brother Jacob Garber and the writer.

On account of troubles, which had existed here for some time, there was a fair held at this place last year, but a committee of brethren having visited this place in August, and having adjusted the troubles to quite a general satisfaction, it was concluded to hold a fair at some other work of this place, to all who attend it. The heavy rain on the evening of the 11th, prevented some from enjoying the meeting as they wished, but to those who were there it was regarded as a most noble. Among those who partook were some who had quite lately come into the church at this place, and to them this was their first opportunity to show forth their Lord's debt. The order at this meeting was praiseworthy, and the occasion is one long to be remembered.

Stirling Springs, Ohio.

From F. P. Lahr.

An apology is due from us as a church to the Christian world for helping up the idea, that we believe to be a sin, and if not wiser in doctrine and practice of the pure Gospel, as you call it, denunciation of the same, and say for all who are the least like us, perhaps all of us. Why don't you send out missionaries? If your's is the pure Gospel doctrine, why not exert yourselves to teach it every-where? You are right, dear friends, for if some-body or some sect were something better for the world, that you will use every means to advertise—But sometimes another class of men have a preference right, and not until their time is expired, can the other party assert this change. So we will with the pure Gospel of Christ. There had better be introduced, than 1200 years ago, and all this length the true believers were in guise of the woman in the wilderness. For upwards of six hundred years the Christian church was persecuted by Jews and gentiles.—The devil however saw that he could not gain his end by persecution, so he befriended them, and made them a band that gathered the Christians into armies, to convert the world to Christianity; but as this was not the doctrine of Christ, those who were true and would not accept, were persecuted, persecuted and driven from place to place; and though the dragon cast a flood after the woman, the flood (those 1200 years ago). This church existed under various names, and at different places, and finally crossed the Atlantic ocean about 1710, bringing the same doctrine, for which they were flogged and imprisoned, and driven until they reached the American shore. They were very careful to keep that of their creed so sacred, that they had solemnly sworn to remain in all other countries. For nearly a century and a half, this American country knew but very little of this people. Even Buck in his Theological Dictionary, loses there at Ephraim, in Pennsylvania under the description of the Society of Friends, the name of the Quakers; reasons ideas of it. Until the late B-rellion, our Brethren were not in every way so well to become popularly known with this conviction, that they were in the wilderness, supposing to remain until they had fulfilled an eternal mission. But some few had an idea that the light of the woman took place till about A. D. 60, and consequently would come to a close about 1806.—Now we want to see how she came out or whether she come out, so we must consider them in the church, having an equal mission to convert the world and took the government of the world in her hand, instead of coming out of her, the true Christian was made known as a non-combative, non-weapon-bearing community. Thus the Christian world was persecuted. When the Revolution broke out we had to appear before magistrates and governors, and make our principles known. This ended the 1200 days of prophecy, and that time had to be kept in memory, council when persons ought to be remembered. The Gospel peace principle is accepted by many and is growing stronger, while on the other hand, Satan's work of hatred is smouldering invisibly like fire in the ashes.

Now friends, I have given you some cause and reason why we are so energetic in carrying the Gospel as we believe in, to other nations and countries. You have done nobly in carrying the Bible to the ends of the earth. If you missionaries are only backed it up fully. Saying one thing and doing another

er both caused thousands to become slaves.—Well might the Lord have said, "Whatsoever will ye say to us, do it, but after their works shall ye be judged."

Our apology I think, is reasonable, for the door was closed in most governments; is closed yet; witness the Mononites in Russia. But Brethren, my apology is at no end. The Lord says, "Behold I have set before thee, as an open door, and no man can shut it." Rev. 3: 8.

Never since the opening of the Christian era, was there such a time, not only privilege, but call for the pure Gospel. The fulfillment of the 9th verse, was never more true. The promise for keeping the same, with my patience of heart, and not to encourage every brother and sister, and give them new zeal and energy, to throw off the shackles that bind us to the earth. Behold I come quickly! What kind of people could we be when He comes?—Ought we not to have worked what it is called to-day? Ought we not hasten to carry the glad tidings, by lightning speed to every nook and corner, since the door is opened by the Lord? Shall we not call conventions from coast to coast of our free country, to consider the least of our brethren? Will we not do the most and best work we can do, where we could put our strength and our means, that God has bestowed us to, to the best use and largest profit. And ye old veterans of the cross, don't you think I have not before thee, as an open door, and no man can shut it, as you have said. He has said He will keep her from the hour of temptation, that is to come upon all the world. Pray with me for the young ones around us on every hand, whom God has given an outfit of spiritual strength for the great work, that He has appointed us to do. Will be strong in the Lord, for not He has said He will be strong in the Lord, the pillars that hold up the ark of the covenant. He has said He will be strong in the Lord, for not He has said He will be strong in the Lord, the pillars that hold up the ark of the covenant. He has said He will be strong in the Lord, for not He has said He will be strong in the Lord, the pillars that hold up the ark of the covenant.

Every third week a mark, only keep on the ground, keep on the ground, keep on the ground, keep on the ground. Thus shall be led in triumph to the City of our God. Now a word to our dear editors: your editorials are appreciated, and the less advertising, the more approved. I agree fully with you Bro. M., about the work of God in our country. The children of Israel to come together stably at Jerusalem. Fifty years' observation, and studying the character of our Brethren, has made me consider the A. M. as one of the best means to bind the members into one body and keep them in it. Many a Summer lecture has been given up outside of the house. But one reason through stormy weather. The builders failed of their object. According to my interpretation of the church's work now, nothing is calculated to be of any benefit to the church, but the holding of the A. M. Thousands go to hear of a doctrine, which is nowhere preached but right with us. I proposed, and it was accepted and carried out to a degree at last A. M. to preach all around the world. I have said, that we should have a committee, which is holy with us to continue the liberty to all and give the thousands a chance to hear the pure Gospel, while those more interested to participate in the discussion, can do so. Never give that which belongs to all to the few, unless it is for the good of all; give as angels if first, the devil knows how to defile them. But few can stand prosperity without becoming inflated and corrupted.

Bloomfield, Michigan, Oct. 28.

A Half a Point off the Course.

A GENTLEMAN came aboard near the helm of the ship while crossing the English channel. It was a calm and pleasant evening, and no danger, but a sudden swelling of the sail, caught the ear of the other and watch, and he sprang at once to the deck, examining the compass, "you are half a point off the course," he said to the man at the wheel, the deviation was corrected and the officer returned to his post, "You must follow very accurately," said the lookout on deck, "it is only a point, but a much thought of, as half a point might in many places, bring us on the rocks," he said.

While reading the above, I was strongly impressed with these thoughts. Alas! so it is; half a point from strict truthfulness to the straight use of the words of freedom half a point from strict honesty to the straight use of the words of freedom and so with all kindred vices. The rocks may well be termed the slippery rocks of death, which are belimed with all manner of sin, beneath which is hidden the life of the soul. How often are we guilty of a very gradual, and often times barely perceptible at the beginning. No one would think for a moment of taking one full stride

into the yawning gulf beneath; but step after step men and women go on, with their little sins, or what they call small sins, until these rocks become fearful. They begin to enjoy the course in which they are traveling, and find that their sins, though small at first, have like a mountain, rose behind them, and they are fast on the descent. They begin to wonder their fearful condition; they try to retreat, but find it a difficult retreat. They begin to look around for help, they call upon their nearest friend to assist them, they close their hand and say, we can not do anything, but trust in Jesus, then fold their hands and sit down to cheer the world, and allow it to fall themselves to sleep on the top of their down-slope. They forget that Jesus had said to awake from sleep and arise, that he may give them light; that they may see the danger before them; but they glide along the side of the fire, till at last the little torch of the fire is consumed and they are carried to their silent place of rest, to await the morning of the resurrection, when they will only, like the rich man, wish to behold the active saint in Abraham's bosom, with the unfathomable gap fixed between them. They fear from their sleep, that they may not give you warning? Will you not hear the voice of the watchman? Though I am but a painted stick floating upon the waters, I tell you of the rocks that lie hidden beneath the waves, and if you would only prepare the way for another's sin, you would do better to give you warning. Will you not hear the voice of the watchman? Though I am but a painted stick floating upon the waters, I tell you of the rocks that lie hidden beneath the waves, and if you would only prepare the way for another's sin, you would do better to give you warning. Will you not hear the voice of the watchman? Though I am but a painted stick floating upon the waters, I tell you of the rocks that lie hidden beneath the waves, and if you would only prepare the way for another's sin, you would do better to give you warning.

Loring, Ill.

H. W. STUCKLER.

Found Dead in a Well.

ON last Monday the 7th inst. David Linds was a man, and his wife, lived about four miles South-east of this place, were out digging potatoes. They had left their children playing about the house. They had not been gone a great while, until one of the little girls came running home to her father, and said she had seen a man, one month and eight days, and could not be found. So the father went in search of the little boy, but not finding him returned, when the mother went to look after the children, and found the mother in the yard. In the yard between the house and barn stood a well, and the mother was surrounded by a rail pen, and the mother in passing there saw it unaccounted, looked in. Who can imagine her grief as she beheld her darling child floating on top of the water; her eyes soon reached the father and neighbors.—The mother was so overcome with grief, as they viewed the remains of little Eric. Ever since a bright little boy, and cannot help but be greatly mourned by the broken family.

Brimfield, Ind.

The above was sent for publication, by a brother, who has just returned from the paper, the name of which he forgot to mention.—E. M.

GLEANINGS.

From Turkey Creek, N. C.—Our Communion meeting was held September 27th and 28th. We had a very good meeting, pretty good number from the spectators during the meeting, coming from Turkey Creek, and near by. The largest meeting ever held at this place. I often think how good we feel at the feast, here, but only we can be able to meet around the Lord's table at that good feast, when Christ will give us the bread of life, and we will be no longer thirsty! There will be no paganism, Brethren present at our last Elder J. J. Lacity, from Brown Co., Kan., C. Forney, J. Johnston, from Falls City, Neb., I. Dell, from Beatrice, Neb., B. Beckwith, from Spring Grove, Iowa, and Bro. Gresham of N. C. They all loved them for their labors of love, while among us. The church thought it best to appoint more

deacons. The choice was held on Saturday afternoon; the lot fell on J. Bonewit, H. Pollock and A. Forney. Brother William Hollen said J. Shiss, were advised not to the second degree of the ministry. May the good Lord bless them in their labors, and all the children of God we will receive the crown of life that is held up for all the righteous. The ark of the Lord is still moving along. We now have three preachers, five deacons and in all we number forty-seven. ELIZABETH SMITH.

Feasler City, Mo.

From S. T. Besserman.—The folk at Eagle Creek church by baptism. My good work goes on. This makes sixteen by baptism and three by letter, during the present year.

Doakish, Harlan Co., Ohio.

Notice to Church Members.—You are respectfully informed that the second installment of all subscriptions to Ashland College given to May 31st, will be due Nov. 1st, 1878. Will you please pay amount at once to local agents, as the money is needed to further the construction of the building. The carpenters are at this time (Oct. 28th), putting on the roof, and everything a progressing firm. E. C. PARKER, Solicitor.

From Jacob Hoff.—Will say that Bro. H. Bush is holding a meeting in the First Mile congregation, Union Co., Ind. The meeting is very interesting; the house is crowded, and eleven have been received by baptism, and future prospects encouraging. Hope the Lord may send more by his labors.

No. 66, 1878.

To The Concerned.—This is to kindly inform all who are concerned, S. A. Walker, of the Seneca church, John P. Ebersole of the Rose Church and S. T. Besserman, of the Eagle Creek church, all of Ohio, are local agents for their respective congregations, to whom all subscriptions for Ashland College may be paid. E. C. PARKER.

From Eight Mile Church, Kan.—We are slowly moving on in Zion's cause. Seven were added to the fold this month. "That God's blessings may rest upon them and enable them to hold out faithful to the end of their journey of life, is my prayer." J. S. REIM.

D I E D.

Obituary should be brief, written on but one side of the paper, and separate from all other notices.

BURIAL.—In Poplar Ridge district, D. Vash, a widow, died. Interred at Senior Burial ground 6 months and 12 days. Services by Simon Long.

LANDIS.—In the Bachelor's Run church, Oct. 7th, 1878, Mrs. Landis, wife of Bro. David and sister Elizabeth Landis, aged 2 years, 3 months and 8 days.

FLOOD.—In the same church, Oct. 17th, 1878, sister Catherine Flood, wife of elder J. Ferra, aged 66 years, 6 months and 9 days.

HELEN LANDIS.—WONDERLIC.—Near Richland, Kosciusko Co., Iowa, Nov. 2nd, 1878, sister Mary, wife of Ed. Charles Wonderlic, aged 60 years, 9 months and 19 days.

She was a constant member of the church for about forty-three years. She leaves a husband and four children to mourn the loss of a kind companion and an affectionate mother and the church has lost a full member. In Israel.—We believe she shared in the full triumph of immortality glory. She leaves the loss to whom she was near and dear, to her eternal gain. Funeral services from Rev. H. H. to brother Silas Stoney, from Lion Co., to a large and sympathizing congregation. SAMUEL FLOYD.

W. U. R. R. Time Table.

Passenger train going west leaves Lanes at 12:00 P. M., and arrives at Ellettsville at 11:30 P. M.

Passenger train going west leaves Lanes at 2:00 P. M., and arrives at Ellettsville at 1:30 P. M.

Night passenger train going west leaves Lanes at 9:00 P. M., and arrives at Ellettsville at 8:30 P. M.

Passenger train going east leaves Lanes at 12:10 P. M., and arrives at Ellettsville at 11:40 P. M.

Night passenger train going east leaves Lanes at 9:10 P. M., and arrives at Ellettsville at 8:40 P. M.

Passengers for Chicago should leave Lanes at 12:00 P. M., and arrive at Ellettsville at 11:30 P. M.

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

Vol. III.

Lanark, Ill., November 21, 1878.

No. 47.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

J. H. MOORE & M. M. ESHELMAN.

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R. B. MILLER, - - - - - LANSING, ILL.
 W. W. STEIN, - - - - - NEWTON, ILL.
 D. YANKMAN, - - - - - YERDES, ILL.
 D. B. MENTZER, - - - - - WAINWRIGHT, PA.
 WATTE A. LEAH, - - - - - YERKINA, ILL.

SING OF JESUS.

By J. A. W. SCOTCHDOPO

Sing of Jesus, sing of Jesus,
 How He came to earth,
 To redeem this fallen people,
 And to bring us all to light.

Sing of Jesus, sing of Jesus,
 How He died for you and me,
 How He was crucified and suffered,
 And from an old set of laws.

Sing of Jesus, sing of Jesus,
 Understanding his old law,
 And with spirit always trying,
 To obey our heavenly King.

Sing of Jesus, sing of Jesus,
 On His love and grace we rest,
 That lead us to His kingdom,
 Who will bear and humble us.

Sing of Jesus, sing of Jesus,
 Of His glorious Gospel given,
 How we came to His kingdom,
 And will there as up in heaven.

Sing of Jesus, sing of Jesus,
 Even till we're called to die,
 Then shall we sing of Him in glory,
 When we meet with Him on high.

ALPHA AND OMEGA.

By C. H. BALDWIN.

To Brother J. F. Ober, of Weymouth, Franklin Co., Pa.

(GREAT souls are fashioned only under the sovereignty of the Holy Ghost. Unless he be expanded and stretched apart from and in defiance of God, but that which is deepest and highest, and best in man can be reached and perfected only by the abiding of the Un-created. To have our will developed and raised to the highest tension of power and activity without a sense of will, is a work which taxes the utmost possibilities of Godhead, and which alone constitutes the fellowship of redemption Fellowship means community of nature. To which we have the Alpha and Omega of our own. In relation to the Father, Jesus Christ is called "the Man that we see follow." Zech. 13: 7. Amalgamation with Emmanuel in His dual constitution is a wedlock in which Spirit and spirit blend. There can be no sublime unfolding of soul where there is no all-dominating incoming of Deity. God is content with a material seed, but it must be all mankind. A stone easily rolls into a mountain, and two fishes and five barley cakes into a feast for thousands, under Omnipotent God that rolls worlds into space by the mere expression of a thought. Daniel 2: 34, 35; John 9: 13. To be "strong when we are weak," and to move in the double consciousness of self-nothingness and Divine fullness, is the grand triumph of God in Christ in which He has a complete satisfaction for all the cost and agonies and horrors that were crowded between His descent into the Virgin and His ascent from Olivet. We can only faintly gauge the "grace" experienced by the Holy Spirit of God when we follow our own inclinations instead of His prompting.

Cursed is the man who writes for his own praise. Christ is not his Alpha and Omega. Ditto as to preaching. Right introspection will perhaps uncover the awful vision of Ezekiel's

6-17. I believe that one of the deepest sorrows of Jews was the fact that His fidelity to righteousness would be the occasion of deeper domination to thousands. He could not compromise "as the truth." "I seek out mine own will, but in the will of the Father that sent me." In this single line lies the essence and history of sin, and the whole philosophy of salvation. As I will: This is the key that unlocked Hell. "Not as I will." This unbarred the Doors of Perdition. Here is the equator between the Eternities of His and man. It is the straight line that runs through the souls of men. We note into the Balaamites. Jude 11. "Cursed children," whose "hearts are exercised with certain practices." 2 Peter 2: 14. Cursed are they who write or preach for money. To receive our hire is a Divine ordination. Matt. 10: 10; 1 Cor. 13: 14. But to balance our duty by greenbacks, and select the devil as the bolon. Still so an old is lost; but money is still lower. Its sway of the affections is the root of all evil. How inclined is human nature to lose the essential in the incidental. How many things are maintained with all the vehemence of enthusiasm, which are merely the outcropping of selfishness. What "strong crying and tears" it requires in marriage trials to say in spirit and truth, "I will, but as thou wilt." Many a woman might have purchased for my suffering body, even in the Brotherhood, had I consented to sell myself to the service of tradition and fashion and creed-worship. Give me bread and water, "sheep-skins and goat-skins," a bowl for a home, and "a stone for a pillar," rather than harbor my birthright for "a mess of pottage."

The Alpha and Omega so complete in all the conditions of self character, that they are so an indomitable life. It is our participation of this completeness that makes our Heaven, here and hereafter. Col. 2: 10. As soon as we deviate the fraction of an iota from the sense of right, or suffer ourselves to be swayed by self-interest, or egotistic ends, we lose our singleness of eye, and turn the light that is in us into darkness. If we are ever ready to "become fools for Christ's sake," the truth of the Gospel still remains true, as Gal. 2: 5. Otherwise "God will send an strong delusion, that we should mistake a lie." 2 Thes. 2: 11. We cannot be too vigilant to preserve the integrity of faith. A grain of sand will blind the eye, and an atom of air will ruin the finest crystal. One deflection to save self at the expense of an unutilized conscience, will turn all the histories of Sin against us. James 2: 10. "Whoever is not of faith is sin." Doubt and unbelief are keys. Rom. 14: 23. This devilish creeps in and creeps out a thousand shreds. Unless we are immovably established in this ground-truth, that God in the flesh is our Alpha and Omega, and that no dearest consideration shall turn us from the most painful sacrifice of the Cross, before we are aware our fairest jewels will be turned into a cull. There is nothing that keeps us in the realization of John 1: 31, and 2: 22, 23, 24, 25, but answering fealty to "the truth as it is in Jesus." "In His love, not your own, say YEA AND AMEN." We must not suppose that the Eternal Love is a soft, mushy principle that takes the impression of every thing it comes in contact with. Its nature and purpose is to give impressions. There is "lightning and thunder" in God, and yet He is Love. Not only does a pure River of Wisdom flow, clean as "the sea," but also a stream of righteousness glowing and hissing and surging with fire and brimstone. Rev. 4: 5. Lambhood and Lionhood make up the perfection of Jesus. He never confounds the beast and the roar. In this blended yet distinct opposites He is not only *for* but *in* His name. He ascends the Lion in the Lamb, not vice versa. The two make an eternally

righteous love—the possibility of salvation by the Cross.

To reveal "the kingdom of God and His righteousness" was the whole of Christ's mission. Its establishment is us and exhibition by us as the joint work of "the Spirit and the Bride." On the pivot of Righteousness rests God's Throne. All moral being in Heaven, earth, and hell, swings round this centre. God is in it as both Law and Sacrifice; so must we be if Heaven is to be ours. The possibility of God being "Entombed" lies here. Heb. 1: 9. Hell is the retributive action of "the Law of the Spirit of Life." Love takes its predetermined course. A STRAIGHT LINE is its eternal symbol. This is the Fountain of our individual and composite bliss and power. Let this crowning truth be our most steady and joyful light and joy. It may not be forgotten a moment without loss. "Looking unto Jesus" is not only once in a while, but such looking as means living. At the dear God always stands waiting for such. Here no one ever kneels without admission. This requires an honest appropriation of Ps. 24: 4. As soon as tradition, and ancestral customs, and ecclesiastical legislation become our ruling statutes, we miss the great principle in which God Himself is strong and good and glorious, and out of which He would be an everlasting Uncle. And we have the will through He is Tenacious. There are differences of administration, diversities of gifts and operations, but one Lord and one Spirit. 1 Cor. 12: 4, 5, 6. God can be Three in One because with Him Love and Righteousness are synonyms. To a certain extent He accommodates Himself to our ignorance, but not to our perverseness and pharisaism and self-convicted regulations. Epipepsis and makeshifts, circumstances may demand; and we are to prosper. That may be "reasonably" contended for, if they were the very "faith which was once delivered unto the saints." The "Word made flesh" is so comprehensive and all-sufficient that it needs no supplement. When we fail to compass its meaning we do the best we can under pressing exigencies; but we should not bar its further opening at such points by making our guesses its equivalent. This has done an incalculable injury, and will do us more unless sped experience has given us the requisite wisdom. Christ is Alpha and Omega. This great truth must prevail if the Brotherhood is to evangelize the world. We want nothing but the logos to carry to the ends of the earth. We want nothing else to carry in our hearts, and manifest in our lives. We want no missionaries who are no true representatives of Jesus. A man who is content with college, nominal tenure, and a pulpit, stands, and who is afraid of "teaching" lest his life-heads be smothered, is too far out of sympathy with the Cross to be its herald. Mammon-worshippers, position-seekers, dogmatic speculators, those whose heads are Bible Dictionaries, and whose lives are Chesterfield expositors—all who are not willing to "erectify the flesh with the affections and lusts," and but only with correctness "to count out of their own blood. It is abhorrent to God, disgusting to angels, and laughable to devils, that Christendom warms with so-called ministers of Jesus who are a perfect mockery of humanity and holiness. The world cannot be charmed to the Cross by white-washed nuns. The nations must hear us chant Habakkuk 3: 17, 18, 19, and Balaam's fall, as well as "I will be" persecuted that God is in us of a truth.

Let us not forget the "hired" first "in the above passage, what lays that can make, and on what condition they become ours. This is a thrilling sermon for us as those will denizens of the rocks. Between here and the poles, and the antipodes, there is many a crag to climb, many a chasm to spring. What mountains galls in our own nature. He that has traveled to Calvary has seen all the world in its ruin,

and is truly for the "on" of the final commission, and whatever they become has to be learned. The Lord Jesus said, "Learn of me." He does not say in the same connection what men should learn of Him, but by abiding. "For I am meek and lowly in heart." He implies that what is to be learned comes with such a humble disposition, and also that it is of a character that the meek and lowly can easily obtain. What will come to man when he learns from the Lord, is, thus added: "And ye shall first rest unto your souls."

In saying, "Learn of me," it implied, that they should observe Him, and consequently learn from His example; and it therefore means the same as when He said, "Follow me." As He most work in man, "both to will and to do," all this teaching is the same as to ask the people to learn practice what He gives them. Hence He addresses those who "labor and are heavy laden," namely, those who are not comfortable in learning; and by saying that He is meek and lowly in heart, it shows that such is the state that persons must come into in order to learn of Him.—*Mr. Joy Herald.*

TEMPTED BY DEGREES

JOHN Newton says Satan seldom comes to Christians with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but being a few shavings and set them alight, and then bring a few small sticks, and let them take fire, and the log is in the midst of them, and you will soon get out of your log. And so it is with little sin. You will be started with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no harm in this," no great peril in that; and so by those little chips we are first easily lighted up, and at last the green log is burnt up. Watch and pray, that ye enter not into temptation.

BREATHINGS OF THE SOUL.

LISTEN, take every my sadness,
 Tell me I am loved by Thee;
 Fill my heart with holy gladness,
 Whisper now sweet words to me.

"Lord, my frame is faint and weary,
 And I feel too weak to pray;"
 But these arms are still around me,
 And Thine art my only stay.

Help me, Lord, to bear in patience
 What thy love sees good for me;
 Sanctify my tribulations,
 Let it bring me nearer Thee.

"May my thoughts be full of heaven,
 Lost of earth and earthly love;"
 Loving Thee, Lord, more than ever,
 Waiting for my rest above.

"Thou art all my consolation,
 Lord, I seek myself in Thee;
 Thy most precious blood I value,
 It is my own soul's work for me."

"May I realize with sweetest
 All the promises in Thee;
 Enter more into the fulness
 Of what thou canst be to me."

"Let not my life grow distress me,
 Keep me safe, and edify my soul,
 Keep me fighting—keep me striving,
 Clinging to thy holy will."

Be Thou very near and precious,
 "Make me happier, Lord, in Thee;"
 Soon I shall awake in glory,
 Oh! what happiness for me!

I shall see God's face forever,
 Know no longer sin nor pain;
 I shall then be like my Savior,
 And with Him shall live and reign.

Weep not, friends, though sad the parting
 "Twill be but a little while;
 Think of me as safe with Jesus,
 Happy in His loving smile."

THE TRUE ORDER OF THE CHURCH OF GOD.

A Little Discussion on a "big" Subject.

A SERMON DELIVERED BY S. H. BASHOR.

WE come now to the labors of the
 Apostles and evangelists of
 JESUS CHRIST;

and show that their entire aim and effort was, the conversion of souls. On the day of Pentecost three thousand were added to the saved, a revival that stands without a parallel in modern times, and carries with it the approbation of God, and the direct fruits of the Holy Ghost. Again Philip preached Christ in the city of Samaria. He did not preach one, two, or three discourses, and discontinue preaching, but preached and continued to preach, until there was "great joy in that city." Acts 8: 8 And again, Paul preached at Thessalonica until a great multitude believed. Acts 17: 4. Following the history of apostolic work, we find in Acts 18: 11, that Paul preached in one place a year and six months. Right along in order comes the great revival at Ephesus, recorded in Acts 19: 16, 21, and many more to which we might refer, showing beyond controversy, that the apostles were advocates of *revivals* and held revivals, which in extent will never, probably have a parallel in modern times.

But the revivals they held were all, GENUINE,

and were followed by an increase and general extension of vital piety. There was, in these revivals a solemn attention to religion. Men were aroused by the powerful appeals of the great preachers, to a sense of their ruined condition, and cried out, "What must we do?" We told what to do, did it, and in after-life showed themselves men of faith, strength, vigor and activity. These revivals were manifestly the work of God, the Holy Spirit combined with (or more properly) propelling the preaching of the Gospel. No en-

emy of revival work will say, that because great multitudes were converted at once under the preaching of the apostles, it was not the work of the Holy Spirit. The argument in this, is, that these conversions, though produced, (some of them) by continued effort, were genuine, and had in them all the experiences accompanying individual cases. If we suppose continued effort and the conversion of many souls during one series of meetings, upon the supposition that it is the work of man, we are brought to the unavoidable admission that the apostolic revivals were the work of man and not of God, for in them was no lack of combined effort and numbers added. A genuine revival now, will have in its attending circumstances, like results as it did among them. No one, however opposed to revival work, will doubt that when one man is converted at a time, and whose genuine fruits of repentance, that it is not the work of the Lord, and makes him a "new creature." This being true, why then deny the same instrumentality in the simultaneous renewal of the hearts of numbers? Scores or even hundreds. Why is it, when one man is converted by preaching, we all rejoice, but when scores are aroused, and the same work effected in numbers of hearts by the same preaching, some doubt and attribute it to a less divine power? But, that real conversions did occur during these apostolic revivals, none dare dispute, and that some of the most intelligent, pious, and exemplary Christians that now adore the church, were converted during series or revival meetings, is an established fact.

Genuine revivals are not therefore the work of man, but of God. This argument is not influenced in the least by the admitted fact, that some cases of supposed conversions at revivals, are afterwards proved spurious, by the conduct of the individuals. It only shows that like, Simon Magus, they were either deceived or acted the hypocrite. And the records of churches blessed by genuine and properly conducted revivals, show, that there are no more "backsliders" comparatively from among those who professed then, than there are of those brought in the church under other circumstances. Some who join at the regular meetings, fall away, and the ratio is equal to that of the falling away of revival converts, if the revival is genuine. I am not an advocate of everything which passes under the name of revivals; I am not the friend of mere spurious excitements in religion. *Excitement* is not religion. Nor does it prove that we are religious, because we are excited, for men become excited in politics, finances, horse-racing, and most anything in which they may take an active part.

That an undue excitement may sometimes exist among professed Christians, and are called revivals, we must admit. And that is a live work of grace, and real excitement may exist, we will also admit. Men may so interfere with the work of God, as to drive away the true Spirit of God and turn the work into wild fanaticism. But this does not prove that genuine revivals are the work of man; nor does it form a legal objection to them. There will still remain the question whether sowed thick or thin; and shall we refuse to sow altogether, and condemn both and bid them in the same bundle to be burned?

David favored revivals when he prayed, "Whit thou not revive us again, that thy people may rejoice in thee!" Psal-

53: 6. Habakkuk also prayed, "O Lord revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Hab. 3: 2. No one will say, the great revivals held by the apostles, at Pentecost, and at Ephesus, were the work of man. Any man now-a-days who contends that genuine revivals are the work of men, is either ignorant of their true nature, or an infidel, too prejudiced to see the truth. We do not want to be understood as saying, that God works without means, and the same means he works with on other occasions. The means are the same, only greater results from a more intense application of the same means. By preaching, prayer and labor, we do our part, and God gives the increase. We must plant and water, but God alone can give the increase.

Again, if genuine revivals are the work of God, it follows that all opposers of true revivals, are fighting against God himself. We are unavoidably brought to this solemn conclusion, which we suppose should make every opposer of the work of God tremble. Will not the blood of souls be required at the hands of such men? God has vindicated in a most glorious manner the revivings of his work, and we be to that man who stands in the way of the triumphant march of the converting power of the Almighty.

(To be continued.)

GRACE, LOVE AND TRUTH.

BY E. F. MOORAM.

JUST at this particular time, when looking over the columns of the BRETHREN AT WORK, and noticing the announcements of so long a number of Love-feasts, we think of the renewal of our covenant with Christ, and the pledges of fellowship with one another, as the children of God.

Brethren and sisters in the one glorious union of our common Brotherhood, when once more the candles are lighted to search for the leaven, that may be in our houses, causing sourness, and if not removed, will dwarf our Christian character, and retard the profession of the cause we have espoused, it would seem especially appropriate that the mind should be devoted to the subject of examination. In doing this, we naturally require for an apostolic precedent, so that our reasonings and conclusions are directed and sustained by divine authority, and not by sensuality or human tradition, and for this purpose the eleventh chapter of first Corinthians is usually read as a basis of examination, and if properly understood is pre-eminently suited for the occasion, containing as it does, the elements of real Christian union, which is an essential condition in the qualification for a Communion. These elements as I understand them exist in the following proportions: First a union in sentiment; second a harmony in practice; Third a union in affection.

The first is contained in the introduction of the chapter in question, in which is set forth, clearly and forcibly, the great principle underlying the whole Christian system, and so ardently prayed for by the Son of God while agonizing in the garden of Gethsemane—while the purple blood drops were falling to the ground from his immaculate body, that his children might be one, even as he and the Father are one. For this, the apostle praised the Corinthian brethren; "that they remembered him, and

kept the ordinances as he had delivered them unto them." For this purpose the church at Corinth was assembled to keep the ordinances; so far they were right. There was no controversy on this point. All agreed that the ordinances ought to be kept; and they intended to keep them, that is to observe them literally. Had they practiced them accordingly to the proper spirit and with suitable affection, there would have been no cause for complaint; but this was not the case, as the sequel clearly shows. In this very essential point they were fearfully delinquent. This point carefully considered, is a sufficient bar against the doctrine of free or open Communion. So long as there is such incongruity in sentiment as to the obligation, to "keep the ordinances," there being such a palpable want of union, there cannot be a sacramental Communion.

Under the second proposition is contemplated not only a union in practice in the observance of the ordinances, but also non-conformity to the world, in dress, in pursuance of the great principles of peace, foregoing all the trifling amusements of whatever kind, keeping aloof from all out-band and secret organizations or all modern, human institutions, of whatever name they may be called, whether they claim only to be moral, social, or benevolent in their intention, or whether they propose to be an auxiliary to the church; the divine agency needs no such help, and therefore all such should be carefully shunned as being nothing more than an insidious device of the arch enemy to divert, allure and decoy God's children, step by step, away from the path of duty prescribed, and even exemplified by our divine Master, the great Head of the church. This point should be carefully guarded in order to have union with Christ and fellowship with his true disciples, as a qualification for a holy Communion.

So far the Corinthian church, and so far the church of Christ at the present day may, in the main, be eligible to the Communion, yet we fear that in some instances, there may be a departure or an inclination to depart from "the simplicity which is in Christ." But in the third and last point is where the church at Corinth was at fault as indicated in Paul's lecture, commencing at the 17th verse. There were divisions among them, divided into parties, some for Paul, some for Apollos, and some for Cephas, followed up by envyings, jealousies, hatred, selfishness, ambition and strife, all of which disqualified them for the participation of the holy Communion, and subjected them to the discipline of the church, a separation from the church, as indicated by the expression, "There must also be heresies among you;" (a separation) for so the word at that time signified. These Corinthians exhibited their deformity in thus selfishly dividing themselves into parties and eating their own supper, thus imitating the majesty of heaven, and bringing reproach and injury upon the church by this shameful manifestation of the want of that love and union that should characterize God's children every-where, and at all times.

While these were invariable and inconsistent may not be visible among us as they were among the brethren at Corinth, they may, and it is to be feared that they do, secretly exist by far too frequently, and in the sight of God, just as on obvious, and so detrimental to true happiness, and to the prosperity and success of our blessed Christianity; and may

and do appear to the experienced and spiritual eye, in the following forms: Of these selfishness may be regarded among the most prominent, and is a peculiar characteristic of our race, the profession of Christianity notwithstanding; as was clearly manifest among the first disciples, and prompted the inquiry, "Who shall be the greatest in the kingdom?" and in order to get to the front and to obtain the "uppermost seats," various means are resorted to, fair and unfair. In some instances being endowed with a superior order of intellect, and a large share of grace, with a strong desire for the success of the cause, and a large fervent zeal for the glory of God, an industrious worker in the Lord's vineyard will stealthily and surely advance to a position of eminence in the face of all hindering causes, and where these qualifications exist, there is no inclination to hinder the progress of others in that direction, but rather to encourage and assist other's efforts in the same direction. All this is commendable and should be emulated by all, and inspire the most profound Christian affection in the hearts of every one. Was this generally or universally the case, the White-winged Messenger would perch upon our banner every where and at all times, and the word "fall" would soon be stricken from our Christian vocabulary. But unfortunately this is not the case; for there are others who are in some respects favorably endowed, which, if properly directed and applied, might be eminently useful, and instead of employing their energy and talent to their own improvement, usually and spiritually under the influence of the spirit of the masters. Envy and jealousy, by the dictates of which all sorts of devices are resorted to, and every considerable stratagem employed to disgrace and pull down the object of their hate, whom they conceive to be standing in their way to promotion, because they occupy a position in the mind of others a little above their own level. To accomplish this, if not able to find any unrighteousness in them like the accusers of the prophet Daniel; they will so manage to construe their brightest virtues into the gravest parts, maliciously finding fault of something about them, and if nothing else can be found, and it can be so manipulated as to get a run of popular sentiment, and a continuation of opposition and persecution, they will find fault with their subject, even of something about his or her person, as God has made them, and so exert an influence which, as to result in the organization of parties, each inspired with the spirit of their leader (which is generally found among the ministry), and embodied them on one side and apprehension and distrust on the other; and thus union and affection, the grand essentials for Communion, are crushed out, spiritual growth is dwarfed, and the prosperity of the church paralyzed. And if at last the perpetrators of these enormities, are defeated in passing through the crucible of church discipline, and if allowed a membership in the church, they will lose no opportunity for exhibiting their want of love, by evading all social intercourse, even in some instances, going so far as this, that before they will decide to go to a neighboring meeting or Communion, will first have to know whether, A. B., or C., is going to be there, and all that A. B., or C., can do to secure their affection, is like casting pearl before the swine.

It is not pleasant to write such things, and were it possible to cover them with

a cloak of charity, how gladly would we do it. If the three grand principles, which stand at the head of this article, are found in the church, there will be but very little need to enquire any further into the condition of the members as to their eligibility to the Christian Supper and holy Communion, but everything being comprehended in them all, further examination may be dispensed with; but if these are wanting, and we would propose to particularize upon minor things, it would be like trimming off the branches to destroy the tree, which would only encourage its growth.

NON-CONFORMITY.

BY DAVID F. REY.

I HAVE never felt that any particular good would result from my writing, but I cannot help thinking a little less writing and a good deal more sound preaching and practicing would be considered of more real good; but as there is much said on the subject of non-conformity in dress, I feel like advancing a few arguments in favor of the humble garb. We often hear the argument advanced, that Peter was known by his speech and not by his garment, and that through all the dark ages, the true followers were only known by their profession, and not by their dress, as in the case of Menno Simons on the coast of the sea. We must take in consideration, that we live under a different government. In all aristocratic or monarchial governments, people are divided into different classes, and so it was in the days of the apostles. We will take in consideration, that two classes, the nobility and peasantry. The nobility dressed gay and in costly array, and followed every change of fashion, while the peasantry dressed in more humble raiment, in home-made cloth, and retained their fashion, as there was no inducement to change it, because the laboring class of people could not associate with the nobility, even if they would accumulate wealth and dress gay.

We will find the same in Europe today. In England there are lords and peasants, and a laboring man cannot become a lord only in rare cases. If a laboring man does get rich and dress gay, he can no longer associate with his former companions, and the lords consider him as nobody; so the poor fellow must stand alone. There is no inducement in aristocratic governments for the humble man to follow after the gay fashion; and when Christ chose the apostles, he did not go among the nobility, but called some out from among the humble fishermen. And we do not believe that they were dressed in purple and changeable array which were the fashionable colors at that time.

If we examine the Scriptures and history closely, we will find that very few of the aristocracy believed in Jesus. His teachings were too humble for the high and lofty mind. His teachings were more adapted to the humble class, consequently more readily accepted by that class of people. We have reason to believe that if any of the higher class accepted the teachings of Christ, and attached themselves to the followers of the meek and lowly Lamb, that they laid aside their costly robes and took up with the custom of the people they joined in the work of the Lord, as in the case of Menno Simons and Lollard. They were both Roman priests, but after they joined the Waldenses, we are informed they wore an humble-appearing dress,

but in the United States, it is a different thing. Here we know no lords, no nobility; any man can elevate himself; any man that accumulates wealth, can dress in costly array, ride in fine carriages, furnish his house with costly furniture, can rank in the highest society. Here the temptations are very strong to follow after the fashions, especially since man is naturally inclined to elevate, rather than to abase himself; therefore it is very necessary that we deny ourselves of these worldly superfluities and keep in fashion with the humble, as we are commanded in 1 Tim. 2:9; 1 Peter 3:3, 4.

If we read the Scriptures carefully, we will not conform to the ever-changing fashions of the world. A man may preach on non-conformity with all the eloquence and power he can command, if he does not prove by example that he believes what he preaches, it will have little, if any effect for good. If all those who are placed in the church as house-keepers would set a good example of plainness in dress, there would not be half the trouble of getting all to conform to the order. But the cut of the garment alone is not wanting. If the Confederate soldier wanted to pass as a Union soldier, he needed only to put on the blue dress. Color had something to do with the passing.

The house-keeper's wives should also be particular in setting good examples in regard to dress and the covering as required by the Law of the Lord. Where the man is required to uncover his head, the woman is required to do the opposite, cover her head. When we go to the BRETHREN AT WORK offices, and find our brethren reading and writing about the good and holy things of the Lord's house, with their heads uncovered, as God most surely directs, then we conclude that if we had a sister deity, she should labor with her head covered, with that modest and prettiest of all coverings, a clean, neat, white cap. Non-conformity to the world is a great subject; I have simply touched it in this brief article.

Lamar, Ill.

SEPARATE FROM THE WORLD.

BY A. DICKER.

THE people whom Christ has chosen out of the world, are the children of God and constitute what is known in Scriptural language as "the church of God." Those who constitute this church are called out of the world, Christ says, "Because ye are not of the world, therefore the world hateth you." God has laws to govern his children. We read in Matt. 6:24, "Ye cannot serve God and mammon." There are some, however, who have their names in the church who serve mammon, the world. They do not heed first Peter 3:3, 4, 5, and Tim. 9:19. These are God's rules. He has given them to his children and intends they shall be governed by them. Christ has said, "Ye are the light of the world; let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Some members say, "the church is opposed to the fashions, so we shall not indulge in them ourselves, but we will rig and fix our children up as gay as the gayest, as fashionable as the most fashionable." Some one will say, now, "Religion don't consist in dress." That is all true, it does not, but let me say, the religion of Jesus Christ will change

the outward as well as the inward man. If it does not, I would not give much for it. Christ said, "Ye shall know them by their fruits." An evil which I protest against, is professors of Christianity taking boys into saloons, and treating them to drinks and cigars. For when this is done, there follows puffing, smoking, foolish talking and jesting. The fruit is in on the outside—we can all see it; and by it we should know the tree.

We have read a legend of a man who sold his soul to the devil. The conditions were: For a certain number of years this man was to have all his desires gratified by his satanic majesty at the expiration of which time, his soul was to be forfeited. When the time agreed upon had expired, the man was unwilling to fulfill his part of the contract, and asked the devil on what terms he could be released. The reply was, "If you will curse your God, I will release you." "No," said the man, "I cannot curse the Being whose nature is love—give me something less fearfully wicked." "Then kill your father" replied the devil, "and you shall go free."

"No," answered the man, "that is too horrible to think of for even a moment. I will not commit so great a crime. Are there no other conditions?" "One more," the devil replied, "you must get drunk." "That is very easy to do," the man answered, "and I accept your last proposition. I cannot kill my father, I will not curse my God, but I can get drunk, and when I get sober, all will be well." Accordingly, he soon became drunk, and when in this condition, he chanced to meet his father, who unperceived him, which so excited the ire of the drunken and half-crazed man, that he slew his father, cursed his God, then fell down dead, and the devil had him sure.

This so faithfully portrays the possible, may more, the probable result of drunkenness, that comment is unnecessary. The person who allows himself to become addicted to pride and intemperance is ripe for almost any crime. Let us avoid the very appearance of evil.

THE MOTHER MOLES THE MAN.

THAT it is the mother who molds the man, is a sentiment beautifully illustrated by the following recorded observation of a shrewd writer: "When I lived among the Choctaw Indians, I held a consultation with one of their chiefs, respecting the successive stages of their progress in the arts of civilized life; and among other things, he informed me that at their start they fell into a great mistake—they only sent boys to school. These boys came home intelligent men, but they married uneducated and uncivilized wives—and the uniform result was, their children were all like their mothers. The father soon lost all his interest in both wife and children. 'And now,' said he, 'if we were to educate but one class of our children, we should choose the girls, for when they become mothers, they educate their sons.' This is the point and it is true. No nation can become fully enlightened, when mothers are not in a good degree qualified to discharge the duties of the home work of education."

No matter how pious men are, the moment they place policy before principle, they become incapable of doing right, and are transformed into the most odious tools of despotism.

"The fear of the Lord maketh wise."

Our Bible Class.

"The Worth of Truth no Tongue Can Tell"

This department is designed for reading and answering Bible questions, and for presenting and discussing Bible questions. We will endeavor to search out and answer such questions as possible, in order to give the Truth. Questions are appreciated, and we are glad to give answers.

Please explain: **Genesis 2:4, 5.** In the days of the world, what was the work assigned before to and what the stone? **Wm. T. HARRISON.**

THE LAW ON MARRIAGE.

BY C. F. BETHELIER.

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."—1 Cor. 7:16.

THIS question concerning this Scripture may be asked, "What has the law to do in the marriage relation with us who are not under the law, but under grace?" It seems that we do not all grasp the subject of the law and the Gospel and their relation to each other, alike.

To rightly abide the law of truth in any subject, we must not suppose that the Old and the New Testament are both finished in writing and not together when Paul wrote to Timothy, and that in order to "rightly divide" it he had nothing to do but to run his scissors between Malachi and Matthew. On the contrary, all that then existed of what we call the New Testament consisted in a few letters scattered here and there, some of them having been addressed to churches, and some to private individuals. It was widely expected by the early Church, and that the written law of the former dispensation should be generally circulated among the Gentile Christians. Yet this volume contained the texts generally upon which the Gospel was preached, especially to those who had some knowledge of the "law and the prophets," and Peter, in his first epistle, says of them, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystars arise in your hearts."

As a rule of life, the written law of God, concerning our duties to God and to our fellow-man in the daily affairs of life, the rules of justice between man and man under which the marriage obligations came, are as correct now as they were then. Provisional laws may change; they are transient, but principles never change. They are as eternal as God himself, and those laws which were based directly on the principles of right, among which were the ten commandments, were never done away on the ground of inappropriateness as rules of Christian life, but on account of their inefficiency as a means of righteousness and justification to man.

Man, that is born in sin, cannot be brought into a state of justification by the instrumental use of a written catalogue of moral obligations however correct they may be in principle. Paul says in Gal. 3:21, "If there had been a law given which could have given life, really righteousness should have been by the law." How can a man in all this wide world be saved by a law when by the principle of moral law a single violation in one command is death? Paul says, "It is a curse, but it is a curse, and it is a curse." Again he says, "The law is holy, and the commandment holy, and just, and good." And again, "I delight in the law of God after the inward man." The fact is, we are by nature sinners, and the law, in convicting us of sin, becomes "our schoolmaster to bring us unto Christ," and "there is none other name under heaven given among men whereby we must be saved." Paul says, "We do not make void the law by faith, but we establish it." Looking at the law from this stand-point, we need not wonder that Paul refers to it as authority in speaking of the marriage obligation. There was nothing inconsistent in it. "The fruits of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, against which there is no law." Gal. 5:22. For his sake of life, he has justly earned everything about Christianity.

It is no part of the economy of redemption that the Christian is to have his role of life all laid down in the New Testament in detail. There is no commandment in the New Testa-

ment commanding us to keep the Sabbath day holy, or the first-day of the week, either. Neither does it fix the limits of marriage in regard to blood relations, and yet the man who marries a first cousin, or some other next kin, commits a sin against God, against the laws of nature, and against his posterity. To feel after the letter, and nothing more, is to grasp below the mark. Those who are born of God and have His law written in their inward parts, need not have all their moral duties itemed. A willing mind to take up the cross daily, and a desire to obey the law, with all the laws thereof, are the requisites to accept discipleship, and the secret to the faith which opens the "hidden treasures of wisdom and knowledge." Finally, in this faith, "if any one lack wisdom, let him seek it, that he may find it; but he shall not find it, unless he is continued."

(To be continued.)

THE JUG FESTIVAL.

BY J. F. BRIDGEMAN.

WE read an account recently, of what is termed, the "Jug Festival," which is being introduced in some places for the purpose of raising money to pay church debts, etc. It is something like this: Each person takes something in a jug to the appointed place, where jugs are set out in the highest order. The earnings are expected to pay big prices for what may be termed the "pig in the poke." Since reading of it, we have been made to wonder. We wonder whether they had any "jug festivals" in the Savior's time! when the brethren and sisters could take their jugs and place them in the common stock for benevolent purposes! where Peter, James and John could mingle with each other, and be able to buy the largest jug! And there was Judas, too, of course he would be in favor of it since it would afford him an excellent opportunity to replenish the treasury, for he had the bag and bore what was put in it! We wonder if some modern Judas did not conceive the idea of the "jug festival" with a view of having the treasury replenished!

We suppose that the custom had declined in Palestine, in writing to the brethren, and to him to bring the books and documents with him when he came, but says nothing about bringing a jug along. It remains for modern Christianity to introduce customs that are even dignified by the better class of non-prophets.

NEITHER HOT NOR COLD.

BY ENOCH EVY.

"Because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth."

THIS new text of Scripture is spoken to the Laodicean church, and describes a condition of moral indifference and apathy. They were not cold, nor were they hot, they were not infidel, yet they were not earnest believers; they did not oppose the Gospel, neither did they defend it; they were not working unright, neither were they doing any great good; they were not despicable in moral character, but they were not distinguished for holiness; they were not altogether irreligious, but they were not enthusiastic in joyful nor earnest for God.

The Lord did not come then to correct of God, so much to the manner in which it was performed. Good things were maintained among them, but they did not make too much of them. The right things may have been done, but as to doing them with all their might and soul and strength, was an idea foreign to their minds and feelings. They were not so cold as to abandon their work entirely, to give up their meetings, and to give up the Gospel; if they did so, they could be convinced of their error and brought to repentance. But on the other hand, they were neither hot for the truth, nor for conversions, or hot for holiness, they are not they enough to burn up the stubble of sin, nor zealous enough to make Satan angry, nor fervent enough to make a living sacrifice of themselves upon the altar of God. They are neither hot nor cold.

When a church gets into the condition of half-hearted faith, tolerating the Gospel, but having a sweet tooth for error, they do far more harm to their age than down-right heretics. It is harder for the minister of the Gospel, to labor successfully for the Lord, with a lukewarm church, religiously educated, than it would

be to commence without a church. He can do more with one dozen good, earnest workers, than five hundred drones, who feel satisfied to live from the honey gathered by the last laborer of others. Better nothing than lukewarmness.

Also the state of lukewarmness is so congenial to human nature, that it is hard to get people out of it. Cold makes resolute, and great heat causes pain; but a tepid heat is comfort itself. The world is always at peace with a lukewarm church, and such a church is always pleased with itself, and may think that they are doing well, and have need of nothing, and yet poor, and blind, and ignorant, and miserably poor. The words really say to, "I am not chilly; but I am not as little as she can be the cause of Christ. We will not altogether forsake the house of worship, but will go so seldom as we can. We will not altogether forsake the people to whom we belong, but we will also mingle with the popular, fashionable churches, in order to gain society suitable to the carnal tastes and desires of our children. How much of this there is abroad in the world! Compromise is the only way of the day. Thousands are for God and mission, Christ and Bible, truth and error, and so are "neither cold nor hot."

"Do I speak somewhat strongly?" Not so strongly as my Master, for he says, "I will spew thee out of my mouth." He is cautioned with such conduct, it sickness him and he will not endure it. Hence the language of our text, "I will spew thee out of my mouth."

Dear reader, pause for a moment, and consider well what a lamentable, miserable, God-hating, and devil-pleasing condition the lukewarm professor is in. Should any of us have fallen into it, let us speedily inquire for the remedy. Here it is, "I counsel thee to buy of me, gold tried in the fire," that we may be rich, and ransom that we may be clothed, and eye salve to mount our eyes; and we may see; and I feel assured that brethren and sisters, if we follow the above counsel, we will soon be able to see ourselves as the Lord sees us. If a cold, formal religion has blinded our eyes, with self-righteousness, apply a little of the eye salve—the Word of God, every evening before retiring to bed, warming it up with a fervent prayer, and in the morning, before you enter upon the duties and concerns of the day, renew the application and follow the practice regularly, with a desire to see, and your spiritual eyes will soon be opened. The Word of the Lord has opened the eyes of more than one, even if they were born blind; but we must exercise faith, and when our eyes are open, and can see clearly, we will soon discover our own filthy rags, not sufficient to hide our shame. What will we do then? We shall first learn together and make another of our own? No, but we will go to Jesus, and he will give us a robe, washed in his own blood. He gave us the robe of Eve's gown, and to get these, he must shed blood, so Jesus' blood must be shed, before we can wash and make our robes white; and that one that wears the beautiful robe of Jesus' righteousness, and keeps it unsupported from the world, has purchased the gold tried in the fire, for it will never perish, more rich than if he possessed all the gold that perishes. O come then and buy.

CAN YOU READ?

A STUDENT of the theological seminary at Andover, Mass. had an excellent opinion of his own talent, on one occasion asked the professor who taught elocution:

"What do I specially need to learn in this department?"

"You ought just to learn to read," said the professor.

"Ah, I can read now," replied the student.

The professor pointed to the young man a Testament, and pointing to Luke 1:1, said, "I would like to read that." The student read: "Thus he said unto them, O fools and slow of heart to believe all that the prophets have spoken."

"Ah," said the professor, "they were fools for believing the prophets, were they?"

"Of course, they were not right, and so the young man answered again."

"O fools, and slow of heart to believe all that the prophets have spoken."

"The prophets, then, were sometimes liars?" asked the professor.

"No, O fools, and slow of heart to believe all that the prophets have spoken."

"According to this reading," the professor suggested, "the prophets were notorious liars." This was not a satisfactory conclusion, and another trial was made. The student was allowed to believe all that the prophets have spoken.

"I see now," said the professor, "the prophets wrote the truth, but they spoke falsehoods."

"I see now," said the student, "the prophets were liars, and he admitted that he knew not how to read. Who can read it correctly?"

BETTER BREN BURIED.

THIS well-known anti-tobacco man, George F. Truett, tells the following in his paper:

"Almost fifteen years ago we gave a lecture in which we insisted to show that, as the common use of tobacco takes away desire for food, blood, muscle, health and strength, it must, without fail, shorten life, and, in the limit, would cut off head to the person taking the habit, hence a breaking of the command of God, 'Thou shalt not kill!'"

"As we closed, the preacher rose and said:—'I believe the argument in this lecture is final; I believe thousands who use tobacco are poisoning to death, and to the people, the world. But I have a hard case to solve, and I wish Mr. Truett to solve it. I know a man within ten miles of this place, who smoked his pipe till the day of his death, and he lived to be 104 years of age.'"

"We could not have been puzzled. The question was to the point, 'How did he live?' He had a family to solve it. As last we hit upon the Socratic style of reasoning, and questions helped us out of the trouble. Sir, I asked, are you sure the old man lived and smoked till he was 104? 'Yes,' he replied. How did he live? 'He smoked like an Egyptian mummy.' Had he regular feelings? 'O, no; he seemed to have no sense of God or religion whatever.' Did he manifest any good spirits? Did he like his good looks, good reads, good order and the like? 'Oh, no; no more than a seal turtle or oyster.' 'He would be a father? 'Yes, a large one and a mean one, certainly too large.' Did he love his family? 'No, I think not.' Did he hate his family? 'No, I think not. All in a word—did he love or hate any anybody, dead or alive, in this world or my world? 'No, I think not.' Well, well, brother, the conclusion of the whole matter is simply this—the old man was dead fifty-five years ago, only you did not bury him!"

ALONE WITH JESUS.

BY EMILY F. STEELER.

THINK of it, dear reader, alone with that precious Lamb of God that taketh away the sins of the world. Alone with Him who will heal all our sorrows, wounds and heart-lacerations. Alone with Him who will give us what we so greatly dread of loss. Alone with Him who was nailed to the cross for our sins, and not for ours only, but also for the sins of the whole world. Alone with that precious Savior who has promised to be a friend that is stick closer than a brother. (John 15:24.) "Stick closer than a brother." Let us not forget this blessed Jesus. Daily, hourly, yes, all the time let us welcome Him into the secret chamber of our bleeding hearts. "Pray without ceasing." 2 Thes. 5:17. There is not an earthly friend that can give us the comfort of His presence. He has promised. May we solicit His company in the closet, where unmolested we may receive healing balm for our wounded hearts. May we crave His tokens of love and sympathy in every time of need. He is a Friend with whom we can hold sweet communion when all around us is noise and tumult. He has promised to be a friend in secret. Then, dear reader, let us welcome this heavenly Guest into our hearts and into our minds. Make known our trials and troubles to Him, and He will give us comfort and consolation beyond measure.

FAVOR OTHERS WISELY.—Nearly everybody loves to be praised. Some can receive much, some little. Some seek praise, some avoid it. There is a great profit in it. It is a nice problem. To bestow praise so freely is a nice problem. It may require some study or grace to do it as it should be done. The effects of praise are different according to the kinds of mind it meets: it is a profane, modestly upon persons who are dissatisfied with their condition of life; it is a reproach when it is the difference more or less. When we have any praise to offer to any one, let us think twice to see if it is in place. Then if it is sincerely, and best of all in private. **B. H. SHOWING UP.**—D. B. MENZIES.

The pleasure of doing good is the only pleasure that never wears out.

CORRESPONDENCE.

From Hutonsville, Ill.

OUR Lovefest was held according to arrangement at the 15th of Oct. Services commenced at 2 P. M. after which two were invited that belonged to the Cumberland district, and took part with us in the exercises of the evening. The congregation was about as large as usual and the order was very good. One afflicted brother, whose earthly life is near its close, living some eighty miles off, could not be with us; so a few letters and cards the next evening visited him, and held a quiet little Lovefest in his home, which strengthened him very much. It is good to have a very good effect on him, both physically and spiritually.

The ministering brethren present were two of our missionary brethren, viz., Metzger and Hendricks; the other ministers were Jones, of Bond Co., Sell, of Martin Co., Hill, Samuel and Michael Forney, of Randolph Co., Ill.

It pleased the Lord to remove from our midst, our much beloved homekeeper, brother Hye, the command came, "Be strong, come up higher; and we poor weak mortals wept tears of grief over our dear brother's going, and our tongues exclaim, "Blessed be the name of the Lord, who doeth all things well."

Brother Hendricks was selected by the congregation, as our homekeeper.

H. R. KING.

From Lemuel Hilkey.

AFTER leaving Bro. Henry Brodhers, we went to the "Hito Reservation," to look at it and the adjacent country. This reservation takes in a strip from the South side of Gage Co., Neb., about six miles wide, running along the North side of the Missouri river, the same amount from the North side of the county in Kansas. The lay of the land is splendid; the water is uniformly good. The wells are from fifteen to forty-five feet deep. The soil is rich; timber for private use plenty. These lands have been set aside for the use of the Government only one half of the reservation is market; terms on that, one third down and balance in two years. Speculators' land among the reservation is sold for \$100.00 per acre, four to five years to pay the balance.

One active ministering brother with four families, has started in this beautiful country. We again went back to Bro. Brodhers, where my traveling companion left me; and I started West. Traveled over 150 miles, making some over 200 miles West of the Missouri River. I thought it was as far as was prudent and safe for me to go, but I found no government land, except a few reserved pieces. I saw plenty of good country along the North and South sides of the Missouri River, 150 miles, most of the land.

Now I will answer your question to regard the means a man should have in coming West. If a man has a good team, wagon, harness and three hundred dollars in money, and is industrious and saving, and will not make debts, he will do better here than in any country I know of; and with this start in his hands let him start from sixty to eighty miles West of the Missouri River, and pay from three to four dollars per acre for his land, and he will make a home for himself and family. I have seen a man with the same start 250 or 300 miles West and his land given to him. My humble judgment is, unless he has the above to start with, he better not risk it. To-day there are hundreds and thousands of persons on one acre wide plains, who are so short of money that they are unable to have no money and others hot little. Women and children are suffering from cold, if not for the want of something to eat.

The fact is, the people are all poor in this country with a few exceptions and not a few. They find out my just cause, have run into debt and had a tendency to add suffering, not only to themselves but to others. And this is just like all other States; it is a good place to make debts, but a poor place to pay them. If you would move here according to the above, you could live just as well here as in Iowa or Ill., and I think, do so well.

People coming West ought not to make calculations to live in a "dag-out," not but what it is good enough so far as quality is concerned, but to be able to take care of themselves and go into such places, and their families are sick about all the time. They stay about one season and then go back and report how "sickly" it is in Kansas and Nebraska. Poor miserable people! Would it not be better to have a few States as good as our grand old, as any other suppose, but no. If we were a real converted soul-deeper, such a place might do quite well,

and he would be healthy, but as long as he is composed of soul, body and spirit, and believes it, he wants sun and light and light, but while he is in the world, he will not want sun and light, but not Gospel light.

It costs no more to build a frame structure 12x16, than it does to build a dug-out. Doctors tell me that nearly all the sickness in this country is found in dug-outs. The statistics of the people here are not substantial, except fruit, and in a few years their want in this, will be abundantly supplied, for this will surely come to be a noted place for fruit-growing.

What about the colony? Ask several. I will not settle in any other place West than Osborne Co., Kansas. In Jewell and Osborne counties there are good chances yet to get school and state land from three to four dollars per acre, and good claims of one hundred and sixty acres, from four to six hundred dollars each, available immediately. The water is good, the streams here is clear and fresh. The average depth of wells in these counties is from twelve to twenty-five feet. The soil is good; the only drawback here, is the distance to railroad, but the distance to the Missouri River is short. By February the distance will be cut down several. There is sufficient fuel here—wood from forty to seventy-five cents per cord.

In two or three weeks I shall determine where I shall locate, and then let you know.

The projects of building up societies or churches in this country are few. Whenever a congregation of the Brethren live up to the Gospel order of the church, they take the lead in the West, but whenever a congregation will sacrifice its order to get numbers into the church, the visible people lose their respect for that church and its order. Whenever a congregation of the Brethren allow three of the Gospel plateness and up to the corrupt societies around here, she will get numbers. But a class of people who are lost in the world, and as a spiritual thing, lose in the church—such as the "C. M." order, but lose a loss and predicate religion.

White Rock, Kan.

From J. P. Horing.

OUR Brethren here is among the things of the past. Quite a good number of members present at the material are also here. There came to our assistance brethren John Metzger, Joseph Henricks, Henry Jones, Michael Forney, Samuel Forney and brother Sell, of Ind. Had a large congregation at night meeting. We humbly trust and pray that lasting impressions here have been made upon many others, and be made willing to follow in the footsteps of our dear Savior, and increase the Truth, as it is in Him. Truly the harvest is plentiful, but the laborers are few. Brethren pray for us that the good Lord may send more laborers into His harvest, and assist our efforts to spread His Gospel, that yet many may seek Him while He may be found.

Hutonsville, Ill.

Notes of Travel.

Dear Brethren:—
LEFT home Sept. 24th for the West. Arrived at Bro. Geo. Myers', Miami Co., Kansas, the 29th, and found him sick and well. Moving on to Lehigh, Ill., where we had children who had children.

On the 2nd of Oct. I left Bro. George, and went to Fort Scott. Thence to Paint Creek church, to a Communion meeting at Bro. John Bollinger's, Oct. 3rd. Had the meeting under a tree. Moving on to Lehigh, Ill., where we had a very good meeting and good order. An election was held for deacons, the lot falling on brethren Zook and Byers. Meetings also were held.

On the 10th I started out with Bro. Daniel Harshbarger to New City Co., another Communion meeting. Here the strong South wind blew down the tent. Four souls came out and were baptized. Put up the tent again in time for evening exercises, and had a good meeting and good order. Moving on to Lehigh, Ill., where we were baptized. Had meeting in the school-house in the evening, when another soul was made willing to come out on the Lord's side.

This morning, Oct. 15, about forty of us in company started for the West, and had a pleasant time for traveling, but a heavy shower in the afternoon prevented us from having any meeting that evening. This is called the

Full River church. Meeting under the tent next day at 11 o'clock. Brethren Hoopden, Harshbarger, Hess, Cinnagood and the writer, were the visitors. Had a sermon for a minister, the lot falling on Bro. James Murray. Attendance and order were good at the meetings. This church numbers about thirty members, and only one of them was teaching.

Monday, Oct. 14th, we started for Elk Co., and crossed over some rough country. Had a meeting at Bro. Cinnagood's, Oct. 15. Then started for Cowley Co. Passed over some more rough country, and stopped with Bro. L. E. Priddy. Meeting at the school-house on the evening. The 16th had meeting in the hay shed put up for the Communion. Love-fest in the evening, and good order and attention were given by all. The Sullivan Creek church numbers about twenty members. Only one brother was teaching. Five meetings were confined to a few days, and four souls were added by baptism.

We looked about some, in Cowley Co., and only well pleased with the country here. Oct. 19th, the Williams friends, started home. We were sorry to part, but expect to meet again. The 22nd left Cowley Co. Traveled through Butler, Greenwood, Lyon, Gage and Douglas counties in company with our dear Bro. D. Harshbarger, who was kind enough to take me in his wagon all the way. The country is good, I am much pleased with my trip through Kansas, and have formed acquaintances that will not be forgotten soon. Many have said, "Pray for us," and "Remember us!" This we will try to do, and at the same time we ask an interest in the progress of all our brethren and sisters.

Geo. W. MYERS.

Hutonsville, Pa.

From Modesto, California.

WE wrote you this morning, some happy news from this part of the Lord's vineyard. We commenced a series of meetings on the 19th of Oct., and continued till the evening of the 25th. On the last day of the meeting, the church was made rejoice in the reception of two members, husband and wife, into the fold by baptism. The rite or ordinance was administered in the presence of the largest congregation of people I ever witnessed at baptism, the entire congregation, going a distance of over three miles, to witness the scene. The best of order prevailed during all our meetings, as we closed with a growing interest.

The brethren led to "think soberly and take courage." Unto God the Father be all the praise, through Jesus our loving Savior.

Remember do not weary in well-doing our part by the way. Ever remember the necessity of praying into prayer, and as you pray along, may no opportunity to eat "bread upon the waters," and in due time it shall be gathered, though it be anywhere many days.

The prayers of the Brethren everywhere are humbly and earnestly directed.

P. S. G. UHMAN.

Oct. 22.

Huntington Normal School.

[The following is reported by the Huntington Normal School, as it clip from the Albion, (Pa.) Tribune of Nov. 15th. The article was sent to us with request to publish either entire or in part. We publish that part, relating to the loss of the institution.—Ers.]

THE aim of this institution is to provide a cheap and at the same time first-class and thorough education. The classics and higher lectures are taught those who desire to study them; but the main thing has been this far to establish teachers in some of the States, to lay the foundation for the higher branches. The principal, J. M. Zuck, A. M., is a graduate of two of the leading normal schools of the country, and is highly spoken of by all who have had the privilege of attending. Time and the other teachers are also graduates of well-known normal or other educational institutions.

The extreme cheapness of tuition at this school, will recommend it these hard times.—The whole cost for one year of forty-eight weeks is only \$50.00, and when we consider that board can be obtained for a nominal sum, say \$5.00 per week, it is indeed an opportunity for those who are needy, to educate themselves. The original intention was, to have the school exclusively for the children of the Brethren or Dutch denomination, but it was afterwards wisely determined to throw it open to all sects and creeds. There is connected with the institution an excellent library of

standard works, which is open to the students; also a flourishing library society, which holds weekly meetings. Sectarian dogmas or doctrines are not enforced, and any attempts in that direction are vigorously rebuffed. A moral standard is required of every pupil, and religion is taught by a quiet rather than by a religion.

From Manhattan, Iowa.

Dear Brethren:—
A SHORT account of the Communion in a South Dakota branch, may be of interest. The meeting took place Nov. 1st, at 4 o'clock P. M. Ministers present were Solomon Stoney, of Lin Co., Ia.; Samuel Miller of Poweshock Co., Ia.; Samuel Foley of South English.—There were about fifty members that communique. Though a large crowd was in attendance, good order and attention were manifested throughout the meeting, which lasted until the 3rd inst.

One of our faithful members went to her home on the 3rd inst. It was a sorrowful hour (Charles Wunderlich). Thus a crowd was cast over the vicinity and especially the church, she being a consistent member for forty years.

Her funeral discourse was preached on the 3rd inst., at eleven o'clock. It was a most beautiful and ever attended a funeral there.

Yeans in Christ,

E. H. FRIZZ.

November 20th.

From Waterloo, Ia.

Dear Brethren:—
I WILL attempt, in my weakness, to pen a few lines for you. Not long since, every thing was green and looked so pleasant. Now everything in nature has faded. Where is the lowland, all eleven o'clock. It was a most beautiful and ever attended a funeral there.

Yeans in Christ,
E. H. FRIZZ.

Dear Brethren:—
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Yeans in Christ,
E. H. FRIZZ.

When we see the trees in their beautiful green leaves, what does it teach us? It teaches us that God Almighty created all things for man's enjoyment. Had man a good glory God in his body and in his spirit, which are God's? He has created us, that we should let our beauty shine, that we should live in righteousness and true holiness before him all the days of our lives. If the people would let their beauty appear in the flowers of Spring, what a light that would be!

If we let our light shine that others may glorify our heavenly Father, then, when we fade away like the Summer flowers, we shall bloom where there all is love. But how do we let our light shine? In some instances, our light is very dim. I think sometimes, that we are not always so bright as it should.

Let me say to my dear brethren and sisters that I have left the far East, when I gave you the last farewell, I never expected to see you again in this world. But I would say, be faithful and continue in prayer, that we may meet where all is love, joy and peace. It will soon be one year since we took the parting hand. How long will it be until we shall clasp hands again? God only knows.

My parting hymn was,
"Time is winging us away,
And the sunset is red on the sky,
Secure in Jesus' love!"

How wonderful is Jesus' love! And what a great blessing is health to all who enjoy health and beauty in the pursuit of God.

Your Sister in Christ,

NANCY WEAZ.

"He that winneth souls, is wise."

From Mercer Co., W. Va.

Dear Brothers—

I HAVE just returned from a series of meetings in Fayette Co., on the west side of the river, and can heartily say, I never witnessed such a meeting. Much unity exists in our churches, and a great work of kindness and mercy bestowed upon us even by those outside of the church, who we strangers to us, but we hope, one day will be inmates of one house, and one Father be the Father of us all. May the Lord and his angels be called together in one place to worship and hear the truth, for their kindness and gentleness and good behavior. I have been in five Conventions since I have been a member, and never witnessed as good behavior before, as there was at the Fayette meetings.

It was evident to all that the Spirit was with us. One gentleman, after services, expressed himself as being fully satisfied that he had seen the Scriptures practiced properly. He also remarked, he had but wished to visit with some brethren, that would practice all had done in the holy book of God, but never until then. Oh, may that allying eye cause others who say that there are so many non-essentials in the Bible, see their own wrong, before it is too late.

We had preaching on Sunday and one addition. On Sunday night Bro. Harry preached for us, and had one more addition, among fifty. On Monday Bro. James Hatcher preached a very warm sermon, and had the pleasure of seeing one more added.

On Wednesday attended preaching and one who had gone astray, returned to the church, desiring to live for Jesus, who died for us all—May the Lord strengthen him and his brethren who have called on the holy warfare, that they may be faithful brethren. May the Lord guard and protect these from all harm and induce others to join the service of the Lord.

C. J. HICKMAN.

Bro. Tom, Berkey, W. Va.

Danish Mission Report.

Rock Creek church, Ill. \$112.13
Portage Prairie church, Ind. 2.00
W. W. Ind. 2.00
H. & J. D. Reed, W. Va. 2.00
Buffalo Valley church, Ind. 3.00

C. P. BOWMAN, Treasurer.

Linnell, Ill., Nov. 20th, 1878.

(P. C. 39th copy.)

GLEANINGS.

From Jewell Co., Kan.—Our Lord's rest in Lane Stone congregation, passed off very pleasantly. No additions, but a general refreshing among the members. Bro. Hillery was with us and preached the word in its purity. We would like if some more brethren would come here and preach the Gospel. We certainly stand in need of the Gospel here as much as elsewhere. The harvest is great, but the laborers are too few.

A. W. AUSTIN.

From Leontia, Ohio.—We, as a church are progressing slowly, but have not had any accessions since last Spring. We had one low-vest at the last meeting—some small amount of the incense of the weather, the only one was good, and not a little interest manifested on the part of the spectators present as well as the members. The ministers all during the winter services were brethren Conrad Kuller and Aaron Shively, and at the evening to the joy of all brethren, Samuel Garber and J. A. Clement arrived from Bristolville church, where the Brethren had a fast on the 15th. The laymen in their weakness tried to hold meetings in the afternoon for the same. We had Sabbath-school on the West-side of the church for four or five years. In the Winter every two weeks before services, and in the Summer seasons every Sunday. Sabbath-schools were kept up through the winter. It was good to be so recently decelerated away in a good cause.

LEVI LONGKENSER.

From Nabers Rider.—Enrolled fast which substitutes to the fast for sending the paper to the post. The Savior says: The poor ye always have with you, and if you will, you may do them good.

I know if our faith is practiced, the good will be helped, the Gospel spread, and peace

will be cast upon the waters, which we shall had after many days.

Charity, best offspring of Heaven, how dost thou enoble and adorn thy possessor. Thou renderest him truly amiable and lovely. "Although I speak with the tongue of men and angels, and have all knowledge, but am lacking in loving-kindness and a stinking carcass." "Blessed is the man that commiserate the poor, the Lord will deliver him in time of trouble. The Lord will possess him, and keep him alive, and he shall be honored upon the earth." Ps. 41.

From D. N. Workman.—Sept. 23rd commenced meeting in the Glasgow church, Minn. Co., Ohio. Continued a few days and baptized eight. Enjoyed the meeting very much. This church is alive to the work of the Master, which makes it very attractive here. May the Spirit move and keep them.

Ashland, Ohio.

From Fall Creek church, O.—Seldom do we see any news from this vicinity. I wish to say that all the Love-fasts are over, and I believe, were our present meetings of the kind as we have ever been held in this part of the country. We all returned home with a sense of the Brethren written to, came. At our place there was one addition by baptism, and we hope, good impressions were made upon others. We hope some good anxious brother, interested in our Master's work will be invited to our meetings. We hold series of meetings in the different churches. Correspondence to this end still continued. Address at Highland, Ohio.

A. J. HYOX.

From J. K. Harley.—We would, through your columns to be addressed by the Brethren from the West, that we arrived safely home on the evening of the 31st of October in good health, and found those we had left for a while, well as usual. We can truly say, "Providence has smiled on them in every respect." We all returned home with a sense of the Brethren and sisters and friends in the West for their kindness, while with them. We have seen at many different places the effects of the recent Eastern storm. No serious damage at our place, although our neighbors were helped. Address at Newburg, Ohio.

From Vermilion church, Ill.—Our Communion meeting passed off very pleasantly on the 13th and 14th of Sept. We held our meeting at Mrs. Wm. Lehman's, two miles north and one mile west of Cherock. The ministers were, Edgar D. W. Gish, P. M. Moore, Jacob Sellmeier and J. J. Knidig. The brethren labored earnestly in the Master's cause. Altogether we had a good fast, which will long be remembered by the brethren and sisters. I sometimes think there is too much doing among the members. We would like to have more engaged in our Master's cause! Let us not forget to work while it is called today, for the night cometh wherein no man can work!

Our church was fit to divide this congregation into two branches, on account of the members living so scattered. The south end is now called Pike Creek church, having one speaker and two deacons; leaving the north end two speakers and two deacons. The Lord bless the brethren for their labors of love, while among us.

From Mahaska Co., Ia.—Our Communion is over, and I am happy to say that two came out on the Lord's side to live faithful through life. O may God help them to prove faithful! We feel very thankful to our dear brethren, who were with us, and believe you will preach the word of God to us in deed and in truth. Our Communion was held in our new meeting-house, six miles East of New Sharon.

If any Brethren wish to emigrate West and purchase a farm in Iowa, please come to us and our country will be happy to help you. We placed with it. These are three farms within half a mile of the meeting-house, which can be bought very low at this time. Dear brethren, come over into Mahaska and help us. We have a great need of brethren here, and we have only one, our dear young brother Charles Hillery, who is laboring hard and doing all he can in the Master's cause. P. PROTZ.

From Wainwright, Va.—According to previous arrangements, the Brethren in the Virginia Valley met at the Lincolnton Creek church, Rockingham Co., Va., on the 23rd day of Oct., and held their annual conference at 10 A. M. of 1878. The place of meeting is at Bro. S. Cline's, near Broadway depot, on the Valley R. R., it being a branch of the Baltimore & Ohio R. R. The location for the meeting is a good one, and we are desirous to feel the members out at the meeting.

We have had some additions to the church by baptism, but not as many as we would wish to see. We also have some sickness and death among us. That fearful disease, diphtheria, has taken some to the grave. Bro. J. M. Cline has buried two of his little daughters. These two lovely ones have been snatched away from the family circle, but we would say to our dear brother and sister, weep not, for they are not dead, but asleep in Christ. Paul, the apostle, says, "To die is gain." E. L. B.

From C. H. Bainsbaugh.—It is pitiful how blinded the mind may become through the deceptions of sin. We have sometimes claims of truth and the absolute authority of Deity laid upon us, and they should be the two controlling elements of our prophetic state. There are numerous personal considerations which warp our judgment by influences so subtle that we draw a film over our inner vision, before we suspect our false attitude to the cross. The mind admits of so many prismatic variations, that all self-improving conscience purposes, and all the best of the very essence of the Gospel, Let us watch!

From Mt. Vernon Church, Va.—The church here is small, not having been organized more than ten or twelve years ago. The Brethren met with much opposition here, as they are surrounded by professors of religion of several different denominations. James H. Gish of Ill. has taken a great deal of time, especially about the time the church was organized, last January Bro. J. D. Tootle of Tennessee, Md., labored with us eight or ten days. In the early part of May Bro. James (Quinler), of Iowa, labored with us about a similar length of time. In the meantime quite a number of the brethren from the neighboring districts have been with us, especially at the time of low-fest, which was held Oct. 5th. It was really a feat of love. The local ministers are A. A. Shaw, G. S. Wine, E. D. Knidig and J. Farre.

S. W. GARVER.

Stuart's Draft, Va.

From Pike Creek Church, Ill.—On the 13th of September we held our Love-fest—Brethren J. R. Gish, P. A. Moore and Solomon Garber were with us. We had a very good meeting, and our church was organized a little band of twenty-seven. Sinners, get Jesus your heart and us by accompanying the joyful journey on Zion.

L. C. KILGABER.

DIED.

Obituary notices brief, written on but one side of the paper, and separate from all other notices.

CLEAR.—In the Poplar Ridge church, Ind. Co., O., Oct. 19, Clara, infant daughter of Bro. Zebeck and sister Maria Clear, aged 5 years, 7 months, and 27 days. Died with croup.

This makes three in the same family, inside of three months. Funeral discourse by Jacob Knitner.

NOFFSINGER.—In the same congregation, Oct. 30th, 1878, William Noffsinger, aged 26 years, 4 months and 9 days.

The funeral discourse was delivered by Elder Jacob Brown on 2 Tim. 4: 7, 8. On Tuesday before he died, he lay in bed and said to his brethren about his health, he told them, he was getting very well. He went home about noon and took sick about four o'clock that afternoon. He fell backwards on his bed with his clothes on, after he fell he was not able to rise, and he departed this third evening three o'clock next morning. Bro. Williams his companion, who preceded him about two years. He leaves four children, many relatives and friends to mourn his departure.

Our deceased brother was a minister in the second year of his ministry. He was a church lover a very faithful laborer, but we hope our loss is his great gain. We can well think of our brother, what Paul of old said in his last days: "I have fought a good fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them that love his appearing."

RAD, J. LEMMAN.

BEAR.—In the Pipe Creek church, McLean Co., Ill., Nov. 10th, sister Patience Bear, wife of Dr. Joseph Bear, aged 28 years and 15 days.

Our sister's sickness was long and protracted. She suffered from the painful affliction of cancer, but died, or rather fell asleep without a word of complaint. Her husband and loving children to mourn their loss, which we hope

is her great gain. The funeral was largely attended; services from Rev. 14: 12, 13, by the undersigned.

THOS. D. LYOX.

Primitive Christian, plain copy.

DAVIDSON.—In the South Keokuk church, Keokuk Co., Iowa, sister Hannah, wife of friend D. Davidson, Nov. 23rd, aged 66 years and 10 months.

Deceased was born in and died in Burlington township, Tremont Co., Ohio. Funeral discourse by Stephen Votter of Washington Co., Iowa.

WELSH.—Also at the same place, William M. Welsh, son of Bro. William H. and sister Charlotte Welsh, aged 7 years, 11 months and 14 days. Funeral discourse by Bro. Abraham Wolf, of Washington Co., Iowa.

J. S. PARR.

Primitive Christian, plain copy.

GEISTWITZ.—In the Arnold's Grove congregation, Carroll Co., Mo., Nov. 12th, Henry S. Geistwitz, son of friend Henry and sister Geistwitz, aged 3 years, 4 months and 16 days. Funeral services from 1 Peter 7: 24, 25.

PRICE.—In the Rock Creek church, Whiteside Co., Ill., Nov. 6, Bro. John H. Price, of typical order, aged 31 years and 6 days.

Bro. Price's wife is also young ill with the same disease. He left a dear companion and several little children to mourn their loss. Bro. Martin Meyer and Tobias Meyer from 2 Cor. 5: 1-10.

WHITE.—In the Rock Creek congregation, Knox Co., Mo., Nov. 4th, Harriet A. White, wife of Bro. Samuel White, aged 28 years and 9 days.

She leaves a sorrowing companion and three little children to mourn their loss. Address at Whiteside, W. Va.

LONG.—Near Falls City, Mo., Sept. 14th, Frank Worley, son of W. Pym and Hattie Long, aged six years, seven months, and fourteen days.

On Tuesday evening he was bright and healthy, and on Thursday morning died childlike in him, thus showing that he sometimes comes when we expect him not.

DURA.—In Middle Creek church, Mahaska Co., Iowa, infant son of Bro. C. and sister T. Dura, aged 6 years, and some months.

HILLERY.—In the same congregation, Willie, infant son of Bro. Charles and sister Leola Hillery, aged 1 years and a few months.

PETER PROTZ.

HOCKESSMITH.—In the Ashland church, Ashland Co., Ohio, Nov. 4, Susan S. Hockessmith, aged 7 years, 11 months and 7 days.

Funeral services by the writer.

I. KILBERT.

ULLEY.—In St. Joseph Co., Ind., Nov. 12nd, Mabel F., infant daughter of Bro. Aaron and sister Jennie Ulley, aged 1 year and 10 months.

METZ.—At his residence, Noble Co., Indiana, Oct. 11th, Bro. Aaron Metz, in the 48th year of his age. Funeral discourse by the writer, assisted by elder Jacob Berkley. Text taken from Psalm 116: 15.

A. H. PETERBAUGH.

Children at Work.

The Bright, Sparkling Weekly Paper.

PUBLISHED WEEKLY.

It will tell you of Bible facts, amusements, and promises.

It is for Bible Study, Bible Poetry, Bible Prophecy and Bible Doctrines.

It will teach your children how to be good and how to be good.

It contains the best and most interesting stories from Bible and Bible characters.

It points to the way of happiness, both in this life and the life to come.

Christ says, "Feed my lambs"—that is just what this paper intends to do. Send for it.

Address: MOSES B. EHELMAN,

LANSING, CARROLL CO., ILL.

W. U. R. Clark, Editor.

Day passenger train going out Jersey Lake at 12:00 P. M.

Day passenger train going west leaves Lakeland at 2:05 P. M.

Day passenger train going west leaves Lakeland at 2:05 P. M.

Night passenger train, going east and west, leaves Lakeland at 11:15 A. M., arriving in Boston at 9:00 P. M.

Freight and Accommodation Trains will start at 12:10 P. M., 4:10 A. M., and 10:10 P. M.

Passengers for New York and other points will find the following rates for advance tickets only. Passenger trains make close connection at Western Union Junction.

D. A. MERRILL, Agent.

Passengers for Chicago should take the Western Union Junction train at 12:12 P. M. to the Western Union Junction.

Passengers for St. Paul should take the Western Union Junction train at 12:12 P. M. to the Western Union Junction.

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FADING FLOWERS.

THE green is fading from each leaf
The flowers die on the hill,
The withering of the fields have hushed,
The murmuring of the rill;
The sun that lit the earth with gold,
While slaking its red,
Has hung its crimson banner out,
To light the distant West.

The song birds, too, have ceased to sing,
Among the fading flowers;
And left a renegade singing there,
For Summer's dying hours!
And even autumn seems to mourn,
To watch bright moments die;
Yet fading beauty lingers on,
Each budlet floating by.

How can they say the Summer-time
Is sweeter than the Fall?
Oh! are not Autumn's withered leaves
More beautiful than all?
And can the bright blush of the rose,
However soft and fair,
Be half so lovely as the touch
Of fading beauty there?

Ah! no! let others weep to see
The beautiful Summer fade,
There is a sweeter charm for me
In Autumn's dying shade!
The withered flowers that droop and die,
Each ere and yellow leaf,
Seems but an emblem of this life,
So fleeting and so brief.

The flash must fade from every cheek,
The luster from each eye;
And all things beautiful must fade,
For all we made to die!
The smile must leave the laughing lip,
And joyous hours depart;
For death's cold touch at last will chill
The fountain of the heart.

Selected by ISABELLA F. KELSO.

THE TRUE ORDER OF THE CHURCH OF GOD.

A Little Discussion on a "big" Subject.

A SERMON DELIVERED BY S. H. BASHOR.

NUMBER III.

A GENUINE revival of religion, is not a scene of confusion and wild disorder of mere

ANIMAL EXCITEMENT,

but a genuine work of all the means, the Lord brings to bear upon the human heart. "God is not the author of confusion, but of peace, as in all churches of the saints. There are two classes who are detrimental to the success of the revival cause. One is the *professional* friend in whose mind exists the idea, that nothing can be done outside of revivals, and always associates with revivals, scenes of wild enthusiasm and the uttermost confusion and weeping. They look for such scenes to be inseparably connected with revivals, and hence join the crowds. Others oppose revivals on the grounds of this confusion and excitement. They probably never have witnessed a true series of services where

"Only Christ is heard to speak,

And Jesus reigns alone."

and have had no opportunity of examining the nature and good fruits of such meetings. They have not been able to distinguish between wild fanaticism and calm Gospel work. They as judges are unqualified and act an inconsistent part in condemning all series of meetings. I will now submit a few stubborn facts and then leave the matter with you. It is a fact that a single revival of religion has frequently changed the character and destiny of a whole neighborhood, or even an entire town or congregation in the short space of a few days; more souls converted, more formalists unconverted and backsliding members reclaimed with the true people of God, built up and revived than for years before. More real good has been accomplished in some neighborhoods in one series of meetings,

than was accomplished in years before by ordinary means. Revivals under my own experience have been the means of breaking up the haunts of vice, and of extending and firmly establishing the Redeemer's kingdom in places where all other means had failed.

At New Enterprise, Pa., where regular preaching had been for years, and pious examples had failed, in two short weeks over one hundred souls were brought into the church, and that these conversions were genuine is attested by the general warmth, zeal and activity of the church there now. Those converted there, are all or all with one or two exceptions workers in the church to-day, and the most of them among the most pious and exemplary members of the flock. The influence of that revival is felt there yet, though near two years have rolled by. It is true, some of them are gone, not to the world, but to their home above. The same can be said of Johnsonsdales, Pa., and Waterloo, Iowa, "but" says some one, "have you not had trouble at Waterloo since?" Yes, we have, but the trouble was not with those who came in during the revival there, it was among the older ones, who were members long before. You go into congregations where genuine revivals have been held, and your soul is not frozen and starved with coldness, drouth and moral death, a lack of attendance at church, no family prayer, but you find life, zeal, devotion, and love, you are among warm hearts, devoted people, and you seem to be transported into the atmosphere of heaven itself, and join in the worship of the heavenly host. We do not believe the revivals of

SHORT DECLARATION,

that invariably succeeded by reaction, and backsliding which loses its force in a few months, and leaves the church in a state of religion, and moral inactivity, worse than before the revival was held. Neither do we want a revival that runs into excess and disorder; one that is attended with extravagance and wild confusion, kept up until late hours at night; but the old-time Gospel meetings where only the good news of the Son of God is preached, and close each meeting in order, like our Communion meetings, and go home. We want to hold those meetings in Gospel order, and preach nothing but the Gospel. Hammer the hearts of the wicked until they yield, are pierced through and then call them to Christ.

An aged brother said, he saw an Irishman take a heavy hammer and pound upon a large rock. He hit it twenty-one solid blows, but the hammer only bounced off. At twenty nine blows a few pieces flew off, but at the thirtieth blow the stone was crushed. So with the hearts of men, one or even two solid sermons may not affect them, but fifteen may only soften them; while eighteen may crush them. Our children go to other churches and hear so much preaching that they become hardened, and one, two or three sermons from us, will not affect them. We had better warm up one and awhile, than to be forever cold. We do not always want to be asleep and inactive. We want a lively state of piety in our congregations at all times. We do not want ebbs and flows, storms and calms, but we want Gospel preaching and the more of it the better; we want Gospel religion, where there is a lively state of piety at all times, and thus have constant revivals. Let that state begin now, this week, and each day we will come up to the Lord's house until we are revived, and our children

are revived, and we all believe God together, and then keep on reviving in our families until we reach heaven itself and we will have an eternal reward. The man who cannot stand more than three Gospel sermons here, will be in an awful state in heaven where there is eternal worship and everlasting praise. We want a refreshing revival now, here, at this place, but we want a Gospel one, a revival of true vital piety, honesty, integrity and holiness; for that we pray, for that we labor, and may he who loved us, and to-day pleads with the Father for us, be heard and felt in this assembly while we sing aloud in praise to his blessed name, the 434th hymn. Sing one, sing all, and your angels echo back the praises that arise from devoted hearts. Amen and Amen.

ECHOES FROM THE WEST.

THE Train is Leaving—Don't Run—We are Left Anyway—Who is Right.

(From Our Special Correspondent.)

NUMBER III.

NOT long ago some of our boys from Falls City Neb., made a trip to Lincoln, on an excursion, to attend the State Fair and take a look at the sights of the city. After spending some time in the city, some one was heard to exclaim: "The train is leaving!" The boys set out at once in full run for the train, for fear of being left. It is strange that travelers should make such great exertions to get on board the first train. Since all that can be lost, is only a little time and money.

The Gospel train is running daily, and constantly inviting everybody to get on board. Jesus paid the fare and conducts this train. Boys make haste and get on board this train! To-morrow may be too late. Many have waited for to-morrow's train, to whom to-morrow never came. "To-day if you hear his voice, harden not your hearts," says Paul. The boys were afraid of being left, they ran to be on time. To them it would have been a great disappointment, nothing but a temporal loss. Readers, it is important that we take this train at once; to neglect this train, is to neglect the duty we owe to God, and miss heaven. The Lincoln excursion was a cheap train, on that account many more made the trip. The train to the Celestial City, is cheaper. If you lack two dollars, you need not wait on that account. Jesus—the Conductor of the Celestial City train, pays your fare, if you will only obey his instructions; you are invited to go without money and without price. He will not only take you free, but promises to all a great reward.

"WE ARE LEFT ANYWAY."

One of the boys! Of course, he knew they could take the next train and arrive at Falls City, only a little later. Boys, why do you not make haste to get on the Celestial City train? The sights and entertainments are so transcendently more grand and beautiful, that Lincoln and all other places will be forgotten. Do not wait for to-morrow, for your life may close with to-day. When once you are made to exclaim: "We are left anyway!" you will not so soon be resigned to your lot. It will then not be at Lincoln waiting for the next train, but away from God to await the awful denunciation, "depart from me."

LORD'S DAY.

Meeting at home in the Falls City church. Brother Michael Lichty addressed the audience. Text: "Be ye not unequally yoked together with unbelievers." 2 Cor. 6: 14. The subject was handled in a general manner.

1. That we must be a separate people.

2. That God in all ages had a separate people.

3. That joining secret orders, such as Freemasonry and Odd Fellows etc., is to some extent equal to being unequally yoked together with unbelievers.

After meeting, one applicant for baptism.

WHO IS RIGHT?

There are so many different ways by which men claim to worship God, that it has become a question with many, as to which is right. It does not seem right to many, that God should accept so many different ways, after pointing out to a man but one way. The Bible accepts one way as being right, and that is revealed in it. All other ways must be wrong. God will accept all who walk in his way, but reject all who, when he takes God at his word, and acts accordingly, is right; whether others are or not. It is safe to walk in all other ways, and dangerous to walk in all other ways. It is not the number of adherents that make a way right, but the sanction and testimony of God's Word. C. F. Falls City, Neb.

ECHOES FROM THE EAST.

Another Member Gave Home—A Serious Occasion—Our Evening Meeting—Sunday Services at Antisam—An Angel Lady Departed—Singing Evening.

(From our Special Correspondent.)

NUMBER XII.

IT is with sadness we chronicle from time to time the death of those we have known in life. To think of separation from each other for all time, is indeed very serious. But there is a bright side to this gloomy picture. "We shall meet again in the sweet by and by, when our blessed Savior comes again.

To-day (Nov. 3) the funeral services of sister Eliza Welty took place. Several members of the family have been called from time to eternity within a comparatively short time, and the mother also has gone to the city of the dead. O, mother gone! Who can estimate the loss! Only they who know by experience. I cannot, but I can imagine. But death has done its work. Consumption is its fatal agent, and takes one after another. O how sad must be the lonely fate that remain. May God grant the dear ones grace and comfort.

The sermon was preached by brother Oller upon the text: "Blessed are the dead that die in the Lord." What a comforting idea is expressed in this beautiful text! No blessing is thus promised to those that are not "in the Lord." If we die in the Lord, we shall "sleep in Jesus."

A BLESSED SLEEP!

Having lived the life of faith and obedience, we shall die in this happy condition. And when the Trumpet of God shall sound through the spacious skies, and Jesus comes in the clouds of heaven, then we shall rise, and "be ever with the Lord." It is not enough to believe to the Lord, to "put on Christ," we must live in the Lord and follow Christ, that we may also "die in the Lord." We are reminded of the following beautiful lines:

"Drop by drop the streams are flowing,
Flowing onward to the sea,
One by one the saints are going
To a rest eternal.

When the sunshine e'er fingers,
It is happy that too fair,
Just beyond death's gloomy river,
One by one they gather there.

One by one the saints are going.

In the bliss of heaven to dwell,
Where the light of life is glowing,
Soon they rest forever there."

At our evening meeting in town, Bro. Amos Kaylor, of Westminster Md., preached. His text was in Matt. 8: 15. How glad we feel when our established brethren come among us, knowing nothing but the true old way of salvation as introduced by our loved Savior when He was here among men, and perpetuated by the true church of God. No one can become a disciple of Jesus without accepting His discipline, and entering upon an actual scholarship under the tuition of the Holy Spirit in the laws and principles of the Word of God. Faith and works must go together. The doctrine of Christ has

NO "NON-ESSENTIALS."

The doctrine the blessed Master taught were at once made effective and spiritual, by His own humble example. Both precept and example were beautifully and powerfully set forth in the life and teachings of Jesus. His ministry was, and is, and ever will be a model ministry for all preachers. The great Baptist's sense of unworthiness is also a grace too much unknown and unobserved in the ministry of the present day. What an influence the church has where her people, and especially if the leaders and teachers, are humble, self-denying, obedient, uniform and primitive in their Christian lives. These are subjects for prayers of faith and labors of love.

Lord's Day, Nov. 10th. Another week has passed, and all over this broad land the brethren and sisters in the Lord are attending their places of worship. What a pity that any one should remain at home, not having a good reason for doing so. To-day the old stone meeting-house—Pier's—was well filled with an attentive congregation. Our loved Lord introduced the services with a hymn, and remarks upon our accountability for Gospel privileges. After prayers an excellent verse was sung:

"Nearer, my God, to thee,"

How inspiring! How heavenly and divine the thought to get nearer to God, our Father, and enjoy His holy presence and blessings! Rom. 12, was read as usual, and then brother Snyder spoke of THE NEW MAN.

We drew the following inferences:

- I. Conversion.
- II. Transformation.
- III. Love—an essential power.

Exhortation and singing followed. Please note the 4th stanza of the hymn—315. O that every one could be impressed with the sentiment!

At 4 P. M., yesterday brother Good preached, by request, in the Trinity Reformed church, the funeral sermon of a lady of nearly four score years, wife of Henry Bonner. Also, in our own meeting-house in the evening, discourses upon Revelations 20. The leading thoughts

- I. The last day.
- II. Self-judgment.
- III. Expecting the Savior.

Brother Snyder following, gave a hearty exhortation to love and a due preparation for such important events. The 28th hymn was sung appropriate to the subject spoken of. This hymn is a glorious tribute to the praises of the church militant. It is one of the few hymns of the church that contains the "Hallelujah" of the saints on earth. Yet, a little while, my dear brethren and sisters, and we shall know what *Hallelujah* means among the angels and the just ready perfect. Over there is that land

of sweet song, there will be no silent tongues—none can refuse to sing. All, *a!* will

"Unto to praise

The Savior of mankind." O let us seek the inspiration of the angelic singers that we may hallelujah with the Spirit and with the understanding also." The meeting was closed, with the "popular doxology," but a verse of

"When shall we meet again?"

Yours in the faith.

D. B. M.
Waynesboro, Pa., Nov. 11th, 1878.

ECHOES FROM THE SOUTH.

Christian Festivals—Teaching the People—An Elevated Ministry—Training the Boys—Neglecting the Girls.

There is much about now-a-days about the "essentials" of salvation, and many persons use the term with a very imperfect conception of its meaning. While there is a wide range of views relative to what are essentials of salvation, there can be but few who would dispute the proposition that *all Bible injunctions are essentials of holiness.*

Prominent among these, is,

THE CHRISTIAN FESTIVAL originating with the blessed Lord in purity during the apostolic age, we may reasonably conclude that it has continued, without interruption, all along the path of the Christian church to the present time. Our church is a unit on the importance of its perpetuity, and I think I may safely say, that no institution of the Gospel is fraught with richer results than it is.

How sweet and precious are the songs and prayers on such occasions. How warm the fraternal greeting, how kindly the social intercourse, and how susceptible is the soul to the holiest impression. We regard the Communion meetings, with all their attendant circumstances, as an *indispensable* aid to holiness.

It affords an exceptionally fine opportunity to

TEACH THE PEOPLE.

Before we enter on such important work, we should study very prayerfully the subjects to be taught and then toil down our speeches to at least one half their present volume. Let our words be as carefully studied as our subject, and then, with the tact to know where to begin and where to stop, these opportunities may be utilized to the advancement of the church in that knowledge that works by love, "that is from above."

In order to secure more effective labors in this field, we should (anticipating the wants of the future), consider the subject of

AN EDUCATED MINISTRY.

not in the popular sense, but in the *Bible* sense. An educated ministry according to Bible views comprehended:

1. A heart uncompromisingly devoted to the doctrine of the Bible.
2. A natural endowment of special, mental qualities peculiar to the work of teaching.
3. A miraculous development of the mental faculties.

We should insist that a person who is contemplated for the work of the holy ministry should possess the first qualification, and he should bear, without doubt, the test of the Bible, and that test should be made *through the Bible alone.*

The second qualification is as important as the first. A brother who is devoted to the peculiarities of the church, or in the brethren's parlance a "contender

for the old order," is not for that reason alone, qualified for any official work. A fair Gospel faith, is not sufficient of itself to qualify one for the work of a teacher. He must in addition to the foregoing, be apt to teach. The art of communicating our ideas in the form of sermons, is a grant of the Master of the vineyard, and not miraculous as in the days of the apostles; and no brother should be elected to the ministry, who has not given some evidence of the possession of that gift. That gift should be cultivated. Nature's endowments are given in the cradle state, and regular methodical training by competent teachers is necessary to secure that efficiency which will constitute us workmen that need not be ashamed. I do not mean to say, that uneducated preachers are always the most inefficient. On the contrary, the educated are frequently very inefficient and mere stammerers of whom every lover of correct expounding of the Bible is ashamed. Neither do I mean to say, that our ministers should all have a collegiate education. I believe such a state of affairs would be very injurious to the cause of the church.

A thorough familiarity with the laws of our own language constitutes the basis of education, and as the means to procure that, are accessible to all, the brethren should use much diligence to enable their sons to obtain it. Don't be afraid that it will make them proud.

The worst form of pride that threatens the prosperity of our church now, is the egotism of our educated men. Such are apt to have an inflated idea of their own importance and abilities, and instead of improving their uncultivated talents, they seek the injury of those whom they esteem their rivals. A true education makes men humble. An ever-inflating sense of the vastness of the unexplored, mental fields prevent them from honoring that silly vanity which is only exhibited by weak mind. In view of these facts, let us not neglect to

TRAIN THE BOYS.

Begin the important work early. Lay a solid foundation by a Christian example, and by timely advice. Teach them the first commandment and see that they exemplify it. Teach them habits of industry and show them how to utilize the golden grains of time.

Commence their education in the schools as early as their minds are sufficiently matured, and, ordinarily, they are sufficiently advanced at 16 years of age for all practical purposes. The ornamental branches of learning may be left for those who have no higher aim in life than to gratify their sensual appetites. The dead and foreign languages are of great utility to certain classes. The missionary, translators of useful literature that otherwise would be buried in unknown tongues, and others, utilize them with great benefit to the world, but our lives are too short, and their aid is too meagre to the mass of mankind, to recommend their study to the generality of our youth.

While we advocate the training of our boys, we should not

NEGLECT THEIR SISTERS.

The girls of this generation, are the mothers of the next, and who can properly estimate the influence of a mother over her children. It is as boundless and fatherless as the great ocean of eternity. These as the girls of to-day are destined to train the first germ of thought of those who shall preach Christ's Gospel during the next century, how infinitely important that they should be well fitted for their great work. These

educate them with their brothers. What is useful for a boy, is useful for his sister. The public-schools are now opening the gates of learning to the poorest of our land, and every brother ought to see that his children get a sound, practical education.

If we avail ourselves of this important aid, and preserve our devotion to the peculiarities of the Gospel, with a due regard to the opinions and usages of our ancestors, we are destined to become a religious power of enviable magnitude. D. C. M.

McDonalds, Va.

OUR HOPES OF HAPPINESS.

BY CHARLOTTE T. BONS.

I HAVE been made to wonder why we are so prone to neglect making provision for our eternal welfare. These mortal bodies—these tenements of clay that we give so much care, must soon return to dust—must soon trowler back to its mother earth from whence it came, yet we spend most of our time in preparing for its comfort and enjoyment, and neglect to provide nourishment for that immortal part of us that must live through all ages of eternity. How absurd and inconsistent to spend our time toiling for that which can never satisfy our immortal souls. We busy, we sell; we get gain and lay up treasures, and find ourselves more miserable than ever. Wealth and station cannot bring happiness, it must be drawn from the true Source—from the pure Fountain. We are promised on certain conditions eternal happiness beyond the grave, and these same conditions, if complied with, will give us a foretaste of those pleasures. We have the proof within ourselves that God never intended that our time should be spent seeking happiness here below; for the more of this world's goods we possess, the less enjoyment we have in them, and instead of satisfying, it only creates a desire for more, and while the body is overrun with the comforts it cannot enjoy, the soul is starting and that inward craving for happiness, that we are trying to subdue by accumulating this world's goods, is but the demand of that immortal part of us that cannot be satisfied with worldly objects. It is that part of us that will not be satisfied with anything short of the companionship of that blessed Spirit that brings peace and quiet to the soul; that Comforter that was to come to teach us all things, that Spirit that guides into all truth. This, and this alone brings the happiness that every one is seeking for. If we have this, and we are rich, we become poor; and if we are poor, we become rich; all are one in Christ Jesus, who is no respecter of persons. We are filled with new desires, and carnal desires are changed into spiritual. The longing soul is fed from the Word of God, and expands, and there is daily growth in grace.

This let us cease to build upon sandy foundations, and establish ourselves upon the Rock, that wind nor waves cannot move, and our happiness will be permanent; the turmoils, up's and down's of life can have no effect; sickness can be born patiently; we can see in every affliction and sorrow, that all is working together for good. Our faith will become so strong and our trust so permanent that all circumstances will be the same to us. Wealth and prosperity cannot elevate, neither can poverty and misfortune prostrate.

The Brethren at Work.
PUBLISHED WEEKLY.

J. M. MOORE,) EDITORS.
M. M. ESHELMAN,)

The Brethren at Work will be sent to you free of charge in advance. One year will send you eight copies and \$1.00. The price of a copy of the paper is 12 cents. For each additional copy, send only the price of the paper. The price of a copy of the paper is 12 cents. For each additional copy, send only the price of the paper. The price of a copy of the paper is 12 cents. For each additional copy, send only the price of the paper.

MOORE & ESHELMAN,
Lamar, Central Co., Ill.

LAMAR, ILL., NOVEMBER 22, 1919.

We are prepared to fill orders for the Brethren's Almanac. Price ten cents, or 12 copies one dollar.

The address of Henry Lawler has been changed from Van Wert, Pa., to Wauke's Branch, Miami Co., Kan.

Anyone who will send eight names for the Brethren's Almanac and \$12.00, will receive an additional copy free.

The address of Jacob Berkman has been changed from Gosport, Ind., to Sherman, Texas, where he exports to make his home.

Just P. Schaefer, of Beloit, Monmouth Co., N. J., desires the address of C. A. Mason. Write him at the above named place.

Is there any Brethren living in Green Co., Mo. they will oblige Bro. George W. Hines by addressing him at Republic, Green Co., Mo.

BROTHERS Stien's present article was delayed by Ray's reply, reaching him one day late, and by that means did not reach us in time for insertion last week.

BROTHER J. S. Flory is now in Kansas City, where he will resume on business till Dec. 23rd, and will be here passing through the city, by calling at his place of business near the depot.

Those who order "The Gospel Hunter" will please bear in mind that orders must be accompanied by the cash, as the book belongs exclusively to Bro. Bush, we having no interest in the sales wholesale.

BROTHERS B. F. Miller and wife, of Cedar Co., Iowa, are now visiting among relatives and friends in this locality. He preached for us last Sunday evening.

A NUMBER of non-Mormon workers have petitioned Congress, to take steps looking to the abolishing of polygamy, the curse of that country, and are asking all Christians to sign the petition.

We have received more than enough of No. 36, Vol. 2. We do not need any more. If we have any who want it, this number do not receive the Colored or Book. It will be because we cannot ascertain their addresses.

A CARD from Bro. D. B. Gibson, who is now preaching in Kansas, informs us that he will not likely reach Illinois before the last of December or first of January. He thinks of visiting Fall City, Neb., and several other points in the West.

In order to supply back numbers of the debate to new subscribers, we have printed in duplicate sheets which will be sent to all new subscribers desiring it. There are four speeches on each sheet. The first sheet has been sent out, but the other will not be ready for about two weeks yet.

NEXT week will be published an interesting letter from the Central Mission field, by Enoch Key, showing that he and Bro. J. R. Gish know how to do apostolic missionary work. The letter came just as we were ready to go to press, hence too late for this week.

At the antislaverys were finally convinced that Noah's preaching was right, but with nearly all, the conviction came too late to be of any benefit. They died, believing that what Noah preached was true, but their faith availed them nothing. Thus we see it may be with thousands in the day of judgment. They will have to believe the Bible sometime, and if not now, it will be after it is everlastingly too late.

BROTHER R. L. Miller informs us that he will likely visit Northern Ill. This winter, as his health is improving so that he can now fill some of his many calls. Having sold his farm near Logans Dale, he will likely locate elsewhere where the climate is better adapted to his health. Of our own records we here state that those who visit Bro. Miller in an expedition, will find it well to enclose stamps, as he is very limited in means, and the amount of writing he has to do is becoming quite expensive for him. Also enclose \$1.00 and get a copy of his ably written book.

We are continually adding to our list, the names of such who themselves did not order copies of our paper, but are really interested by loving friends. Do not become alarmed and think we are trying to push our paper upon your house and afterwards prevent a bill for collection. We are not doing business that way. The paper is only sent by order, and our rule is cash in advance, unless by special arrangement with those who do business for and with us. When a man gets a copy of our paper, he need only look at the right of his name on the paper or wrapper, to see how long the paper will be kept for him. If he does not like the paper or wishes to receive the Brethren's at Work, either they paid for it themselves or not.

Give your children a good, wholesome paper. Thousands of precious papers filled with romance and fiction are sent out every day. They reach the children, and their minds are poisoned. Shall it not be possible to place in their hands a paper that will give them a true picture of things as they are? Shall it not be possible to place in their hands a paper that will give them a true picture of things as they are? Shall it not be possible to place in their hands a paper that will give them a true picture of things as they are? Shall it not be possible to place in their hands a paper that will give them a true picture of things as they are?

Not long since a man (?) was seen parading the streets of Akron, Ohio, painted and clothed as an Indian, bearing about a sign which was inscribed "I am a Christian." He called out to attract "Bears of the Methodist Episcopal Church." Going to the papers of that city the reader would have found the announcement that said "Lazar" there would be a "grand exhibition in colorfulness by a class of thirty negroes." It is a pity that the money of prayer turned into a house of playing and worldly display! And then on this a shaming word is added to build, calling it Christianity. O blessed Christianity, when will hypocrites and deceits cease heaping upon indignations upon itself! The money of the "Bears" was the money, and the money was wanted to run a \$147,000 church. Backward progress is this, indeed! Where are the missionaries? Let them go to Akron.

SPECIAL DISTRICT MEETING.

ARRANGEMENTS are making for the special District Meeting of Northern Illinois, to be held here Dec. 3, 1919, and it is hoped that those who attend, and expect to take part in the business will come prepared to take their time to it, that what is done may be done well.

As the meeting will be the winter season of the year, and it may likely be very cold, special arrangements will be made to care for those who attend, in such a manner that all may have good accommodation. There will be no meals at the meeting-house, but all will be fed at the private houses, there being but two meals each day. There being a number of members in and around Lamar, this can be done without any special expense, as the meeting-house can and will receive instructions, and all lodged during the meeting. A committee has been appointed for that purpose. By this method each one can have a good lodging place and nobody will be ever crowded.

The meeting is to be opened at 9 o'clock and close at 2, there being no intermission. Dinner will be served at about 3 o'clock. This work will attend evening preaching. It is hoped that from the country a chance to attend and enjoy all the meetings. We will commence meeting here on Thursday evening, Nov. 28th and keep it up over Sunday and of night during the District Meeting, expecting some of the ministering brethren to be here during that time.

WINNING to the fact that we are getting more good matter than we can possibly find room for in our paper, we have now concluded soon to commence running a weekly supplement without any extra charge. This supplement will be large enough to contain the debate in full, so that our readers will not only get a large paper well filled with good reading matter, but the debate itself on a separate sheet. We have several good reasons for printing the debate on a sheet to itself.

- 1. Many of our readers wish to preserve the debate without preserving the entire paper.
- 2. Many, after reading the debate, wish to lend it to their neighbors without having their papers soiled.
- 3. Quite a number are preserving the entire debate by putting it in a scrap book, and for these the supplement form will be particularly handy.

Our agents will keep this in view when canvassing for subscribers. We have on hand much valuable matter that ought to go in the paper for the benefit of our many readers; some of it is very interesting. Many good articles are being waiting for us, and they are still accumulating on our hands, and we know of no better way of disposing of them to good advantage than to run the debate on a separate sheet to itself, and send out with the paper, and then fill the entire paper with other articles.

We do not want our contributors to stop writing just because we are getting much good matter, but we will have use for it after awhile. The winter season is the time to prepare good, sound articles, and then it is always better to have too much than not enough. We will commence publishing the supplement in a few weeks.

VISIT TO CHAMPAIGN CO., ILL.

OUR visit to Champaign Co., Ill., was a pleasant one, though the wet weather interfered some with our meetings. It was a source of considerable pleasure to visit and travel over the field so often traveled over before.

It was here that I was called to the ministry which yet I had not then even seriously considered. The fall long ago, and laborer for me, I had to enter into active service at once, and from that day to this but few Sundays have passed that I did not preach from one to three times. Having no means aside from my own wages, yet from the experience of these years I have learned things that will be valuable to me in after life.

It was also here that I commenced my pamphlet work. Having had considerable to do in dividing Time (Interment) I commenced writing an article on that subject for one of the papers, but the result was my "True Inheritance" to the Apostles," of which something like 20,000 copies have been distributed. My "Perfect Plan of Salvation" was written between these two Winter while chopping cord wood.

Preaching in this country was then attended with many difficulties. The members were very widely scattered, necessitating much traveling to attend the appointments. The opposition was the largest of those opposed to our doctrine were well skilled in the rudiments of controversy. They were many and so few. At first, congregations were often small, and not any too much interested. Bro. John Barnhart was the first resident minister of the Brethren in the country, and A. B. Snyder the first. Bro. John Metzger was the first brother who preached there. George Dillinger and wife were the first members then known in the country. Now there are about 100 members scattered over different parts of the county. At present they have but one minister, A. J. Bowers, who lives near St. Joseph, though there is enough work there to require the entire time of one man. There are not less than one hundred where regular meetings ought to be held, with prospects of doing much good. While the world is so full of sin, and seeing the need of further missionary work, it is thought well to return to that old work again, and aid my brethren in building up churches. With my efforts I believe several good churches might be built up in this part of the State. Our mis-

sinaries in Southern Illinois ought to give this field special attention.

It is in this congregation that sister Mattie A. Lee lives. She is a married sister, about 40 years of age, and was finely educated. Her acquaintances with science, history and theology is good. She is a hard working sister and does her writing and studying during odd moments. Generally while sewing or washing she has the Bible lying at some convenient point so that she can read while working. Her husband, Bro. John Lee, is a deacon in the church. They have but one child, Sister Lucy (previously known as "Gold") who is in the "L" department of the college. We here state that our readers should not expect her to answer many queries by letter. She cannot spare the time from her work to do so much writing. She prefers answering queries through the paper, and in this way all can get the benefit.

During our stay, we held a few meetings in the Harrison neighborhood, and also at the residence of Bro. John Lee, four miles East of Urbana. The interest was good. Our last meeting was on Sunday the 17th, to a crowded house of attentive listeners.

While at Urbana I visited the Illinois University college building. This is likely the best school in the State. Dr. Gregory, a teacher of rare abilities, is Professor. He kindly showed me through the building, visiting the various departments and explaining each view of interest with great care. A visit to the college Museum and Art Gallery is a treat to the students of nature and history. The library room is large and being well filled with choice works. It is likely destined to become one of the best libraries in the West. Had I time, I would like to give our readers a description of some things seen here, but must defer that to a future visit.

Financially Champaign county is not in a good condition. Most of the farmers are much in debt, and many of them so debt that they cannot pay out and hence will have to suffer considerably. The country is good, and the land of the very best quality. J. H. N.

THE PROPHETIC CONFERENCE.

THE Prophetic Conference held in New York a few weeks ago was both profitable and interesting. It was composed of a class of ministers altogether different from some fanatics who have heretofore had much to do with this question. Many of the men were persons of considerable scholarship and reputation, and looked at the Scriptures relating to the second coming of Christ with well balanced judgments. Though a considerable diversity of views on some points was apparent, but the following exhibits the common faith of those who were present, and took an active part in the Conference.

"I. We affirm our belief in the supreme and absolute authority of the written Word of God on all questions of doctrine and duty."

II. The prophetic words of the Old Testament Scriptures concerning the first coming of our Lord Jesus Christ, were literally fulfilled in his birth, life, death, resurrection and ascension; and as the prophecies of both the Old and the New Testaments concerning the second coming will be literally fulfilled in the visible bodily return to this earth in his human body, he will go up into heaven; and this glorious Epiphany of the great God, our Savior Jesus Christ, is the consummation of the believer and of the church during this present age.

III. This second coming of the Lord Jesus is everywhere in the Scriptures represented as imminent, and may occur at any moment; yet the precise day and hour thereof is unknown to man, and known only to God.

IV. The Scriptures nowhere teach that the whole world will be destroyed by fire, or that there will be a reign of universal righteousness and peace before the return of our blessed Lord, but that only at and by his coming in power and glory will the prophecies concerning the progress of evil, and the development of Antichrist, and the tribulation of the Jews, the gathering of Israel; the resurrection of the dead in Christ and the transfiguration of his living saints, receive their fulfillment, and the period of millennium be ushered in.

V. The Scriptures nowhere teach the absence of the Bridegroom is to watch and pray, to work and wait, to go into all the world and preach the Gospel to every creature, and thus hasten the coming of the day of God; and to hasten the coming, "Surely I come quickly," to respond, in joyous haste, "Even so, come, Lord Jesus."

In reference to millenarianism and missions, this resolution was adopted:

"Resolved, That the doctrine of our Lord's pre-millennial advent, instead of paralyzing evangelistic and missionary efforts, is one of the mightiest incentives to earnest and powerful work for the Gospel to every creature."—*all be saved.*

The interest manifested in this question just now, signifies something more than may be able to fully comprehend. During past years, men's hearts have been falling them for fear, and for looking after those things which are coming on the earth, but now more begin to turn their heads, and conclude that their redemption draweth nigh. They see certain things coming to pass, spoken of by the prophets and holy men of old, and now believe that the kingdom of God is nigh at hand, and that Christ will soon appear in the clouds of heaven.

To them the present day and hour is unknown, for that is in the mind of the Father only. But they see that the Jews have fallen by the edge of the sword, have been led captive among all nations, and Jerusalem has been trodden down of the Gentiles, and from the way things are now working in the East, it would seem that "the times of the Gentiles" is nearly fulfilled. I fully and candidly believe that the second coming of Christ, is not many years in the future, and for ought we know, many of our readers may yet see him coming in the clouds of heaven. That we are prepared to meet and welcome him, will be a heart full of glory to him who has died for us, every true heart can respond to the closing language of Scripture: "Even so, come Lord Jesus!"

AN EXPLANATION.

FROM various sources, we learn that many of our readers are astonished at the rough and unbecoming language used by Mr. Ray in his part of the discussion, and think it ought not to be allowed to stand as being used by our brethren here use such language, they think it rather strange that it was to be endured. But we should remember that it is our duty to endure hardness as good soldiers.

Mr. Ray is the champion, debitor, among the Loudoun Baptists of the South-west; his people have great confidence in him as a debater, and are willing to trust their case in his hands. He is now set in the defense of the Baptist cause, and according to the rules of debate the case, he is at liberty to conduct his side as he thinks best for his cause. We have no way of preventing his rough expressions, unless they become indecent, and in that case we know just what to do. If he chooses to devote any of the space, allotted him for debating his doctrine, to using unbecoming and abusive expressions, his cause and not our suffers by it. We prefer letting him have his own way of debating his case, and then if possible, submit terms against him for using abusive language, as it did in Newton's, he and not us, is to blame.

Our readers should remember that the rough language does not come from our side of the house, and as the entire debate is published in the Baptist paper also, and is read by the Baptists, they too can see from just what side the abusive language comes. There are thousands of Baptists who are just as much opposed to such language as our people, and the thing will have its weight with them. In reading the Quarter and McConnell Debate, it can be seen on which side the rough language is in that case, and so it will be in the Stern and Ray Debate. It is Ray's way of debating. We heard him seven days at Newton's, and his articles in this written debate are not half as rough as were his own speeches at Newton's. It is not, yet, but it is hoped that he will still form still more. This explanation is made in behalf of many readers who do not like to read such rough language. We shall watch the matter carefully, and should be become as abusive in this debate as he is in some of his discussions of the past, we have the key and it necessary to use it. Hope this will prove satisfactory to all our readers; and we can say to the reader who is disappointed, let the matter be what it is going; try both sides (Steu's and Ray's) and see which is of God. We are told to try the spirits, and here we have a good chance.

MONEY had and other things unavailingly crowded out this week.

A FEW OBSERVATIONS.

SCREENED BY

[[All the peripherals of the brotherhood would be sufficiently stout up for, and maintain the same principle, and the clergy, or the people of the world. Much depends upon the editors of our papers. To a certain extent the church is with them as the clay in the potter's hand. They have much to do with the moulding of public sentiment. If our papers get to opposing the gospel order of the church in the simplicity of dress, the power and influence of those who contend for non-conformity will be greatly crippled. And a church that is not personally engaged. There is something that does not need encouragement, it needs to be discouraged on every hand. In former years too much was said in our papers against the doctrine of Christian pliancy, and in some instances we can see the effect of it. Every principle in the church wants to stand up for its distinctive features. Were this faithfully done, we would be less annoyed by pride.

The editors of our papers want not only to teach our readers, but to live them out as a good example before their readers. A fashionably attired editor, among the Brethren, is a walking advertisement of inconsistency. He professes to belong to, and edit a paper, in behalf of a people holding the doctrine of non-conformity, while he himself patronizes the ways of the world. I have fully made up my mind that when I get ready to retire, and try to overlook the Gospel order, about me to step down and out, and do the square thing. We always tell people that the BRETHREN AT WORK is a one-volume paper—it is for the Lord and not for Baal. We do not propose to run a religious paper in the interest of Satan's cause, and those who look into this paper with the expectation of finding something in defense of a departure from the ancient landmarks of the Gospel, will look in vain.

All the ministers among the Brethren should be consistent advocates of pliancy. If corruption should creep into the church, it will come through the ministry. Their influence has much to do with the purity of the body. In just they should be examples to the flock; being under shepherds, the flock is inclined to follow them and learn of them. It is useless to attempt to keep a church plain where there are finely dressed ministers. If ministers do not have respect enough for the Lord, they will not have respect for his people. If they depart from the simplicity of the truth among the laity.

The extremes to which other denominations have gone on the question of dress, is alarming. Most churches in former years were plain, and many made fine dressing a test of membership. The Methodist church, for instance, fifty years ago was as strict about dress as the Brethren, but gradually gave way to the effects of pride till some of its members are as stylish as any in the United States. John Wesley himself was opposed to put in all its forms, and did it attempt to prevent it. Old people tell me that fifty years ago they could tell a Methodist preacher by his plain dress wherever seen. They were a plain, simple unostentatious people with no steeple on their meeting-houses, no ornaments in their rooms of worship, nor were ornaments of any sort worn by the individuals. The simplicity of their life and conduct testified them in their daily walk and conversation. I do not mention these things to cast any reflection on the M. E. church, but introduce them as a warning to our people that they run not into the same excess or error. Worse than his because of other churches that have used too much time regarding dress, and it therefore behoves us that we put on the breaks in time.

Brethren and sisters, it is my candid impression that some of our people may have made a few mistakes in teaching and enforcing the doctrine of Scriptural pliancy. I do not mean that our *own* Brethren erred in this respect, for they predicated their authority for plain dressing on the Gospel, their only rule of faith and practice; but of late years there are those who aim to make the Minutes the basis of pliancy. They take the Minutes to church meeting and give the people a false impression of having the Minutes at home and studying them by the Bible, as did our ancient Brethren

before the Minutes were in existence. Our ancient Brethren could enforce the Gospel law of plainness without referring to the Minutes as authority, and so can we. The Minutes are good enough in their place as advice, and to show how some things looked at the Scriptures, but they are not a rule of faith and practice, let us stick to the Bible. If we constantly refer to the Minutes for authority to enforce plainness, some will finally conclude that the Gospel says nothing about how we shall dress, and in that way a better feeling will be produced against the Annual Meeting and its work. Let us go direct to the Bible for our authority in defense of plainness, and our arguments against finery and jewelry will be more powerful. We will be able to reproduce and maintain that plainness and simplicity that characterized the primitive churches. J. H. M.

(To be continued.)

REVEALED RELIGION

THREE are three theories extant concerning revealed religion.

1. That God has not spoken, and that what we receive as the revealed religion from him, is simply the inventions of our minds. Those who thus teach, are called Infidels.

2. That God's will is heard in every system of religion in the world; that He has not favored one more than the other, and that He has endowed us with the faculty of selecting the best of each system. This class is quite numerous, and may be termed Spiritualists, Free-thinkers, &c.

3. That God, at sundry times and in divers manners spake in times past unto the fathers by the prophets, but "in these last days hath spoken unto us by His Son."—*1 Jn. 1, 2.* This positive declaration of an inspired writer, we accept as the true theory. God spoke not conditionally, but with absolute authority. He spoke by the Son of God—Christ. "I have given them," says Jesus Christ, "the words which thou gavest me,"—*John 17:8.* God, the Father, gave His Son, our John the Baptist, and those words the Lord gave to his disciples. And more: those disciples received those words, and by or through them, believed that God sent Jesus, the Christ.

By this Christ, the Father revealed a system of religion which, stands above all other systems. It is the best system on earth. It is the best because it comes from Him who is superior to all other beings. Other systems are presumed to have come from God; but this system, introduced by the Lord Jesus not only pretends to come from the Father, but looks up the pretension by many infallible proofs. Not only proofs, but simply infallible proofs, but by every infallible proof. Revealed religion and unlearned religion are two distinct and entirely different theories. Revealed religion is in harmony with all Divine Law—was given by the Father from the beginning, but unlearned religion took its rise on this side of the creation of man; revealed religion took its rise before man existed; unlearned religion after his creation.

This revealed religion is designed for our will, our reason, judgment, conscience, affections. It is therefore personal, but cannot be resolved into matter. It is addressed to the mind, and is designed to control that, fitting it for a nobler and higher life. To reveal that Law, required no less a personage than the Son of God. The *obedient* existence was a self-sufficient guarantee that the word of God, which he delivered, was accepted and successfully. An angel could not be entrusted with such an important work;—a man translated, remodeled and fashioned in the mold of Deity was not the proper seed, but the Son of God alone possessed all the qualifications to reveal the grandest system of religion ever conceived.

How can we actually know anything about God or of God unless He in some way actually sends us His revelations? When He said, "I am the Lord thy God," he did so. Nor could He thus speak without revealing himself; and His purpose to thus speak, must have been a will, and there can be no will without a person. God therefore exists personally. "The proof of revelation is in the thing revealed," that is, the Person who is made known. In this case the thing revealed is God, the will of God, hence the revelation is the personification of the revelation. A man tells us a man. He knows that he has told it and the best evidence that he

has to support his knowledge of the matter is that he has told it. So with revealed religion. The best evidence that it *has* been revealed, is that it *was* revealed. You can see the clear light of the sun, but because you have no organ by which you can analyze it, tell others it does not glow, that there is no such thing as light. Because you see the black of grass, green and beautiful, enlarging day by day and cannot tell how it is done, does not prove that the blade does not grow and become beautiful. It exists and enlarges whether we know wherein the life is or is not.

To prevent the revelation of God to the skeptic is to induce him to *believe*, has been a question, which has a great bearing on the matter. That the skeptic lose a soul to save, and that he save a Savior, a change of heart, and the hope of eternal life just as much as any other man, is not at all doubted by those who believe on the Lord Jesus Christ; but how to get him to move in the matter, how to awaken him, is the important question. It seems to me that if God were presented to him as a loving Father, as largely as he is, the skeptic's heart would be softened. Such a God cannot be personal, but possesses all the attributes of personality.

There are three lines of theistic argument, two of which have been urged by the majority of those who attempt to meet the skeptic. 1. Metaphysical theories, which has for its basis reasonings on the ideas of time, space, and causation, the unconditional, the infinite and absolute, which brought together and form an necessary principle of evolution. 2. Spiritual theories, or the gradual development of our spiritual being in harmony with the growth principle of a holy, loving, gracious Father. This theory cannot be found to be in variance with our sense of right and justice, and is in harmony with the revealed will of God. The revelation of each dispensation was suited to the state of these for whom it was given; yet so complete was it in its nature, as to fill his mind and to have its truth and beliefness all who strictly obeyed it. It did not take hold of a man and make him a child of God in full stature in an instant, but by degrees brought him to that state which satisfied Divine Justice and Divine affection. That the Old Testament was adapted to the people for whom it was designed, there can be no question. That it is the revealed will of God to a particular people, in a particular age of the world is a settled fact. That was it a homogeneous whole, thrown together at once for all men in all ages? It was not; but it was gradually revealed or brought into existence in the state or the condition of the people concerned. Great darkness covered the human mind, and God saw fit to let the rays of Divine Light shine on it gradually. Daily it shone at first, and as time passed by, God by degrees, increased the light until it shone in full splendor in the person of Jesus Christ. This is the True Light.

Ask the skeptic to look at Christ's Revelation from this stand-point. He can see the propriety of such a course and the beauty of a gradual unfolding of the Truth. Point him to a loving, holy Father, rather than to the metaphysical and abstract. He is told now; do not keep the eye upon him. Warn him with the smiling love of God's love and he will spring into life. Let him see that it is nothing against God if he did so, and that the perfect representations of Divine attributes, to look at the perfect ones of Divine attributes, the capacity of these whom He thought to save. Because God chose to thus slowly and patiently lead these through many ages, till the Sun of Righteousness rose in full splendor, does not prove that the Revelation is untrue. Not at all; but rather proves that God loved them exceedingly, with much patience. And then, too, it is as harmonious with the manner of His dealings in the world. He gives us the fruit in the course of time. Days, weeks and even months are required to produce a perfect grain of corn. Its development is gradual. No less so is the present grand system of revealed religion. That it began to show itself in a single way away back to the days of Adam, and went on expanding and developing under various titles, until the mighty Sun of Righteousness rose in the land of Judaea, only shows the wondrous care and love of the Father for us. J. H. M.

Our meeting in Loudon last Sunday, was largely attended. One applicant for baptism.

CORRESPONDENCE.

From Jones' Mills, Pa.

A S an item of news I will just say to the brethren and sisters that our Love-feast in the Indian Creek church, Westmoreland Co., Pa., is by no means the things of the past.

By special request Bro. Stephen Hillstead was with us. Also, Elder Abraham Sumner, Bro. Simeon Lower and John Myers, from adjoining districts, with Bro. J. B. Miller from Bedford Co., were with us. All seemed to take a good interest in the meeting and preached a Word with power. The meeting commenced on the 15th and closed on the evening of the 14th of October. Two notes were added to the church by baptism. The meeting was largely attended. Only half the people present could be seated in the house. The order among the speakers was not quite so good as it might have been. If the people would fear the Lord, and learn to respect his people, otherwise the meeting was good. Doubtless good impressions were made and resolutions formed that will not soon be forgotten. May the Lord do all things abundantly in us, and prosper our daily walk and conversation.

D. D. HORNEN.

From Milford, Ind.

BY the kind hand of providence I had the pleasure of meeting with the brethren in the Typewrite District, Kosciusko Co., Ind., on the 12 of Nov., at their Communion.

Bro. Berkeley had the oversight of that district for two years or more, but told those, he would soon leave there, so he intended soon to depart for Texas, there to locate a colony and to organize a church. He then preached his farewell sermon, and so many tears were shed at that time, I have not seen for some time.

Bro. Berkeley thought it a good idea to go across Red River, and there tell the good, old, true news to the West. What a grand opportunity this is a good missionary movement. The brethren in the middle and Western States ought to give this subject a serious thought. — Remember Alabama, Mississippi, Louisiana and Florida, and perhaps other States, that have never had the doctrine of Christ preached in its ancient purity, as believed and practiced by the Brethren.

Many of the territories have not yet heard a brother preach, and often we hear many Macedonians for the love of Christ.

We have a brother living here, who, twenty years ago, left the New England States. Recently he went back to visit, and his singular appearance excited their curiosity, which made them ask him many questions in regard to his religious principles.

The inquiry naturally came up in our mind, why do you leave them and say that the Gospel more fully unto them? What do the Brethren say to that? The command is, "Go into all the world," and that is a part of the world. Let the church awake to her duty, and God will not withhold his blessings.

Nov. 25. J. H. MERRIN.

From Gettysburg, Pa.

I AM very sorry to say that we have not so good a meeting as we had last year. There have been very few additions last year. The Brethren still try to save the seed, hoping the harvest is not far distant, when we will have a bountiful harvest of souls.

Yesterday we held our quarterly conference. Bro. Daniel Hoffer and Bro. Daniel Hoffer from Cumberland Co. were with us. All passed off very pleasantly, which was very gratifying indeed. It is pleasant to attend council-meeting where all are of the same mind and speak the same thing. [An election was held for a deacon, Bro. John Siding on, Bro. J. H. Boserman. May he ever have the grace of God to sustain him in his duties, so that he may be a helper in the church, aiding to guide the Gospel ship up the rugged channel through the shoals that must pass. And as such depends upon the faithfulness of the deacons, may he receive plentiful grace to be worthy of his duties, whose examples may be to the imitation, and his soul be kept alive by the hope of obtaining a crown over in the other world. —] But that we shall yet get a reward in that blessed abode.

To-day held two meetings, one in the morn-

ing and one in the evening, when the two above-named brethren spoke in the forenoon, and Bro. Hoffer in the evening. Hope that all were well benefited by the services.

Yours in Christ,

C. L. PROTZ.

From the Mission Field.

Dear Brethren:—

YESTERDAY I came to this place, where I expect to remain a week or ten days, if the Lord will.

On my first week about ten miles West of this place, I was with the ladies of the Rev. Henry, Marshall Co., with about the same result as in Bureau Co. Good interest manifested both in attendance and attention; a general assent being given to the truth presented, but the people of the Savior is applicable thus far in my labors. They all with one accord consent.

MARKING ENCLAVES.

One says, I have bought a piece of land and am in debt, and may get into trouble, and I don't get through; I say they have me excused. Another says, I have a great many debts, and they trespass on my neighbor's corn. He has had his fence, and they are so provoking. I don't get into trouble with neighbor B. about it. So I say they have me excused for the present.

Another, I must first be reconciled to neighbor A. He is divided at one of your sessions, and I don't see I never show him any harm or make a single thing in his way, so I cannot come now.

Another, the doctrine you preach, is all true according to the Scriptures, and I always lived by the commandments of the Lord, and I am right according to the Scriptures than any other people. Yet I think you are more particular than you need be in some things. You require the sisters to leave their heads covered while in worship, and I think the hair is given for a covering, and if another covering is required, I don't think it must necessarily be a cap, why not a bonnet or a handkerchief?

Another says, I believe Trine Immersion in baptism as nearest the reading of the commission in Matt. 28, but I cannot see why one baptism is just as well.

Again another says, I cannot see the propriety of washing one another's feet in this age. It is true the Savior did it, commanded it to His disciples, and gave good reason why we should practice it, but I think he only meant to teach their humility. The apostles wished to know which of them should be the greatest in the kingdom of God; hence he taught them, that we should rather choose to be a servant, or to be little.

Here another, I am satisfied that to salute one another with a holy kiss is frequently commanded by the apostles, but it does not seem that a hearty handshake would answer the same purpose in this more enlightened age.

Another, I always love to hear the Brethren preach, that we should be zealous of good works. The Savior said, and I know it will work well in a community, for love will work no ill to his neighbor, and I know if we feel him when he is hungry, and give him drink when he is thirsty, it will do him more good than anything we could do for him. But I don't see how I would get along if the robber would come and murder me or my family; or the enemy would come against our country and we would likely be overcome, I am pretty sure I would fight the enemy and I cannot do that and love him at the same time. So I pray they, have me excused.

Just such a string of frivolous excuses, with many others, we hear offered time and again, from even intelligent people, after laboring with them for three or four years, and I have learned to have no great respect for their thoughts and in vain. With a heart softened with love to the sinner, (and which no one can realize but a faithful servant of Jesus), and with eyes bathed in tears, he can only repeat, "Blessed be the God of our fathers, who speaketh the appropriate language of the lyra:

RECOLLECTING THEIR DUTY.

We are used to turn away with a sad heart, blushing because of their hardness, and exclaim in the language of Isaiah 49: 4, "I have labored in vain, and have spent my strength for naught and in vain." With a heart softened with love to the sinner, (and which no one can realize but a faithful servant of Jesus), and with eyes bathed in tears, he can only repeat, "Blessed be the God of our fathers, who speaketh the appropriate language of the lyra:

"Who can describe the pain,
Which faithful preachers feel,
Constrained to speak in zeal,
To hearts as hard as steel,
But the one who left the lyre that felt,
When stubborn hearts begin to melt.

In conclusion I would say to many among whom I have gone, and by whom I was kindly treated, that none of the excuses above alluded to, or any others you may feel to offer, justify you in the eyes of the Judge of all the earth for a neglect of your duty; hence we will entreat you not to slight your dear Savior, who has done and suffered so much for you. Though you may lightly pass by the entreaties and invitations of the minister, we humbly pray you to yield to the convictions of your hearts, and obey the Word of the Lord and heed the voice of the good Shepherd, lest the time come, when he shall say, "because ye have set at naught my counsel, and would none of my reproach, I also will neglect you, and will cast you away, and will destroy you as a whorling. Then you shall call; but it will not answer. You shall seek him early, but shall not find him. Prov. 1.

Your Brother in Christ,

EUGEN EVERT.

Lecora, Ill., Nov. 19th.

From Mogadore, Ohio.

OUR Love-feast came off Oct. 8th at our meeting-house in the Springfield church. The meeting was very well attended and the best of order. A large number of members came. There were twenty-one ministers present. A few days previous, we were informed by Bro. Sailer of Naukin, Ohio, that our communion would be represented by about forty members from Ashland Co. and that they expected conveyance from Akron to the meeting, distance, six miles. Ashland is about sixty miles West from here, and they were brought in on the A. & E. W. R. R. on half-fare tickets, and very much enjoyed their visit. There was however, a general expression of regret by the members here and others that their visit was so short, as they all went home the next morning and had to be at the depot by 6:20 A. M. We had no time to get acquainted with the new ones. We hope when they come again, they will make their arrangements to stay longer.

When the train arrived they were all there, but one young sister had lost her ticket. May this find kindly reply into each and every heart, for the time will pass, and the good Judgment day, when we will "all be there." But will there be any, that have lost their tickets? In this world we can procure other tickets, but there it will be forever too late.

To the best of my knowledge the Springfield church is in a more happy harmony. No discord among the members, of any kind, for which we should, and I hope we all do feel thankful to the Giver of all good.

To our brethren and sisters, that were here from the West, we should never forget to see each other in this troublesome world, may we so live that we will, when our pilgrimage here is brought to a close, be so happy as to meet again in the celestial regions of love, in the Paradise of God, where purging will be known, and we shall see peace and joy, and where we can enjoy the sweet music of the heavenly choir and sing the songs of praise forevermore. J. MERRIN.

From Allison, Ill.

DEAR Brethren:—We have just closed a pleasant series of meetings, which commenced with our council of Nov. 2nd. Sunday, the 3rd, our meeting-house, was dedicated, and an appropriate address delivered by Elder Isaac Billinger to a large and attentive audience. We were glad to see and hear under many obligations to our dear brother, George W. Crisp for his untiring energy, and zeal for the cause in erecting us so comfortable a house, where we can meet and worship God.

Bro. Billinger continued his address Monday night at 7 o'clock house. Upon giving an invitation first, one man, a member of Disciple church came forward, desiring to unite with us. Another applicant on Monday night, and two on Tuesday night, making in all four persons. Bro. Billinger continued his address also on Friday, the 8th, when brethren John Metzger, Joseph Hendricks, G. W. Crisp, and S. M. and M. F. Ferry came to his assistance. Saturday, the 9th met at the church at nine o'clock. After prayer, the pastor read the scriptures, and baptism was administered to three new converts, according to Christ's command.

At four o'clock P. M. all met again at the church for examination services, preparatory to our Love-feast. Quite a number of brethren and sisters from adjoining churches were present and right here I would remark that at our

council-meeting the question of feet-washing came up, and all agreed to practice the single mode. I must say, I never saw so good order and less confusion attending the ordinance, as at this occasion.

On Sunday 10th, met at 10 o'clock, where previously announced, brother John H. Hester was presided by brethren Hendricks and Crisp. Study evening met at lamp-light; was addressed by brother Crisp, with a few appropriate remarks, by brother Billinger. Next our meeting closed, but we will feel sorry to part with our dear Brethren; but we feel that the Lord has blessed us. We had a good time together, and we would say to the Brethren, come again. Hope the Lord will bless us all, in any prayer. T. M. CALVERT.

From Blountville, Tenn.

BROTHER Joseph Wine and I left our homes for Mitchell Co., in North Carolina, on a mission of love, about the 1st of August. We reached the place on the 6th of August. The next day we attended meeting at Brantley's Creek, and had a small but good attention to the Word preached. We continued preaching twice a day until the 10th; the congregation increasing all the time. On the 10th we held church meeting with our dear Brethren in attendance, but we had several things that were out of order; and at our next day. Meeting again at night and the next day, it being Sunday, the attendance was large, with good attention. We then returned fourteen miles from Mitchell Co. and about six miles were added to the church by baptism. On the 25th and 26th of September brother F. W. Dove and other brethren visited them. They held a Communion with them, and baptized fourteen new converts into the Lord. So we say again in the language of Paul, "For we were baptized with water, but we were not yet washed with the word of the living water." We confess the hand of the Lord was in the work; and to Him belongs all the praise.

Brother Wine and myself visited the same place on the 27th and 28th of September, and the brethren and sisters well, and in general, were pleased. Thank the Lord, for His mercies extended forever. On the 11th, we commenced meeting at Brantley's Creek meeting-house. We continued preaching twice a day until the 17th. We had good congregations all the time. We truly had a feast of fat things. Many were made to cry, "what must we do?" We told them to bring forth fruits worthy of repentance, and be baptized in the name of Jesus, for the remission of sins, in order to receive the refreshing showers from the presence of the Lord. We can truly say with King David, the Lord both does great things for the people in that country, whereof we are glad. We were made to believe that the Lord abode unto the church, for while we stayed in the country, there, thirty-four confessed and were baptized. We hope and pray that they will let their light shine like a city that is set upon a hill, which can not be hid, and thereby be an ornament to the church and a light to the world.

Some of the brethren from Washington Co., Tenn., visited a brother in Fiske county, North Carolina and preached Jesus and Him crucified, and about twelve or thirteen believed and were baptized. HENRY GANOR.

From Brownsville, Missouri.

ACCORDING to previous arrangements I left home on Wednesday, Sept. 25th, to attend a few appointments in Cass Co. I arrived the second evening, by conveyance, a distance of about seventy or seventy-five miles.—Freed five discourses and baptized one. Some of the brethren were so contented, that we received only two days before our arrival, so our meeting at first was not well attended, from a lack of a proper notice. Another drawback was, that the general community did not know about the last day or so, that there was English preaching, and that we had secured the Menonites' meeting-house for our services, in which they preach exclusively the German language. They, the Menonites, have a large membership. Their hospitality for while we stayed here, was so good, that we could not at home. Their plainness and meekness added much to encourage us. There were about forty of their sisters present on Sunday; and they in every respect, resembled those of our own sisters. I found truth and consolation in their remarks, which so many of course destroy and disturbs a true fellowship here dissatisfactions exists. Some have not handed in their letters of membership, and the most, if not all of them, have realized that are members of our church, and they seem to be

warmly attached to our church. Their minister expressed this in no way, as did others.—The interest in our meetings increased and the congregation enlarged, and we received many earnest solicitations to continue our meetings longer, and I believe a revival would have been effected had we not complied. It is fortunate that considerable unbelief in regard to the health of our family, not leaving them very well, we were persuaded to cease and return home; but fortunately found all pretty good health. The Standard News seems to have been right. I do think that I never became more greatly attached to a congregation, than I did this in so short a time. There were tears shed freely in our evening services. One sister said there were more tears shed than she ever saw in any other congregation. I do not certainly see any force in the conclusion, that the Brethren can do much good there. Hence this lengthy tale of affairs so far as to induce our ministering Brethren who live more convenient to attend and all this application to the point. There is no use in holding one or two meetings there at a time, unless it regularly keeps up, but if the brethren go in there to preach, they should calculate to stay and labor as long as there is a prospect of doing good. We have eight members there, and we have had a revival in the past, and fertile, plenty of water and timber. Those encouraging would do well to visit this country.—May God prosper the cause there, and give those God members the consolation and comforts of a large membership.

D. L. WILLIAMS.

From Woodland, Michigan.

Dear Brethren:—I will give a short sketch of our meetings in the Woodland church. Brother Young, of Ohio, came to us on October 19th, commenced our meetings on the 20th, and held six and six interesting sermons, holding both the Word with power, and encouraging the church to press onward, and warning sinners to flee the wrath to come. My Lord reward him for his labor of love. We are glad to say that we are under his happy inspiration. Four young sisters formed the good resolution to forsake sin and enlist under the banner of King Jesus. We hope they may prove faithful.—May all true sinners be encouraged and labor on in the view of the Lord as faithful warriors, standing upon the walls of Zion; and if we are not more permitted to meet them here, hope we may all meet where there will be no more separation in the portals of eternal glory. Dear brethren and sisters, let us be earnestly engaged in prayer to God, for the peace and prosperity of Zion.

MARY C. FLOYD.

From Central Pennsylvania.

I have been my privilege to attend the following meetings: On the 8th of October, met with the Brethren of Buffalo Valley, Union Co., Pa., at a Love-feast. Good weather, fair attendance, and excellent behavior, by the congregation present. This church seems to be in a prosperous condition at present; no works of pity having been asked by baptism the past year. On the 10th, was permitted to meet with the Brethren of Lost Creek congregation, Juniata Co. We had an enjoyable meeting. Everything seemed to pass off pleasantly. One decided to the Lord. Oct. 14th, was the time appointed by the Brethren of Spring Run, Millin Co., Pa., for their Feast. Being the new congregation, one sister was baptized. A strong ministerial force was present, among whom was Bro. J. Quinter. Also a very large attendance of members, quite a number not having room at the tables during the evening services. A Sunday-school Convention having been called to meet at this place on the 19th it was called to order in the evening at 6 o'clock, and proceeded by electing Brother John Spangler, Moderator; Brother S. Foster, Secretary; Transacting Secretary and W. J. Switzer, Corresponding Secretary. Four sessions of the convention were held, and thirteen schools represented by delegates and forty by letter. A number of important subjects were discussed, and a pleasant and successful session closed to inspire all present.

The church here at Lewisport, early in the Fall decided to hold their Love-feast on the 8th of November, and to have the occasion preceded by a series of meetings. The Brethren officiating during the convention on our assistance, we had meeting continuously in the evening, from the second until the 12th ult., and part of the time during the day. The

ministerial help present during our Love-feast was ample.

The church believing that an increase in her ministerial would be beneficial, in answer to a request made by Albert Stubbins, he was elected and properly received as an assistant in the ministry. While, as the immediate result of these meetings we can chronicle but two additions, we fondly hope the seed so liberally sown in God's own time, yield an abundant harvest.

GEORGE S. MYANS.

Lewisport, Pa.

From J. S. Flory.

TRULY Kansas City is one of the most interesting and surprising cities in the great West, being a great R. R. center. Trains may be heard moving to and fro every hour of the day and night. At the Union depot we notice a crowd of travelers all the time. The emigration into Kansas, to say nothing of other parts of the West, is so rapid, it amazes us. We might say astonishing! We noticed the roads lined with emigrant wagons and the cars are crowded! The railroad companies are holding out every inducement to persons to come and settle along their lines. Many well-to-do families, first class, are being sent, but we fear many will meet with unlooked for disappointments and have to suffer more or less.—On yesterday we accompanied a gentleman, an earnest worker for the spiritual welfare of those usually found in our hospitals and prisons, to the city hospital, and by request, had religious services. One can find there, food for thought, in regard to the dire consequences of disobeying the laws of our living and the inevitable consequences of turning from the path of virtue to that of iniquity.

We had an interesting conversation with an old colored woman, who is over one hundred years of age. She says she well recollects the revolutionary war. Was nurse during one siege of the yellow fever at New Orleans. Says she saw them drag the dead out of carts into pits, just like in our rear yard.

From the hospital we went to the work-house, where we found seven men and six women behind iron bars, with heavy chains clanking on their limbs. Some were young men of fine appearance, but they all prognosticated their doom. Oh! that the young man of the land would only shun this monster domain.—The saloons stand open night and day, holding out every inducement to have men and women enter and take the first step to prohibition. It is the great saloon, that the workmen, then the jail, then the penitentiary or galloos, and then—yes young man what then?—then—the gateway gulf of eternal misery and woe!

Have met with brother Franklin, Hagerman, here. He is engaged in the great Kansas survey business, about four miles from the city; there being a small body of members in his neighborhood. I have an appointment to be with them the 26th inst.

Kansas City, Mo.

GLEANINGS.

From J. F. Seiber.—In No. 36, page 7, in the Correspondence, I saw a wicked name, the word, Elder David Frank, from Mason Co., instead of Marion Co.

Nova, Ill.

From Hudson, Ia.—Dr. J. E. Gillet, of Reinbeck, Iowa, having very poor health, abandoned the practice of his profession, returned to his home. He is engaged in the great survey business, about four miles from the city; there being a small body of members in his neighborhood. I have an appointment to be with them the 26th inst.

From Brimingham, Ind.—We, the brethren and sisters of Becheler's Run church, held our church council November 12th; and the cloud that has been hanging over us for a long

time, has been removed, and the church is in peace and union again. Amidst all our troubles we are once in a while made to rejoice, that sinners are placing in us with respect, that a few days ago a young sister was carried from a dying bed, and was baptized. One week after she died, in the triumph of faith. To-day three more came out on the Lord's side. May they hold out faithful. The church unanimously agreed to hold a Love-feast.

HENRY LANNES.

From Elk Lick, Pa.—I came to this place very unwell; noted two days and then, Nov. 3rd, commenced preaching, and continued our meeting until Nov. 15th. Had large numbers all the time. The weather was not very favorable, but my health did not improve much, but I did the best I could under the circumstances. A brother said when I came here, that we could not get up a revival as there was but a few to join the church. The result of the meeting was, twenty-eight added to the church by baptism and still more said, "We are almost persuaded to become Christians."—May the good Lord bless all these precious souls and others, that they may soon come. Many thanks to the dear brethren and sisters for their kindness and especially to brother S. C. for a happy meeting, when sinners did come. The time of our parting now came, and many farewells were said, with tears.—We hope to meet in heaven, if no more on earth, which with many will not be the case. Oh, what a happy meeting, when sinners did part no more! God keep us all faithful unto death.

JESSE CALVERT.

Nov. 12th, 1878.

DIED.

Obituary should be brief, written on both sides of the page and no more than six columns.

RANSBOTHOM—At the residence of his son, near Ada, Ohio, Nov. 13th, Thomas Ransbothom, father of brother George Ransbothom, aged 39 years and 10 months. Funeral services by brother Eli Beagle, at 10 o'clock.

HORNOR—In the Bethel church, Villanova Co., Neb. Florence, wife of daughter of brother C. M. and sister Anne S. Hornor, July 2nd, 1878, aged 5 days. Her host she was suffering, but we know she is at rest.

L. E. STRUB.

HOFFMAN—In the Indian Creek Church, Westchester Co., Pa., October 31st, Bro Philip W. Hoffman, aged 47 years, 3 months and 11 days.

Brother Philip had to leave this world like many others, quite unexpected; he caught cold in a trembling shunt of a separator, and was so badly hurt that he died in four days. He had the honor of brother John Hornor, where she met with the fatal accident. He had his senses to the last, and had good hopes of going to a better world. Funeral services in Stahlstown, in the Methodist church to a large audience, by W. M. Bennett and the writer.

D. D. HORNOR.

SHULTZ—In Clinton Co., Iowa, Nov. 16th, sister Catherine Shultz, aged 61 years and 20 days.

In her death brother Joshua has lost a beloved companion, the children a kind and affectionate mother, and we are ready to administer to their souls; the church, we are thankful to say, was sustained in the name of the Lord, some two days before her death, by elder Daniel Fry, from Hill, while on his visit with us. She left a dear and glorious evidence of having fallen asleep in the arms of her Redeemer. Her demise was thought by some to be excruciating, with other bodily afflictions, all of which caused her to endure much pain and suffering, which she endured with much patience, and sermously resigned to the will of the Lord. Funeral services from Rev. J. V. by the brethren.

ISAAC BAIRD.

Printer's Correction, please copy.

CHRISTNER—In the Indian Creek Church, Pa., Nov. 7th, sister Magdalen Christner, Christian, aged 62 years, 5 months and 20 days.

In the death of sister Christian the family has lost a wise mother, the church a worthy member, and the neighbors a good citizen. Funeral services in the Brethren's church to a large congregation, by Silas Hoover and the writer.

D. D. HORNOR.

HILARY—Near New Sharon, Mahaska Co., Iowa, Oct. 29th, 1878, of membranous croup, William Hilary, brother Charles and sister Elizabeth Hilary, aged 4 years and 25 days.

His suffering was severe, but of short duration. Little Willie was too anxious to live long in this world of sin. He was ever ready to do the will of his parents, and welcomed all with a sweet smile. He was ever anxious to pay the last tribute to the little lamb, whom the good shepherd save fit to call home; and tears were seen to flow from every eye, when they took the last look at little Willie. He lay in his little coffin as if naturally sleeping. Did not look as if death had ever entered his fair face.

Brother Hillarys now have but one child, little Martha, who is in her sixth year. She was never known to strain her little brother in anger. Did not her mother be gone. May she maintain those good qualities, and should be equaled to years of maturity, may she make her peace with God, that when called from time to eternity, she can strike glad hands with her angel brother. Little children, if any ever this, follow little Martha's example. Never sin, and never offend against God. We deeply sympathize with the sorrowing family. We know you feel beneath the stroke, but your sorrow is light, compared with that of parents who must see death claim their children who have grown to mature age and have not made the sacrifice of preparation. We know that little Willie's sufferings are now all over, and that you have a jewel in heaven.—The lifeless form was consigned to the dark and silent tomb on the 22nd.

JESTINA MILLER.

CHILDREN AT WORK.

TEEMS TO WORSHIP.

We kindly repeat to all who can, to act as agents for Children of Wood, a newly printed illustrated weekly paper, which is sent gratis weekly, and should be in every family where there are children who can read. Single Copy, 50 Cents per year in Advance.

The paper readers can obtain, the more good can be done; hence we offer the following inducements to those who wish to work to enlarge our list:—

Any one sending in three names and \$1.50, will receive the beautiful picture, entitled, "The Last Supper."

For five names and \$2.50, the reader will receive a copy of the Children of Wood one year free.

For ten names and \$5.00, we will send a copy of "The History of Babylon," a work that should be read by every boy and girl.

Those sending fifteen names and \$7.50, will receive a copy of Bible Stories for Boys and Girls, a work of rare interest, containing thirty-four noble Bible Lessons. The book is worth a place in every child's library.

To those who send twenty-five names and \$12.50, we will send a copy of the Prince of the House of David, which is especially adapted to the young. Those who read this book through, you will want to read it again. This article will bring new and lively thought, to your mind, concerning the Prince and Saviour.

MOORE & ESTABLISHMENT.

LANSAN, CARROLL, COUNTY, ILLINOIS.

Why? Let the Baptist Church—By J. W. Steen. A tract which every child should read. 100 pages. 10 cents. Sent by mail. Address: People's Press, 3 copies, 10 cents per copy.

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THE GOSPEL HAMMER AND HIGHWAY GRADER.

Or Brother Cleaned from the Way of Life. By S. H. Babbler. Bound in Cloth, Price 50 Cents. Address this office.

W. O. R. R. TIME TABLE.

Day passenger train going west leaves Leavenworth at 12:00 P. M., and arrives at Kansas City at 4:00 P. M. Passenger train going east leaves Leavenworth at 6:00 A. M., and arrives at Kansas City at 10:00 A. M. Freight train going west leaves Leavenworth at 12:15 P. M., and arrives at Kansas City at 4:15 P. M. Freight train going east leaves Leavenworth at 6:15 A. M., and arrives at Kansas City at 10:15 A. M.

Passengers for Chicago should leave Leavenworth at 12:21 P. M., on the Western Union. Freight train going west leaves Leavenworth at 12:15 P. M., and arrives at Kansas City at 4:15 P. M. Freight train going east leaves Leavenworth at 6:15 A. M., and arrives at Kansas City at 10:15 A. M. Freight train going west leaves Leavenworth at 12:15 P. M., and arrives at Kansas City at 4:15 P. M. Freight train going east leaves Leavenworth at 6:15 A. M., and arrives at Kansas City at 10:15 A. M.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which shall be unto All People."—LUKE 3: 10.

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The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

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 WATKIN A. LEAR, ————— TERREHA, ILL.

MILDRED.

BY J. W. SMITHWOOD.

Mildred, oh, why did you leave me,
 When you knew we loved you so very
 Ah, why did you forsake our mission,
 And, up to the Savior go.

Oh, we know that Jesus called you,
 When of course you had to go,
 But our home is not in Canaan,
 All because we miss you so.

But we'll try to have you meet you,
 And be with you evermore;
 'Tis to live with Christ the Savior,
 In that happy realm above.

Yes, dear Mildred, you are happy,
 With your Savior over there,
 Free from sickness, pain, and suffering,
 In the land that is bright and fair.

Oh, dear Mildred may we meet you
 In the glory land of bliss,
 There will I not be more in sadness,
 As we have done here in this.

Oh, dear parents, love the Savior;
 Try his precepts to obey,
 Then you'll be and meet your dear one,
 And with that forever stay.

STEIN AND RAY DEBATE.

As we are going to print the debate on separate sheets hereafter, we have to drop back one week in order to get it printed in time for folking in with the paper, and for that reason the supplement will not appear till next week, and then each week after that.—Eds.

THE REPROACH OF CHRIST

BY WATKIN A. LEAR.

"By faith Moses, a low he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Heb. 11: 24-25.

It is reproached, so to be an object of blame, or censure, scorn or derision. Those who are faithful with the history of our Savior, in the days of his flesh, know that according to the above definition, he was truly an object of reproach. But it may be asked, "How could one who lived many hundred years before the incarnation of Christ, suffer his reproach?" The promise of a divine Son being given in Eden, was not restricted to any particular family until the time of Abraham, previous to that time all nations possessed that promise in common. But when the promise was given to Abraham, that he should be the progenitor of the Messiah, this promise was restricted to his family and race, hence they became the Messiah's people, and consequently were the object of all other people. It was probably for this cause that the descendants of Abraham were hated and persecuted by other nations. They sought, if possible, to destroy, or at least to invalidate their claims, and appropriate their glorious privileges to themselves, hence the divine titles and claims of the kings of Egypt, the lofty assumptions

of the kings of Babylon, the anxiety of Alexander the Great to be recognized as the avenger of Jupiter Ammon, and to receive divine honors from the priesthood, also the blasphemous names and titles of the kings of Syria. It is probable that the design of crushing out the expectation of the Messiah from among the Jews, and transferring these claims to himself that instigated Antiochus Epiphanes to his deeds of diabolical cruelty. Hence, we may suppose that the sufferings of the Hebrews in Egypt, were at least partly caused by the hatred of the Egyptians, prompted by the various feelings. Therefore, Moses, who had a high appreciation of the distinguishing honors, and glorious privileges that had been conferred upon his nation, justly "esteemed the reproach of Christ, greater riches than the treasures of Egypt." No marvel, he refused to be called the son of Pharaoh's daughter; had he accepted that position, he would have been enrolled among the Pharaohs, and as such would have been the recipient of early honors and distinctions, but such things would have forfeited all the spiritual blessings promised to the house of Jacob.

Thus the most exalted position in the gift of the world, with all the honors, and emoluments it belonged to, but with the loss of all his rights as a son of Abraham, were accessible to Moses on the one hand. Poverty, toil, suffering, reproach in this world, but bright prospects of future glory, were accessible to Moses on the other hand. He had the privilege of choice between the two, he accepted the latter, or as the apostle expresses it, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." What unselfish, says the wise and prudent of this world, thus unwisely, to refuse a honor. What prefer to eat in lust with these poor despised till-worn slaves, these ignorant degraded people, who as could wield the power of Egypt, and associate with the polished and refined? The man is certainly devoid of taste, he must be devoid of reason. But such is the worldly way, the surface view of the matter. Moses with a more profound wisdom, with a deeper insight, could see far more glory, far more dignity in associating with these, then despised, down-trodden people, than to wear the proud diadem of the Pharaohs, and why? because these people were the recipients of that most glorious promise which God had ever vouchsafed to man, "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose were the fathers, and of whom a concerning the flesh, Christ came." Rom. 9: 4, 5.

Paul tells us that Moses "had respect unto the recompense of the reward; for he endured, to bear the reproach of Christ, as one who would not be ashamed of his shame, for he had respect unto the recompense of the reward." Heb. 11: 26. Moses could span the long period of years intervening between him and the time the promised Deliverer should take upon himself human form. He was permitted to see his honors, his lowliness, his ignominy, his sufferings. Those things that were invisible to others, less few faith were seen by Moses, the faithful servant, and as esteemed it a privilege indeed to bear the reproach of Christ, and was glad to share his sufferings, his shame, and honor for which he would gladly forgo the treasures of Egypt.

To willingly and cheerfully share the sufferings of Christ, is an unimitable mark of true discipleship. Upon one occasion, when Peter asked his Master, what they who had forsaken all for him should have Jesus, answered him thus, "Verily I say unto you, if you shall have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel." Regeneration means the new birth, the change from carnal to spiritual, the infusion of spiritual into the soul. Now says the Savior, ye that have fol-

lowed me in the regeneration, ye who have imitated me by Spirit, that have waited in my footsteps, that have obeyed my commands, for you there is great honors and distinctions in reservation. Spiritual gifts, graces, and lofty pretensions are the invariable marks of false systems of religion. Note for instance the Pope of Rome with his arrogant assumption of authority and blasphemous titles, claiming as he does, spiritual dominion over all Christians, and styling himself, or permitting himself to be styled the vicar of Christ, Lord on earth, with many other extravagant names, all the lofty pretensions of Mahomet, of J. Smith, each of them claiming to be the only prophet of God through whom alone he would reveal himself to the world. But if we examine the workings of either of the above systems, we find they do not possess in the least degree the principles which characterize the religion of Jesus Christ; on the contrary, their fundamentals are the exact opposite of the principles that underlie our holy religion.

Melchisedec was the grand celestial virtue taught and precticed by our Savior and by him alone was it first inculcated, hence his graduation is, come unto me, take my yoke upon you and learn of me, for I am meek and lowly in mind. Humility, meekness and submission, being the prominent traits in our Savior's character, are in striking contrast to all that which proceeds from the carnal or unenlightened heart. False religions have had their martyrs, their self-ordained penitents, devotees, but along in the religion that emanated from Jesus, is taught true humility and meekness. Charity which is the legitimate fruit of these principles, was by the apostle Paul placed first in the category of Christian virtues. So important is this holy principle that the apostle says, though he possess all knowledge, all power, to make every sacrifice, yet he is devoid of charity, he is nothing.

Do we then desire honors and distinctions? It is right that we aim high. The religion of Jesus Christ is only calculated to elevate and exalt. But while we desire the immunities and the honors, let us not forget that it is written, "He that banneth himself shall be exalted, but he that exalteth himself shall be abased." The great Captain of our salvation must pass through awful scenes of suffering and deep humility ere he could be exalted in his mediatorial throne. What a wonderful picture is the figure, drawn by the master hand of the apostle, and first he exalts, "Let this man be in you, which also was in Christ Jesus," and this is the portraiture of our divine Master, drawn for our imitation. "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." But what was the final result of this deep humility? "Wherefore God also hath highly exalted him, and given him a name which is above every name.

The path to glory for Christ was through humility and suffering, and the only path to glory for his followers is through humility and suffering. He plainly told his disciples that they must indeed drink of the cup that he drank of, and be baptized with the baptism that he was baptized with. Let us not then vainly glory to share his honors, unless we are willing first to share his reproach, and to endure this reproach greater riches than the treasures of Egypt." Verily I say unto you, if you shall have followed me, in the regeneration for the name of Christ, happy are ye. Why? "For the spirit of glory and of God shall rest upon you." A princely honor indeed to share any thing in common with the King of glory. It is indeed a great privilege to suffer for the name of Jesus; let us hear what the Master himself says, "Blessed are ye when men shall revile

you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad." Why rejoice? "For great is your reward in heaven." Oh let us then follow Christ in the regeneration, let us not vainly glory to be revolved, and purified by any other process than by being cast in the mould of Christ. If we would join in the new song before the throne, we must follow the Lamb whithersoever he goeth. Oh let us then "Gird up the loins of your mind, be sober, hope unto the end for the grace that is to be brought unto us at the revelation of Jesus Christ, as obedient children, not fashioning ourselves according to the former lust in our ignorance; but as he which hath called us, is holy, let us be holy in all manner of conversation, because it is written, 'be ye holy, for I am holy.'" 1 Peter 1: 13-16.

STUDY THE BIBLE.

BY AMOS CHAMBERLAIN.

NOTHING is more worthy the study of man than the Bible. It is the only Book that points us to heaven, and shows the way. It tells us of our wicked desires and what we must do to be happy. Its precepts are so plain that any ignorant man, through tools shall not err therein. Yet it is an everlastingly new book. We are reminded by some that the Bible is the Book of mysteries. But we think if we study the words of God as we should, with a prayerful heart and a desire to be made wise unto salvation, that the Holy Spirit will guide us into the way of all truth. The seeming mysteries will mostly all vanish. Too many study the Bible with their selfish bias only. They have conceived certain opinions to be correct and taught by the Bible; there, after they get to the Bible to find proof for what they always believed. Of course they do not always find the Bible to teach what they thought it did, and then they conclude that it is dark, mysterious and difficult to understand.

It is said by some, "these things are too deep, we don't understand them, had better leave them alone." We think it does not try to understand. We refer them to John 21: 25 and 2 John 2: 23, 27; 1 Cor. 3: 10, 14. We are taught that the natural man cannot understand these things, for they are "spiritually discerned." We should not only read the Word of God, but study it earnestly and honestly, anxious to know the truth as it is in Jesus, beseeching God with a prayerful heart to enlighten our minds by the guidance of His Holy Spirit.

If we would thus read the Bible instead of depending upon what the Rev. Mr. so-and-so says, it would be far better for us at time and eternity. It is sad to consider the amount of ignorance existing on Bible truths. When we sit still before God's throne, and the books are opened and judgment commences, oh how we shall wish we had studied the Word when we had opportunity. But all will be over then. We shall only know we had the revealed will, neglected to read it and are now doomed to destruction.

A BEAUTIFUL ALLEGORY.

A TRAVELER who spent some time in Turkey relates a beautiful fable which was told him by a dervish, and which seemed even more beautiful than Stern's celebrated fable of the scolding spirit and scolding angel.

"Every man," said the dervish, "has two angels, one on his right shoulder and one on his left. When he does anything good, the angel on the right shoulder writes it down and seals it, because what he has been well done is done forever. When he does evil, the angel on the left writes it down, and he waits till midnight. If before that time the man knows his head and exclaims, 'O gracious Allah! have I sinned; forgive me, and do not put me on my trial; for if I do not, it will be too late for me.' The angel on the right shoulder writes it, and the angel on the left shoulder writes it."

DEATH OF JESUS.

BY J. W. NORTHWOOD.

JESUS died upon the cross;
 'Twas there He bled for you and me;
 So to God we may return,
 If we will be the temple again.

On the rugged cross He died,
 And the blood came from His side,
 To atone for sinners lost;
 Oh! do think how much it cost!

Darkness spread all o'er the scene,
 Oh, what did that darkness mean?
 Ah, it meant that Christ was slain,
 So that we with God may reign.

And the temple's veil was rent,
 So there need no priest be sent
 To make intercession now;
 All before our God he bow.

All can enter in as priests,
 And enjoy the heavenly feast;
 All can pray to God on high,
 And draw near, when He draws nigh.

Now, as Jesus has thus died,
 Can we not in Him abide,
 Bush all the cars of earth,
 Pomp and pride and carnal mirth.

And make meek our journey home?
 To that land where saints shall roam?
 There to live with Christ on high,
 Who no more will bleed and die?

Then let us be humble prayer,
 To ask for Him their every care,
 And a life to please Him best,
 Then we shall in heaven be blest.

THEIR ROCK NOT OUR ROCK.

BY J. W. HAINES.

"For their Rock is not our Rock, even so esteem themselves poor judges." Eccl. 3:24.

BROTHER S. H. GARMAN and I went to hear a Free Methodist whose text was, "For their Rock is not our Rock." I turn his own gun against him, God is the Rock of our salvation. In him we trust. We find *Jeshurun* waxed fat and forsook the Rock which made him, and highly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods,—with abominations. And while we look around us, we see such people going after strange gods, therefore their Rock, is not as our Rock. But there were false prophets also among the people, even as there shall be false teachers among us, who finally shall bring down the heresies, even denying the Lord that bought them with a price, and bring upon themselves swift destruction, therefore their Rock, is not as our Rock. 2 Peter 2: 1. "And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of." We see this around us every day. Let us be up and doing; let us not slum to declare the whole counsel of God; let us stand fast to the truth as it is in Christ Jesus; and let us pray God to send more earnest laborers into his vineyard, that the work of Zion may be pushed forward and battle against the enemy of ourselves, for they have been bought with a great price, it has cost the blood of the blessed Savior upon calvary. O, brethren let us stand upon the Rock Christ.

Last Sunday brother S. H. Garmann and I went to meeting where we saw two men baptized by pouring the water on the head (about one gill of water). They called it baptism; they claim holiness and perfect sanctification, and say, they cannot sin; that they are saved in God, yet they deny him in works; they have no works at all, therefore our Rock is not their rock; they have built their house on the sand, and when the storms come and beat upon it, it will fall, and great will be the fall. They say, you

must hear your cross or do your duty. This they bind upon their members; they must all speak,—their mouth confesses, but in works they deny him,—they have a great quantity of God in the mouth, but I fear they have but little in the heart; Therefore their rock, is not our Rock." They reminded me of Elijah when he mocked the four hundred and fifty false prophets, and said, "I pray aloud for he is a God, either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked." They got into one of their big ways, they came into the school-house shouting and leaping. I cannot find any Gospel for such doings. They are sayers and not-doers of the Word.

We also saw their partake of the bread and wine, and called it the Lord's Supper, and eat this *Supper before dinner*. They claim to be intelligent men, learned of Christ and filled with the Holy Ghost—men of God learned to know all the fullness of the Godhead; yet they can't discern between *dinner and supper*. Christ ate and went out and it was night; they ate and went out and it was one o'clock in the day! therefore their rock is not as our Rock.

They claim that a man must keep all the commandments of our Lord and Savior Jesus Christ, yet they keep none of them. "If we live in the Spirit, let us also walk in the Spirit; be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap, for he that soweth to his flesh, shall reap the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 3: 25; 6: 7, 8. "Beloved believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." 1 John 4: 1. They are teaching false doctrine—the doctrine of men, leaving Christ and going after men. Therefore their rock is not our Rock. Let us stick close to the Rock Christ. Christ says, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." The world has tried to destroy the foundation of the church, but in three days it was raised again triumphant over death, hell and the grave, and is sitting at the right hand of the Father interceding for us, and oh, how thankful we should be to our heavenly Father for such a foundation, so firm and solid that the gates of hell cannot prevail against it.

"It is not every one that says, Lord, Lord will enter in, but he that doeth the will of my Father which is in heaven," and the Father's will is, that we should do the will of his Son, that we might have a right to the tree of life, and enter through the gates into the city.

Now may the grace of our Lord and Savior Jesus Christ be with us all.

TEMPTED AS WE ARE.

BY F. J. BROS.

THE subject to which we invite your attention, will be based upon the latter clause of Hebrews 4: 15, "In all points tempted like as we are, yet without sin."

By reading the context, we discover that the apostle desires to impress upon our minds, the great truth, that there has never lived a person who was so good, or perfect to be tempted; for Jesus Christ was the purest and most perfect man that ever existed. He was the subject of the most trying and difficult temptations that were ever brought to bear upon any individual. In three particu-

lar instances, we notice, that he was tempted by the greatest enemy,—the adversary of souls. Having fasted for forty days and forty nights, and afterwards he was as hungry, and as his physical nature was about to perish, for the want of the requisites of life, Satan appeared unto him and said, "If thou be the Son of God, command that these stones be made bread." Satan did not only desire to see him convert the stones into bread, but also said it in such a manner as if he doubted the truthfulness of his being the Son of God, and that he would believe it more fully if he would but convert the stones into bread to appease his hunger. But Jesus did not do it; he only said unto him, "It is written, that man shall not live by bread alone, but by every word of God." The devil, in order to try his steadfastness, taking him up into a high mountain, and shewed him all the kingdoms of the world, and said unto him, "All this will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." But Jesus answered him and said, "Get thee behind me Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

Again, he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, "If thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over thee." And praise God, the angels did have charge over Christ, and they kept him in all his ways, and all the attempts of the devil, to get Jesus to worship him, were frustrated by him saying, "It is said, thou shalt not tempt the Lord thy God," notwithstanding he endured and overcame temptations while ministering, even after he was nailed to the accursed tree. His persecutors used his same words in the form of a temptation; for when he was rendering up his life, not only for those who gloried in his crucifixion, but also for all of Adam's posterity, his crucifiers mocked his dying groans by saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." O! could we but fathom the agonies the blessed Son of God endured, while three suspended between heaven and earth, what a lasting impression it would make upon the mind; an impression, that time with all its varied scenes, and not even eternity itself, could obliterate. Although he was surrounded by temptations, yet passed through them all without receiving a spot or blemish or any such thing. If we, the poor, weak, worms of the dust, for whom Jesus died to save, are tempted, we can go to that One who was "In all points tempted like as we are," and with prayer and supplication, and through his mediation, obtain that grace which will enable us to overcome sin, the devil, and the world. "For in what he himself hath suffered, being tempted, he is able to succor them that are tempted."

If our souls are about to sink beneath the great burden of this world's trials and difficulties, we can go to him who hath said, "My grace is sufficient for thee," and by what we will be enabled to fight the good fight of faith, and at last come off more than conquerors through him who hath loved us and gave himself for us. If the heavy burden of grief and affliction is about to crush us out of existence, we can rely upon the precious truth that our Mediator was a

man of affliction and acquainted with grief.

Do our friends and those we love, forsake and leave us, and are we made to depend upon our own resources? Was not the blessed Son of God forsaken when he was about to render up his life as a propitiation for our sins? And he having realized that his pilgrimage upon earth was growing shorter and still shorter, and as he repaired to the Garden of Gethsemane, and there upon his knees implored his Father, if it were his will, to let that bitter cup pass from him; and as his earnest prayer, through cries and tears arose to his Father, behold an angel appeared to strengthen him, so that he would be enabled to bear his great burden of sin resting upon him, and he arose and returned to his persecutors; and as they bound him hand and foot and nailed him to the cross,—the sun refused to shed its illuminary rays, while the blessed Son of God was dying. And as the earth was shrouded in darkness and mourning, the mountains and the vale of the temple were rending, the earth quaking, the graves opening, and the dead arising, Jesus realized that his time upon earth was about to terminate, and in all this commotion, with great drops of blood coming from his brow, his Father (in humanity, forsook him, and in the anguish of spirit he felt at that moment, exclaimed, "My God, my God, why hast thou forsaken me?" Are we stricken by the pinching hand of poverty? Are we abused and scoffed at by the ungodly of this vain world? Are we so poor that none of its inhabitants, not even those who profess to be God's children, and joint-heirs with our Lord and Savior Jesus Christ, will give us a cup of water or crust of bread or a place in which to lay our heads? If we are thus forsaken by every one, we have the pleasure and comfort of knowing that we are not the first who have been treated in this way, for Jesus, when he was here attending to his Father's business, said, "The foxes have holes; the birds of the air have nests, but the Son of Man hath nowhere to lay his head." "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Although we are surrounded with temptations, sorrow, affliction, forsaken friends, and poverty; yet we can, with prayer and faith, obtain the blessings God designs to give; and also comprehend the vast profundity contained in God's Word, when he says, "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." "For we have not a High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

EXPERIENCE OF A METHODIST WOMAN.

[The Free Methodist is publishing a series of articles written by a Methodist lady, who is giving a bit of her experience. We want every sister in the church to read the following: and the doctrine of holiness, as advocated by the Holy writer, will bring rings, jewelry, and ruffs off sisters, and profiting women generally. We say amen to that doctrine.—Ed.]

THE Holy Spirit began to lead me very gently and sweetly, and I found it easy to follow his leadings.

There was nothing in my heart but what was in perfect harmony with God's will, and when he told me, through his Spirit, to do this or that, it was a pleasure to obey. The day following my sanctification, while alone in my room, I removed from my finger a very beautiful ruby ring I had been wearing, and then a plain gold one, all I had, ever worn. I felt as though they were wholly out of place, and that the temple of the Holy Ghost needed them not. My gold pin, a simple one, was also laid aside, and needless trimmings on dresses and other garments. I could not wear them; they belonged to the world; I belonged to God, and there was a separation, just what the Word says there must be. And this work of separation kept going on. Novel reading, of which I had been very fond, went out. I was spoiled for that. The line was drawn a little closer to the time, but God was very gentle with me. And then he began to show me of my business. I had lost much of the pleasure I formerly took in trimming and beautifying the garments I made, and I told my customers that I could spend less time in trimming or I could not do their work. I worked on through the winter, but the business grew more and more distasteful to me, until when Spring came I was heartily sick of it, and I felt that I could not make that progress in holy living that I wished to if I continued at the business.

Along in May, while away from town sewing, I asked God to open some way for me to get out of dress-making. I went home at the close of the week to find my mother dangerously ill, and I staid with her all Summer, never expecting her to recover. I hoped that I should never be obliged to go back into the business again. God gave me much light that Summer, and I saw that I could not do the work I had been doing, spending so much precious time in trimming dresses merely to gratify the pride and vanity of the owner. My hands were consecrated and they must be clean. That I must forever come out of it, I was sure, but how to get out was the next question. I had no other means of support, had no home of my own, but boarded. When my earnings stopped everything would stop. My faith was not yet strong enough to give it wholly up and trust God for my living. When Fall came mother had so far recovered as to be able to do without me, and I began to have calls again. I was in a tight place. What should I do? Oh, I thought, if only the ladies would have their clothes made nice and plain as I would like to make them, everything would be all right, and some of my best friends said, "Don't leave the business. Try and induce the ladies to dress more plainly, and you can bring about a reform among the ladies of Wheaton." Well, I thought, there's need of a reform, and perhaps I had better try it.

But one night as I was alone in my room, thinking the matter over, and asking God to show me his will, these words were brought to mind and forcibly impressed, "Ephraim is joined to his idols, let him alone," and so that nice plan was overthrown. Calls kept coming in, and one of my most intimate friends wanted me to come and advise her a little about her dresses. I went, and fashion was all the theme. How shall I make this, and how trim that? My heart sunk within me, for I found that I was expected to study up the fashions and then go and make those dresses as stylish as possible. I made no promises, and went home feel-

ing very sorrowful, for I could not see the way out. It seemed that I had come to a high wall that I could not get over nor around. The next day brought no relief, and I felt like asking God to take me out of the world. The next morning something said to me, "Advise a reforming plain, family sewing at moderate wages." I did so that week. It was humiliating to me, who had for years been working in the wealthiest families, making to their satisfaction their richest garments. The flesh had a fall, but oh, how my soul went up, up into such a heavenly place. I cannot describe the three days that followed, they were so blessed. I could express it in no other way at the time or since, only, the being gathered right up into the loving arms of the Father. I thought all was settled. But no plain sewing came, there did come, however, urgent requests to do a little cutting and fitting, if no more, and make some plain school dresses. I thought, well, I will try it, and promised for a certain day; but the night before-hand I fell from the sidewalk and hurt my thumb finger quite badly, so that I could not use it for nearly two weeks. The lady was obliged to get some one else to do her work. Another one came to have some fitting done, and again was I hindered by having my hand severely cut in a window the evening before I was to go. That got well, and again I promised, and my sistering-in her hand so that I was obliged to stay and help her.

I thought it strange that I was so hindered, and felt that God was holding up my way. Finally, a dear lady whom I loved best of all, and at whose beautiful home I had spent many pleasant days, wished very much that I would come and do some work for herself and daughter, saying that she would have them made as plain as I wished. I always loved to work for her and went, and had no trouble until it came to putting some trimming on a skirt. I had so far made the dress plain, but she thought she must have some trimming on the skirt. I began to cut it, when the Spirit spoke to me, "Can you do this to the glory of God?" My heart answered, "No, I cannot." I could not go on with it, and laid it aside for something I could do honestly. That night when I went to my room, I felt that the time had come when I must decide once and forever. God had plainly shown his will, and I must do it. I must leave that dress unfinished or displease God. There was a test of my love to God. I was determined to obey him. But oh how hard to go back and tell my friend—she who had been so kind to me—that I could not finish her work, and must leave it. I would not decide and promise God that I would do it that night, and darkness came over me. Morning came, and I felt that I could do anything rather than fear God's displeasure, and I went back, and for hours could not bring myself to speak of it, but kept silently to work, until I could wait no longer, and I was fairly shivering with cold and my hands all tremble as I told her how I felt and what I must do. Those who read this may think that I was a coward. I do not deny it, but it was an awful test to be willing to be thought a fanatic and peculiar, and perhaps displease my friend and lose her love and friendship, which I could not bear to think of. She was all kindless, and though she could not see it as I did, yet she respected me for doing what I felt was right, though she was to be a coward. And I must say to God's glory,

that I believe I have that woman's friendship as strongly to-day as ever, though I am hundreds of miles from her, she writes and assures me of her love and the interest that she feels in my temporal and spiritual welfare. God never suffers his children to be losers by obeying him. That was my final struggle with dress-making. I had very little work of any kind after that, and Satan often threatened me with want and dependence, which did not frighten me in the least, for my Father had given his promise that I never should want for any good thing, and I never have and never expect to. And though I was sometimes called half crazy, narrow-minded, fanatical, etc., I was not moved, for I had a conscience "void of offense," and I also had "clean hands and a pure heart," and could say with a heavenly peace in my soul,—

"Jesus, my cross have taken,

As I have said and follow thee,

Naked, poor, despised, forsaken,

Thou from hence say all shall be."

EVIL SPEAKING.

BY S. S. W. HANBURY.

WHERE is not a neighborhood in the land that has not more or less difficulty, arising from that important member, the tongue. Life and death are in its power. How desirable then that it should always be under restraint. There are a great many ways of offending and doing mischief with the tongue, but the heading of this article says, "Evil speaking." Let us define the sin: "Evil speaking" consists in divulging the faults of others. It is not necessary to the commission of this sin that we circulate what is false, but what we say may be partially or wholly true, and yet we have no right to say it, unless under certain circumstances. We may be called upon to testify to facts, as in courts of justice, when we are compelled to bear witness, but then it is generally through the tongue that we get there. We say things that we should not.

It would be well to speak to the person whom we know to be guilty of evil, and with affection reprove and rebuke. Evil speaking is oftentimes committed by dwelling on the faults of others, making them the subject of frequent reference and general conversation—taking satisfaction in exposing them by dark and partially suppressed insinuations. Jealousy the reputation of others in mystery, and leaving persons to form the worst judgment possible of them by greatly coloring and exaggerating the faults of others. People sometimes pass the boundary of truth in talking of their neighbors, aggravate the offense and bear false witness against them.

Now I consider this palpable and deep-toned wickedness. But the general causes of evil speaking, are always found to be wickedness and cruelty of disposition. It is a want of those feelings of tenderness and love which alone can cause us to respect the interests of our fellow-men. Then, again, it turns out to be the result of malice and revenge. We may have really or imaginarily been injured, therefore think we have a license to speak evil without hesitating. Then again, it arises from envy. Individuals wish to monopolize all the reputation for goodness, by detracting from others. Evil speaking, sometimes arises from a spirit of wantonness and diversion. Some people will let fly their pointed arrows, then raise the spirit-lifted laugh and say, that it was all in fun. If true, it is very bad. It exposes de-

fects, snags credit instead of costing a measure of charity over the person. If false, it is verbal assassination, the next thing to murder.

Evil speaking is a violation of the Law of God, it debases, hardens the heart, increases guilt, and will greatly aggravate future misery. We should do all in our power to avoid evil speaking. Better love than hate. Evil speaking, implies a judging of others which is an invasion of God's prerogative. God will not give his judgment or glory to another. Evil speaking is opposed to the general tenor of God's Word, it is opposed to the principles of fraternal love, we are bound to love our neighbor as ourselves. If evil speaking is persisted in, it will bring certain destruction upon the soul. God will not approve of it, for through it we evidently turn out to be the children of the wicked one.

THE CURE FOR GOSSIP.

(By Misses.)

WHAT is the cure for gossip? Simplicity of culture. There is a great deal of gossip that has no malignity in it. Good people talk about their neighbors because they have nothing else to talk about. There comes to us a picture of a family of young ladies. We have seen them at home; we have met them at galleries of art; we have caught glimpses of them going from a bookstore or library with a fresh volume in their hands. When we meet them they are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped to give place to another, in which they are interested. We have left them, after a delightful hour, stimulated and refreshed; and during the whole hour not a neighbor's garment was soiled by so much as a touch. They had something to talk about. They knew something more. They could listen as well as they could talk. To speak freely of a neighbor's doings and belongings would have seemed an impertinence to them, and of course an impropriety. They had no temptation to gossip, because the doings of their neighbors formed a subject much less interesting than those which grew out of their knowledge and their culture.

And this tells the whole story. The confirmed gossip is either malicious or ignorant. The one variety needs a change of heart and the other a change of pasture. Gossip is always personal profession, either of malice or indelicacy, and the young should not only shun it, but by the most thorough culture relieve themselves from all temptations to indulge in it. It is a low, frivolous, and too often a filthy pastime. There are country neighborhoods where it rages like a pest. Churches are split in pieces by it. By it neighborhoods are made enemies for life. In many persons it degenerates into a chronic disease which is practically incurable. Let the young cure it while they may.

THE LIFE OF MAN.

HOW graphically the varied aspects of the best, picture the various seasons of a man's life! The tenderness of its budding and blooming in Spring, when that rich golden green gleams on it that comes only once a year, represents the bright beauty and innocence of youth, when every sunrise brings its fresh, glad hopes, and every night is holy, trustful and calm. The dark greenness and fresh vigor of the Summer leaf portray the strength and self-reliance of manhood; while its fading hues on the trees, and its rustling heaps on the ground typify the decay and feebleness of old age.

The Brethren at Work

PUBLISHED WEEKLY.

J. H. MOORE, } EDITORS.
M. W. EISELMAN, }

THE BRETHREN AT WORK will send you 50 copies per year in advance. Any one who sends in eight copies and \$10.00 will receive an additional copy free of charge, and his work additional value over and above the amount of his subscription will be returned one per cent. Such amount can be deducted from the money before sending the money. All orders for this paper, magazines, letters, notices, properly addressed, will be of our stock. When sending checks, be sure that it is not a check. If it is a check, it must be in cash to collect, while a draft can be collected here. It is always best to send in cash. Subscriptions and contributions intended for the publishers should be sent to the publishers, Brethren at Work, 215 So. Second St., Philadelphia, Pa.

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LANSKY, INC.,
DECEMBER 5, 1970

Now is the time to hold night meetings in every locality.

If you would prosper, as a Christian, do not neglect secret prayer.

Translating meeting at Cherry Grove last Thursday was largely attended.

BROTHER ROCKEELY has returned home from the Illinois Central Mission field.

HEAD BRO. SHARP's appeal on another page, and act in behalf of the good cause.

THE PEOPLE SOME MEN understand the Bible so well, is because they study it well.

We go to press to-day this week to give you account of the District Meeting.

CONCERNABLE catastrophe is crowded out this week, will make room for all we can next issue.

THIS is a good season of the year to send for a book of pamphlets to lend to your neighbors to read.

IF preachers would study the Bible more, and other men's sermons less, they would make better preachers.

BROTHER S. H. BROWN's address, list further notice, will be elsewhere, Wayne Co., Ohio, care of P. J. Brown.

FATHERS who commence family worship early in life will find it a great help to them when they grow older.

THE Brethren at Ainsford's Grove commenced a series of meetings last Friday evening. Bro. Delp, from Yellow Creek was with them.

THEY who write may express different views on Scripture, in the Bible Class department, yet no controversy will be allowed.

WHEN sending donations, state distinctly whether they are for the Poor Fund, or to be used in sundry papers to out-ears.

I HAVE not the least doubt but that the day will come when all infants will believe that the Bible is true, but it will be too late.

HOW numerous need not wait for foreign help in order to commence a series of night meetings. Put the home talent to work.

BROTHER D. B. GIBSON, under date of Nov. 12th says: "I have just closed a week's meeting in Ray Co., Mo., with 15 additions, and one restored."

ON the account of new subscribers coming in faster than we had new calculations first, we have run out of No. 48, and therefore cannot fill orders for it.

BROTHER BACHOR commenced meeting at Ashland, Ohio, Nov. 23rd, expecting to remain several days, and then go to Wayne Co., to remain 15 or 20 days.

SOME of our generous contributors must hear with us, if their articles fail to appear as soon as they would like to have them. We do not do the best for you we can.

DARWIN, the oldest city in the world, is losing its influence as a city of commerce. Many of the houses and shops are empty, and the streets filled with beggars.

The printing of the debate on separate schools enables us to supply hundreds of new subscribers with the debate from the beginning. These ex-

tra sheets are sent to about 300 new subscribers this week. Should any fail to get them they will please be informed.

It may be the "money" men who are in great demand now, but people will soon learn that it is the Aesop men that we so much stand in need of.

C. BUCHER, Schaeffersburg, Pa., wants to know if there are any members in Ellis Co., Kan. Some one who knows will please write him.

BROTHER, can you conscientiously return thanks over your eyes before you commence speaking? We should be thankful in all things.

We would like every preacher, during his tenure of office to get as agent for the Brethren at Work, for it will greatly aid you in spreading the truth.

THE Brethren in the Lowell church, Kent Co., Michigan, are building a meeting-house, No. 4020. They expect to have it ready for services by Christmas.

Now is a good time for brethren and sisters, and their children to meet together of evenings and practice singing. To become good singers requires practice.

FATHERS should not allow their children to contract the habit of running out and in during church services. The habit is a bad one, because it is very annoying.

MATTERS seem to be moving along nicely in Denmark. A letter just received from brother Hope informs us that one more has been baptized. Their meetings are well attended.

A LETTER from Bro. E. K. Beechey informs us that he is still in California, and doing considerable traveling among the Brethren there. He did not say when he expected to return.

FATHERS and mothers, if your son or daughter is away from home, send them the Brethren at Work one year. It may help to water the good seed you have planted in their hearts.

OF the late Bro. Franklin, who died some weeks ago, it is said that he averaged one and a half sermons for each day during the last twenty-five years, besides reading a weekly paper most of the time.

We will have something more to say about the contemplated Danish paper in a few weeks. We are waiting for further particulars from Bro. Hope, regarding the amount needed to start a small monthly.

SOME of the money intended for the Poor Fund this week is reported with that intended to be used for sending the paper to outsiders, but not as intended by the sender. Will report it separate hereafter.

BROTHER ABRAHAM CASEL, of Pa., is preparing a catalogue of his extensive Antislavery Library, which consists of about 25,000 books, pamphlets and papers. The library contains some of the oldest and best works in America.

BROTHER J. D. TROSTLE, of Ligoniero, Md., says: "Brother P. F. Stonder spent some time with us and labored for the Brethren in Lemont, last week. He converted to the Lord, and the church much revived, with a good prospect of more additions."

THE amount of money we are receiving to be appropriated for sending the Brethren at Work to outsiders is becoming both encouraging and interesting. Look on the last page, you will be being done, and send in your note to help along the good work.

BROTHER GEORGE HILLERY has returned from Kansas, having been called home because of sickness, and is now with his family at Skaneateles. He preached for the Brethren in Lemont, last Thursday and Friday evenings. Next week we will say something about his colony project.

Excursion arrangements from Lemont to Hagerstown, Md., have been made for the benefit of those wishing to visit the East. Round trip \$24.00. Tickets good 30 days. Excursion dates here Dec. 15th. Parties can travel from Chicago over either the Baltimore & Ohio R.R., or the Pennsylvania Central.

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second, and third. The fourth man lived to see the best erected and was, too, struck dead, and like the fifth man has died. Verily there is a God.

Will the second coming of Christ be literal? Was not the destruction of the world by water literal? Was not the downfall of Sodom literal? As it was in the days of Noah, so shall it be in the coming of the Son of man. Those who do not look for a literal second coming of Christ will one day be as badly disappointed as were those who did not at first believe the preaching of Noah. They will be compelled to believe a thing that is too late.

In the first number of the *Children at Work* for next year, its editor will send a detailed account of the manner in which the Brethren's Bible School is conducted in Lansky. Those who are interested in this kind of work should not fail to secure the *Children at Work* for their family and schools. The workers of the above school did not go to the world for their methods, but to the Lord's church, who are abundantly able to supply. We prefer the best methods of studying the Bible.

WHENEVER heard from our agents are doing good work. Many have been sending in good lists of new subscribers. We look for a considerable increase in our circulation the coming year. Last year we more than doubled our list, and by proper efforts the same may be done the coming season. Hope our agents and friends generally do their best, and focus new on our success depends largely on the efforts made by our friends. We are doing our utmost here in the office to give them a good, reliable paper, but must depend upon our many workers to work up the circulation.

THERE is considerable excitement in Tennessee over the capture of a wild man in the Cumberland mountains. The age of the man is not known, but for the last eighteen years he has been running with the brute of the community. He is about six feet and five inches tall, with black, coarse hair and beard, very large restless eyes, extremely fleet on foot, and his large body is covered with scales like a fish. He is said to be the son of a respectable family near a North Carolina town at the tender age of five left home, and has since been running wild in the woods, living on roots, fish, and whatever else he could capture. He will likely be exhibited throughout the country.

STRONG MEN—TRUVE MEN.

MEN of steel are needed in every community. The modern man, and man of clay and multiplying rapidly, and daily we see the effects of their plianthness. It is good to be as clay in the hands of the Great Potter, but to be clay in the hands of men is to bow low and twist for selfish purposes, and give thousands out to destruction. Show the people that we are living in the dispensation of humility, and not in the glory dispensation, and then the field will be quite still. The wheels will do for want of some adjustment, and the wheel will get the divine sun necessary for its proper development. Christ came in humility, did his work in humility, and the effects will be humility. When He comes "in the clouds of heaven with power and great glory," then will open up the glory dispensation, and all its subject will be exalted. Ah, how many are talking and walking with lofty heads as if they were already living in the glory dispensation! Those who have "put on Christ," and are not "swayed in will doing," live in the shadow of that glory, but then in the thing itself. They hold fast to meanness, artificial humility, whether the "shams" trouble or not. Often the "praise of man" will stretch itself out before you, but let it not come upon you and cover you. Keep under the Cross last you trouble your eyes. Let your feet not slip from the crown upon you, and then it will sit you. The eyes are set up high so that you may see the dangers and avoid them. Profit by this. See that you hold the sword of the Spirit by the hilt when wielding it, otherwise it only bruises.

M. W. E.

A PARABLE.

A CERTAIN ruler, severe in his rulings, sent for one of his people, and said to him: "I have a question to ask you. How do you do?" "Go home," said the tyrant, "and make a chain of such a length."

away went the blacksmith, and for several months he worked hard on the chain, and he got no pay for all the time he was working. He, at last, brought it to his Master, who said: "Go and make it twice as long." At work he went again, but still without pay. He brought it again to the tyrant, the hard-hearted master, who again said: "Go and make it longer still." At long last he brought it to his Master, and getting no pay. Truly he had a hard time of it. When he brought it up again, the rough Master said to his servants: "Take the chain, bind the blacksmith hand and foot, and cast him into a furnace of fire." This was his pay for making the chain. Poor man! How he worked day after day for his master and then, at last had to be burned for it. "O what a cruel master," you say. "How for the plan first."

The devil is the master. He has been telling some people fifty years to make a chain of iron, to make it longer and longer, and they are still obeying him. He gives you no pay as you work long and serve him. At last when you have finished it, and brought it to him, he will tell his servants, "Bind him and cast him into the lake of fire."

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FIRE AND BRIMSTONE.

EVERYBODY the doom of him who lies. "All Bars shall have their part in a lake of fire and brimstone." Rev. 21: 8. Some read it, "A few shall have their part in a little fire and brimstone." Some read it, "A certain class of men shall have their part as by a lake of fire and brimstone." Others read, "All Bars shall have their part in a figurative lake of figurative fire and brimstone." But the voice of God says, "All Bars shall have their part in a lake of fire and brimstone." And, literal fire and brimstone. This sounds harshly on some ears. It cannot be avoided. It is the Lord's language, the Lord's arraignment of us. We are sinners, the master of the lake of fire and brimstone or anything else, and ever expect to be, but we are here to warn, to cry aloud, to give no uncertain sound about this matter. We are anxious to have people keep out of the lake of fire and brimstone, to see them go the right way, the holy way, God's way. Then be not deceived, I beg you, that they are part in a lake of fire and brimstone—a vast body of scorching, boiling, burning brimstone. This is what we are warning you to keep from that terrible lake; the same of brimstone will be there. And aware that burning brimstone will hurt, it is easy to see. O fearful the condition of them!

"See here," replies one, "can't I misrepresent a little, and still escape the lake of fire and brimstone?" No, you cannot. The man who willfully misrepresents another is not being the truth, and he who is not being the truth is a liar—so says God, and he who is a liar shall have his part in the lake of fire and brimstone. Not at all, nor at all, but in the lake, you tremble, do you? That is right; tremble now and turn back on the way of truth.

Lying commenced with Satan in the garden of Eden. He said, "Thou shalt not die." There is his negative against God's positive. And the man who tells lies, is doing his very best for Satan, and will never pay for getting for him. Lies shall have their part in the lake of fire and brimstone. You say, "This is awful." It is; and if you do not want to get into the awful lake, just close telling falsehoods and turn to telling the truth. This is a certain way to escape.

"Well but," says one who is a little guilty, "how about little white lies? Can't I put large potatoes at the mouth of the sack, and the small ones at the top, and the small ones below in order to sell them at a high price, look out for the lake of fire and brimstone. Honesty always makes the measure fall, pressed down, running over, and alike throughout; but the measure gotten up to sell, heaves, and drive a large measure," shows that the man who tells white lies is on the road to the terrible lake. The pay for such work is pure mischief.

away went the blacksmith, and for several months he worked hard on the chain, and he got no pay for all the time he was working. He, at last, brought it to his Master, who said: "Go and make it twice as long." At work he went again, but still without pay. He brought it again to the tyrant, the hard-hearted master, who again said: "Go and make it longer still." At long last he brought it to his Master, and getting no pay. Truly he had a hard time of it. When he brought it up again, the rough Master said to his servants: "Take the chain, bind the blacksmith hand and foot, and cast him into a furnace of fire." This was his pay for making the chain. Poor man! How he worked day after day for his master and then, at last had to be burned for it. "O what a cruel master," you say. "How for the plan first."

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Now here comes the merchant, who says: "I must sell goods; can't I misrepresent a little, it compelled to? I have goods, part wool and part cotton; times are close, profits small, can't I sell the mixed goods for the real genuine stuff, and escape the loss?" No man is compelled to misrepresent in order to effect sales. Such lying, and deceiving must necessarily lead to the hatred of the real business and respectability will stop and hold back. If you choose to do that way, you will certainly get your clothes, but the crackling flame will be laboriousness next to your ear.

Away back in prophetic times the man of God said: "Behold ye trust in lying words, cannot profit." Jer. 7:8. That is also terrible,—*trust in lying words*—that is lying words. Men talk about trusts, misrepresent them, do their best to impress their saying upon those whom they address until it is believed. Men thus trust in lying words, and that to no profit. We do not say that the lake of fire and brimstone is for those who thus trust in lying words, for the Book does not say so, and we want to stick to the Book, but there is no profit in that kind of trusting; the sooner one quits it, the better. "I will," says another, "there can be no harm in telling a lie to get an opinion." Certainly a man may give his opinion, prosing it as *given* to help others; but also to often they are dearly paid for. How many opinions of the heart have been produced by an opinion? How many dear ties have been broken by opinions? How many communities have been sowed and disturbed by opinions? Then they were *dear*, were they not? Not so cheap as we thought. To express an opinion is to give some one as to see a "lake" brooding that we know not how to divide it from downward lying. The man who persists in lying, twisting the truth, misrepresenting and avoiding the exact thing, must take all the consequences. If he will go with the sorcerers, the murderers, the idolaters, and amid their groanings, moanings, trappings, writhings, and shoutings, send up their evil wall of anguish, then here will go God. This is his cry over you. "I did not intend to be lied; I misinterpreted; I did all I could to inform others; now I have my reward." O may your hearts be changed now! May you learn to speak the whole truth, nothing but the truth, woe it like a girlie, and keep it as a jewel.

M. M. E.

A FEW OBSERVATIONS.

NUMBER IV.

By this time the reader will perceive that far from any intention in defense of plain dressing, we want to go beyond all human considerations of feelings, and all man-made creeds and traditions on our issue on what was taught by Christ and the apostles. This is the original ground occupied by our ancient Brethren who were first in this reformatory movement. The Bible was their authority for plain dressing, and they enforced it as they were Scripturally authorized to do, and thereby preserved that simplicity that should characterize every true church of God.

They adopted a uniformity in dress, not because the Gospel under all circumstances required a particular uniform, but because they thought by that method they could maintain among the members, Scriptural plainness. They thus banded together for mutual defense against pride and fashion. It was their method of aiding and warning off fashionable dressing. The Gospel requires plain dress in plain apparel, and not merely so, and in order to carry out this Scriptural injunction, they agreed upon the plain method of dressing that has been handed down to us. It is worthy of notice that every church which has strictly adhered to the method of advancing plainness, has kept fashionable dressing out of the church. I do not know of an exception. Just as long as the true church adheres to the plain method of plainness, they remain a plain people. So it will be with the Quakers, and just so it will be with our people. Those congregations among us which have departed from this simplicity are now drifting off into pride, and in too many instances are making rapid strides towards popery.

This doctrine of non-conformity, however, has been greatly injured by some of its advocates. Too many of them have not been consistent in their principles. Their lives did not correspond with their preaching. Many have made a lobby of

dress and in some localities have well nigh led it to death. Every time they preach, it must be on dress, and often abuse people for the dressing instead of reasoning the case candidly and coolly. Too many have used soft arguments and hard words, instead of hard arguments and soft words. And in some instances those who are wonderfully particular about dress, are careless and unmannered about other things, just as important. There are those who, when the question of dress comes up, are alive to the work—they want all the members to dress plain, and come into the general order—that is right and good; but when it comes to doing missionary work—to raising money to send the Gospel to the perishing sinners—they are so unconcerned about it so if they did not care whether anybody else was saved or not. Now brethren, this is inconsistent, it is not apostolic.

Then again, a young, fashionably attired lady makes application to unite with the church. A couple of well-established visiting brethren call on her, and tell her what the church expects of those who unite with the body of Christ. Among other things, it is required that she abstain from all places of amusement, by aside her jewelry and ornaments, and that she dress in plain and modest attire as becometh her lowliness. With a gentle heart full of love for her Master, she responds, "For Christ's sake I will make the sacrifice." The result is a good one, and I would to God that every sister in the church could make such a sacrifice for their Master's sake. The young lady is received into the church, and becomes a model sister. But how long it takes the two visiting brethren! Move them out of the church, and she will be as good as just as much as that young lady before she was received into the church. You ask that brother to quit the use of tobacco for Christ's sake, he cannot do it. He is very particular about dress, but when it comes to using tobacco he is just as fashionable as the world. Thus there are peoephers who are very strenuous about the order of the church in dress—very tender about matters of the order, and may be the very best preachers, following the plain plan by using tobacco. Is this consistent? There are other ones, who when it comes to putting the law, are just as precise as they can be—but must be done so and so,—but when it comes to dealing with their fellow-men, they are as close-fisted as the world dare be. Is this not following the ways of the world? Is this not downright mis-stewardship? Is this Bible non-conformity? Is this the way to advance the cause of non-conformity by making a lobby of dress; they are all the time talking and preaching about it. Every sermon they preach must have something in about dress, while other subjects, equally important, are left untouched; they do not preach the whole truth, for many of the commands thereby remain untaught. Preaching is a little like planting seed; there is such a thing as getting so much in a hill that the seed will not get to maturity. That way to kill the doctrine of non-conformity is just to make a lobby of it, and get people tired and sick of hearing it. It is like breaking a child of eating sugar; let it eat till it gets sick—that cures it for good. Just so with preaching on Scriptural subjects. I once knew a minister who preached on the design of baptism till the whole neighborhood became disgusted, and actually refused to go to maturity. That way to kill it more than good.

Another thing that has greatly injured this doctrine among our people is, that some years ago we had a few men among us, who were very strenuous for the order of the church, and yet, by their unholiness, have brought damage upon the church, and shocked the body from centre to circumference. Such things as these hurt; they do more harm than the fiery darts of Satan. Men who are extremists in one thing, and neglectful in another, are equally impure; the men who injure the cause.

Brothers, these are facts that cannot be gainsaid. There is too much inconsistency among some of those who dwell with pitiless emphasis on the order of the church. Too many of them are careless about other things; too many of them do not pay attention to the weightier matters of a holy and a consistent life. They may be very precise in dress, but when it comes to thriving, they neglect, they lay up treasures on earth and neglecting their duty to the poor, and neglecting prayer, they are just as worldly as anybody else. In con-

tending for the doctrine of non-conformity, in public, as well as private, these are the most difficult points to overcome; they do more harm than all the enemies put together. I would sooner fight Satan and all the fiery darts of the dark regions any time than to apologize for a "wolf in sheep's clothing." I never did blame a wolf for being a wolf, and acting like a wolf, but when it comes to a wolf getting into sheep's clothing to deceive, then was he unto the hypocrites.

Shall we give up the doctrine of non-conformity because a few of its advocates are inconsistent? Nay indeed. It would be as logical to give up the Bible because there are "false brethren." It is my candid opinion that it is the only way of keeping the church unspotted from the world in dress. I notice that those congregations that have departed from the order, are fast drifting into the vortex of popular religion. Those who have gone out from among us, because of this doctrine, have often gone off into the ways of the world, or else drifted to nothing. And just so it will be with the church, unless she carefully guards against every appearance of error. Let those who hold so firmly to the general order of the church, show by their walk and conversation that their heart has been won over to the cause of non-conformity in the heart as well as on the body, and then God's name will be glorified in our robes and spirits which are his. J. R. M.

WERE THEY ELDER OR DEACONS?

The title of Ponteez was an admirable title in the early history of the Christian church. Three times the word was converted in one day, and so rapid was the increase of the church, that in a few days it numbered five thousand; Acts 4: 4, and in order that none might suffer, and that the Word be not hindered, they had all things common. Acts 2: 44.

A difficulty finally arose: the Grecians murmured "against the Hebrews, because their widows were neglected in the daily ministrations." Acts 6: 1. It was not the word of God, and reason that they should leave the Word of God and serve tables. They did not here wish to settle difficulties; their work was to preach the Gospel. They decide that this murmuring must be attended to by other parties.

Here we find a valuable lesson for preachers of modern times. This too often the case, when these are difficulties to be settled, the elders are called to do it, while there may be others, just as well qualified, who could do the work better, and let the elders give themselves continually to prayer and to the ministry of the word. When this difficulty arose, the apostles did not appoint some elders to attend to it, but called the whole church together, and told them to "look out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6: 3. It was their duty to be chosen from the church, by the church.

Were these seven men, after they were installed, elders or deacons? One party affirms that they were elders, while the other party thinks they were deacons. In my judgment they were neither; some of them may have been deacons, but I do not believe there were any elders among them. They are not called to do it, while there are deacons.

Their manner of being called out, shows that they constituted a special order or class for some special purpose. The church was told to select seven men, "whom we may appoint over this business." The apostles did not say, Select seven men to be ordained to the eldership, or seven men to perform the work of deacons; or seven men whom we may appoint over the church—whom we may install as deacons—no; but, "whom we may appoint over this business." What business? To see that the Grecian widows are properly provided for in the daily ministrations.

These widows not being properly provided for, had caused the murmuring; and as the apostles did not have time to attend to the case, the church selected a committee to see the trouble, and see that the murmuring was stopped, and the Grecian widows properly provided for.

The church at Jerusalem at that time was very large, and it is not reasonable that it would have been without deacons, whose duty

it was to see after the wants of the multitude, but in this case we could not serve alone, for there was a difficulty to be settled, and the church must have a band in it. The apostles refused to take hold of it, but instructed the church to select seven men to look after that business. These men were duly set apart to their work by the laying on of hands.

To say, that these seven men were installed as elders, does not look logical. They were not called to do it, while there were deacons; and it would seem strange that the church would select seven members out of a difficulty, before choosing elders. The same argument may be used against the idea of them having been deacons. And then, why select and install seven others all at one time? If they were elders, why not select them over just a certain kind of business, and not over the church? If they were elders, why did not Paul, one of them, have power to lay hands on those whom he baptized, while preaching at Samaria? Have not elders power to lay hands on baptized converts?

It is generally conceded that the apostles were elders, and there were twelve of them, — Were not twelve elders enough for one church? Why install seven others, thus making nineteen? What would they wait with nineteen elders in one church? There was a difficulty in the church at that time. It is right to select and install elders when there is a difficulty in the church, or should they not wait till the difficulty is settled?

We are generally taught that the church should always be made up of many officers; not to be selected, but if it be conceded that the seven were elders, then it would be perfectly right to select and install church officers, while the church is in difficulty. The narrative says, that one of them, Nicolas, was a proselyte of Antioch, a city something over two hundred miles from Jerusalem. Why would the church at Jerusalem select an elder who lived over two hundred miles away in a city where there were no members?

Neither is it reasonable to suppose they were deacons. Does it look reasonable that the apostles would have organized a church of five thousand members without any deacons in it? And if they were already deacons in the church, why go to work and select seven others to attend to this special work? Why could not those, already in the church attend to it? And, as stated, one of them lived over two hundred miles from Jerusalem. What would you do with a man with a deacon who lived 200 miles from the congregation?

If they were neither elders nor deacons by virtue of their installation, what were they? I answer, they constituted a business committee, whose duty it was to oversee and look after the proper distribution of the charities of the church. The already chosen deacons and others could attend to the distribution of the food, but as a difficulty had arisen, there must now be a committee appointed over that business, to superintend the work, and settle whatever dissatisfaction may have arisen. When the work ceased then their office ceased also. Some of this committee we know were preachers, for we afterwards find them engaged in preaching.

I leave the reader to ponder over the above, and get ready for reading an article relating to whether it is expedient that elders and able preachers should leave the Word and spend their time serving on committees, in settling church difficulties when there are plenty of others who are ready to do the work just as well. Remember what came the twelve who were installed; they would be a literal fact, and that difficulty got up in the old church at Jerusalem. J. R. M.

Those Universalist preachers, who are going around over the country, telling the people that they are ready to do the work just as well. They think it is mistaken. The mistakes of those who believe there would be a literal fact, and that difficulty got up in the old church at Jerusalem. J. R. M.

The Mormon women of Salt Lake City have passed resolutions arranging their belief in "the patriarchal order of marriage as revealed to God's people in former ages, which, if they do, were conducive to long life, strength and glory." How about those who lived before the flood? Adam had but one wife, and so it was with all the men named in the ark. Mormons who have the multiplicity of wives, just as soon as other

BRETHREN AT WORK SUPPLEMENT.

STEIN AND RAY DEBATE.

Prog. 1st.—The Brethren (or Tunker) Churches Possess Bible Characteristics unfitting them to be regarded as Churches of Jesus Christ.

J. W. STEIN affirms.

D. B. RAY denies.

D. B. RAY'S THIRD NEGATIVE

THOUGH, according to their own showing, the Tunker churches had their origin under Mr. Mack in Germany in 1708, yet my friend contends that Christ and the apostles were Tunkers!

He tries to creep out of the trap in which he is caught, by saying that he only used "the term 'regenerated' in its derivative sense," not to include the "new birth"!

Then he has "regenerated" unpardoned children of the devil!

According to this, "regenerated" persons will be lost! Still worse, he has "regenerated" persons still "seeking after a good conscience," in baptism. Surely his confusion is worse confounded. Mr. S. says Ray admits "that believers put on Christ and are clothed with him in baptism." Every one not blind, knows this is a figurative allusion to the outward public profession of those, that are already "the children of God by faith in Jesus Christ." Gal. 3: 26. As they are the children of God by faith prior to baptism, therefore it is impossible to baptize them to make them children of God.

In connection with the fact, that Paul was a chosen vessel before his baptism, Mr. S. asks: "Are not all saints chosen of God before their pardon?" Then he has unpardoned "saints!"—Concerning Cornelius we do say, that no one ever had the baptism of the Holy Spirit prior to pardon. Cornelius had the baptism of the Holy Spirit prior to water baptism; therefore his sins were pardoned prior to his baptism.

Yes, one may be in Christ spiritually and not a member of his church—his organized body. Was the thief on the cross a member of his church?—Mr. Stein admits that true baptism can only be received by one after he loves God. This will do; for "whosoever loveth is born of God and knoweth God." 1 John 4: 7. My friend is coming to the light. "We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14. If they are born "of God" before baptism, how can my friend baptize unpardoned children of Satan? Then, of course, the keeping of the commandments is the love of God manifested.

Mr. S. surrenders another point by saying: "The Brethren usually examine a candidate for baptism very closely to be satisfied that he (the old man) is dead, before they bury him" in baptism. This is exactly right. Paul says of this very death: "For he that is dead is freed from sin."—Rom. 6: 7. This is what the Bible teaches.—When one dies to sin—"is freed from sin," then he should be buried in baptism. But the Tunker

churches propose to take a child of the devil with a guilty conscience and baptize him to free him from, or kill him to slay! But Mr. S. has surrendered on this point. The Tunker doctrine of baptismal salvation is false, because of its absurd consequences. We read in history of six men who were tried for heresy under Romish persecution, and finally burned to death. Three of them had professed faith in Christ, but had not been baptized. They loved Christ so well that they died for him. But the Tunker doctrine says that "they went to hell for want of baptism!" Prisoners have professed faith in Christ, and even wished to be baptized, but military power said no; so they died and were lost according to the Tunker doctrine.

According to the Tunker doctrine, Jesus may wish to save a penitent sinner, the minister may desire his salvation, and the sinner may be "regenerated" and desire salvation with all the heart; but a tyrant may forbid his baptism, and send him to hell!

Mr. Stein becomes excited over our treatment of his analysis of the forged Tunker commission, and charges us "with impious skepticism and unbelief!" He thinks that we did "not dare to grapple" with his "seven incontrovertible proofs" that the "grammatical construction of the commission 'exactly suits' the Tunker doctrine. We have neither denied the use of "ellipses," or "grammatical construction;" but we do emphatically deny that the commission is in dispute is elliptical. Jesus put every word into it that is necessary to the true Bible, and grammatical construction. —The Tunker doctrine of three immersions is based upon that which was "omitted," left out — never was in the commission, but "must be added mentally as a matter of course!" No Tunker can analyze or parse the commission without adding ten words to it. The disputed part of the commission reads: "Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Concerning which, my friend makes the following blunders: 1st. He divides this one clause into three clauses. 2nd. He adds ten words where there are no ellipses. 3rd. He makes Latham's Hand-book teach, that "there are always two propositions where there is one conjunctive!" Any average school-boy knows that a conjunction connects words, phrases, clauses or sentences" (Kerl). 4th. He then parsed the Tunker, not the Bible commission. As

to our friend's grammatical references, except where he has perverted Latham, we make no serious objection. They do not invalidate against our views of the commission.

Conant does not sustain him, and the opinion of Meyer on this point is worth no more than his views of the Lutheran church. The Bible, not the Tunker commission reads: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." We only have space to call attention to the points of dispute. The proposition "of" occurs three times.

First, it shows the relation between Father, and the antecedent term name.

Second, it shows the relation between Son and the same expressed antecedent, name.

Third, it shows the relation between Holy Spirit, and the same one expressed antecedent, name. Rule: "A preposition shows the relation of an object to some other word or which the adjunct depends." (Kerl's Grammar).

The conjunction "and" occurs twice. First, it connects the two adjective phrases "of the Father" and "of the Son." Second, it connects the two phrases "of the Son" and "of the Holy Spirit." Rule 15 (Kerl): "A conjunction connects words, phrases, clauses, or sentences." See also Brown, Clark, and Harvey.

And in like manner all the other words may be parsed in perfect harmony with the rules of language, without adding one word to the commission. Our Tunker friends overlook the fact, the three persons in the Godhead are but one Being. "For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one." 1 John 5: 7.

We repeat that the Bible commission demands one baptism "in the one name of the true God!" But Mr. S. wants to know "what the one name is." That one name was revealed in the Old Testament by the Hebrew plural title—Elohim, rendered God.—the One God.—That one name is revealed to us in the New Testament in the glorious character called Jesus. His name shall be called "Jesus, for he shall save his people from their sins." This "Wonderful" character called Jesus, includes a Father, Son and Holy Spirit. He is the "Mighty God, the Everlasting Father, the Prince of Peace," (Is. 9: 6) and he is the S-u; and he is also the Holy Spirit

it; for he, "the last Adam was made a quickening Spirit." 1 Cor. 15: 45. Jesus is to remain with his people forever, by the Holy Spirit. In the light of these wonderful Scriptures, we may boldly say that in Jesus dwelleth all the fullness of the Godhead bodily." Col. 2: 9. Therefore, Jesus is "a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. 2: 10.

That the great commission contains only the one "name" of the triune God is proved from the fact that under it the apostles baptized "in the name of Jesus Christ." Acts 2: 38. Of the Samaritans it is said: "Only they were baptized in the name of the Lord Jesus." Acts 8: 16. Also, "When they heard this, they were baptized in the name of the Lord Jesus." Acts 19: 5. Evidently, the formula "in the name of the Father, and of the Son, and of the Holy Spirit," was used in these baptisms; but these three are but the one name.—But his "examples analogous?" Mr. S. quotes: "They builded, and finished it [the temple] . . . according to the commandment of Cyrus, and Darius, and Artaxerxes." Ezra 7: 15. He then asks, "Was it not according to three edicts?" Yes; but the analogy does not lie in the temple. The real sense of the passage is, that, "in the name of Cyrus, and of Darius, and of Artaxerxes, they builded and finished" the temple. Did they build and finish it three times? According to the Tunker grammatical construction, they did! The superscription in Greek, Latin and Hebrew is not analogous to the commission, because the three languages do not sustain the relation of unity as Father, Son, and Holy Spirit. "These three are one."—No one can be in the Son, without being in the Father and Holy Spirit; but the writing can be in Greek, without being in the other languages. Can Mr. S. see the difference? The same applies to his other examples. Not one of them is like the commission in construction.

Mr. S. wishes to know, why mention "Father, Son and Holy Spirit in baptizing?" We answer, in Bible baptism we have the triune God set forth, the *trinity* in the mention of the three persons, and the unity in the one *baup* in the one name. Our readers will remember that Mr. Stein failed to grapple without negative argument, based upon the admission that baptism represents the resurrec-

tion of Jesus. Did Jesus die, three times? was he buried three times? and did he arise from the dead three times? Will Mr. S. answer? Will the saints arise from the dead three times?

We now proceed to give an example of the Tunker "grammatical construction." Jesus said: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8: 11. Now if Mr. Stein's Grammar rule be correct, which always requires two propositions where there is one conjunction," then he must analyze this passage thus: "Many shall come from the east and [shall come from the west] and shall sit down with Abraham, and [shall sit down with] Isaac and [shall sit down with] Jacob!" So, according to his grammatical rules, they must come twice, first from the East, then go and come from the west; they must then sit down three times, once with Abraham, then with Isaac, and finally with Jacob! Is not the Tunker Grammar, as well as doctrine, "moon-struck,"—crazy?

For illustration, the one government is composed of three departments—the legislative, the judicial and the executive. These three are one government. The President says to the generals of the army, the power is given to me: "Go ye therefore and slay our enemies, burying them in the name of the legislative, and of the judicial, and of the executive, and you shall be rewarded for your services." Mr. Stein and all the Tankers must understand this commission to require three burials of the dead!!! We repeat that the Tunker churches are not churches of Christ, because they willfully add to the words of our Lord's great Commission. Tankerism must utterly fail unless ten words be added. Rev. 22: 18.

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

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"CRUCIFIED WITH CHRIST"

BY LAMB W. WEST.

Jesus took the Lamb and brought,
The broken piece of sin,
And oh, how sweet, to three brought,
That we may break for Him?

Yes, this our Lamb has crucified for us,
On which He died and died,
And is there not some little cross,
That we can bear for Him?

As did the wretched Lamb of God,
To save a world from sin,
So we will do in His life-blood
Be crucified, our Lord.

Now may our souls be warm with love,
On ev'ry thought in frame,
And ev'ry word and action move,
That we may die with Him.

No more let Satan lead his chase,
Nor add a place within,
Let him no more strengthen reign,
We've died indeed to sin.

And now may all these dead and old sins,
A life of faith begin,
To move in love and ev'ry thing,
That Christ now lives within.

Let come what may, the seal is set,
On which we live by His blood,
The work is great, but we'll not forget,
We'll do no more to sin.

To live for Christ, is our own aim,
We're not dead and old sin,
For life we live in His name,
We'll only die for Him.

ECHOES FROM THE EAST

Sabbath-day Thoughts—Our Meeting for Worship—The School of Christ.

[From the Spirit of Prophecy.]

SEVENTH DAY.

NOVEMBER, 24th. This is a bright and very beautiful day. During the past week we had about forty-eight hours of cold, raw weather, and thinking of such days, we are made to appreciate more sensibly the pleasures of a clear, sunny day. I have known many persons who have no patience with wet weather. They fret and grumble at a great rate, and make every one feel unpleasant about them.

Now we should be reasonable. We should at least think of the necessity of changes in the weather, and being so we cheerfully will thank God for all sorts of weather, since this is but the issue of His laws in Nature. But we need patience. So shall we appreciate every good gift. As we enjoy a fair and sunny day after clouds and storm and rain, so we also learn to value the day of rest after a week of care and labor and weariness. Jesus said the Sabbath was made for man, and that man was very ungrateful indeed who does not observe the day set apart for leisure and rest from toil. Our employments during the week may be all right, and we are commanded of God to labor, but one day should be given particularly to the service of God. We often determine upon a special kind of work on a particular day during the week, and then we attend to it well. Just so it ought to be with us in regard to the Lord's day—Sabbath. It should be truly set apart for the worship of God. It should be a consecrated day. To the child of God it is, of all the week, the brightest and best day. When we think of the blessed memories of the Sabbath,

and its halcyon enjoyments, we ask in wonder, Who does not love it?

The day of rest is like the little grass meadow in the wilderness, where after six day's journey, the traveler halts for refreshment and rest, where he may repose under the shade of the lofty palm tree, and dip his vessel in the waters of the clear, clear stream, recovering his strength to go forth again upon his pilgrimage in the desert with renewed vigor and "good cheer." Thus the Christian rests from his busy cares, and the day is one blessed influence. He gives himself to the reading of God's Word and good books and papers. At the hour of worship he mingles his praise and prayer with God's worshiping people. He edifies those around him and seeks edification. He loves the church and the Word of Truth, and takes an pleasure in the ways of the world. But he is "growing in grace and in the knowledge of the Truth." Heaven is his home and he is getting ready for it. God's people are his choice and he loves to associate with them. The Sabbath is a great blessing of God, and we can make it a great advantage, not only recuperating our wasted power, but in gaining a closer walk with God, and learning more and more about Him.

At the Australian appointment to-day at 10 A. M., brother Benedict spoke upon these words: "Verily, truly, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." A beautiful passage! So full of promise to every believer in Jesus! They are the words of our Lord and Master. "Verily, truly." Truly, truly, it is a welcome and comforting message. Who will not hear it? Jesus as though everybody should be a follower of Jesus, since there is so much grace and salvation in His teaching. But sin has taken away our hearing, and we need the revivifying efficacy of the Holy Spirit of God.

I. Hearing the Word.

II. Believing in Him.

III. Free from condemnation.

IV. Free from death.

V. The present warfare.

VI. The final triumph.

Our evening service in town was well attended. The 13th hymn suggested the subject of grace. After prayer brother Blair directed attention to Matt. 11: 29. "The yoke of Me" is well worthy our serious consideration and prompt action at all times. It is a command of the highest authority, and shows that He who knoweth all things, also knows that our knowledge is very incomplete, and we have need of wisdom that is from above. The leading thoughts are:

I. The Teacher.

II. The Disciples.

III. The Lesson, and ever shall be the Teacher of all teachers. Many make great professions to the wisdom of this world, obtain by long years of diligent study in colleges and seminaries, and then do not seem to have learned the very first lessons in the school of Christ, that is, to take the Heavenly Teacher of His word. Perhaps there never was a time when the words of Jesus were so widely contemned and misinterpreted as the people of this world. There is but One True Teacher, and at His feet we must learn the way of salvation if we are at all saved. But so many are heeding the "new idea" and "commandments of men," that the Divine Teacher is not consulted and heard, His lessons are ignored and the disciples are most miserably confused and misled. This course of things brings about many calamitous and disastrous results to the advancement of the true, safe old course of "pure and undefiled religion." O that we would come to the blessed feet of Jesus, and confess with devout repenting hearts: "We know Thee as a Teacher come from God."

But still His love is shed abroad in our hearts, and we shall not be able to recognize Him as our Teacher. His word as our lesson, and yield ourselves His faithful disciples to learn of Him, and walk quietly, carefully, devoutly in the pathway He has left behind Him. To this end may we seek to live.

Yesterday the funeral service of brother John Freely took place at the Aetolian meeting-house. He was in his 62nd year, and was a member of the Falling-Spring district. "Blessed be the dead that die in the Lord," for when the Lord shall come again, they will be with Him. Our dear brother has gone from the scenes of earth, but we hope he will return with the ransomed of the Lord. Ps. 35: 10.

Washington, Pa. Nov. 27th, 1878.

CHRISTMAS

BY LIZZIE MILNER.

THE anniversary of the birth of our dear Redeemer is one more drawing link, a time we all look forward to with delight, though in many different ways by different classes, but to the Christian it is a day of all days; the link to the land of Bethlehem, where the babe in the manger, and that which came to this, the Savior, our redemption made possible through the Lamb which taketh away the sin of the world. Angels were heard praising God. Now what is done from man, for whom so much has been done? The very best thanks we can offer, an offering in comparison with the gift we have received. Christmas, then, should be held very sacred by the Christian.

The custom of giving gifts on this occasion, is a very common one, and not objectionable if done in the proper manner, but as it is generally done, I do hold it not the proper way for the Christian to do it. I mean the custom of telling children the story of "Santa Claus," of his "coming down the chimney," and other like tales, all of which as soon as children are all enough, they will find are false, yes, all untrue. Just think of it, you who are parents, if you never have before now. If your children should acquire the habit of telling untruths and justify themselves by this act of yours. It is a more serious matter perhaps than many suppose. No harm at all in giving gifts, but do for the sake of truth tell by the giver. How much good might be done by instructing children what is the origin of this great Holiday, and the sacredness of it, how humble that Christ who loves and blesses little children, was born, so much so that the poorest class of human beings are not below him, and need not fear to approach him. With at the same time let us king of kings and Lord of lords. That we may all improve our way of celebrating this great event, is the desire of a lover of truth.

DESIRE TO MEET IN HEAVEN.

BY MARY E. LENTZ.

WE are taught by the Scriptures that it is our spiritual duty to meet our friends. This is a truth revealed in the Bible that we frequently neglect going into fulfillment. Knowing this to be a fact, how necessary that we prepare for the solemn change, so that our spirits may ascend on high into the arms of him who called us to heaven.

How pleasing it is when our friends are called away into another state of existence, if we can but entertain the thought that they are gone happy, and that we shall be able to meet them in the unclouded skies with the blood-washed millions above. It furnishes us a consolation that leads us through the trying hour. There is no place on earth so desirable as heaven, and none, but what is our earthly home when

compared to the heavenly one? Heaven is the Christian's home. Jesus has gone to prepare a mansion for all who love him. How sweet the words, "Ye shall be with Me, and shall be with Me, as I am with the Father." O what an astounding thought that we may all once meet Jesus. A little more self-denial here will seek need to our happiness there. Be encouraged brother and sister a few more tribulation-days and our race is run; we shall meet again.

REMISSION OF SIN.

BY DANIEL JONASKEWER.

COME believe repentance, faith, prayer and the mourner's bench for the remission of sin. Others believe and hold repentance, faith, prayer and baptism for the remission of sin. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16: 31. The sinner believed and was baptized unto Christ. "He that believeth and is baptized shall be saved." Mark 16: 16.

HOW SIN AFFECTS US.

BY MATTIE A. LEAR.

IT is always better to be sinned against than sinning. We cannot prevent others sounding our feelings, and injuring, insulting and mistreating us, but these things cannot harm us, unless we give them an "enrollment in our hearts." It is not what others do to us, or how often they do their really affects us, but our own conduct. Our happiness or misery may ever depend upon ourselves. God in His wisdom would never intrude the happiness or misery of an individual to another's keeping. Our happiness does not depend on our outward surroundings, but on the inward state of our hearts.

"AND LO I AM WITH YOU"

BY J. E. NEEDE.

WE often hear sinners console themselves and numbers with the above promise. But if we examine the precept, we find that it is given on certain conditions, which are as follows: That we go and teach all nations; and baptize them in the name of the Father and of the Son and of the Holy Spirit, and that we teach them to observe all things whatsoever Jesus has commanded you. When these conditions are complied with—not before—then we may expect this promise, "Lo I am with you, even unto the end of the world," to be verified.

DON'T LOAF.

YOUNG man, don't be a loafer; don't keep company with loafers; don't loiter about loafing places. Better work for nothing than sit around all day with your hands in your pockets. It is better for your health, better for your reputation. Beville about, if you mean to have anything to hustle for. Many a loafer has got a plying client by working for a hour and nifty one, as also has many a doctor got a good practice by attending closely to a poor one. Such is the world; to him that waiteth shall be given. Quit dreaming and complaining; keep busy and mind your chances.—S. F.

He that will for repentance washes his feet that cannot be had as long as it is washed for. It is absurd for a man to wait for that which himself has to do.

That which is good, if to be done cannot be done too soon; and, if it is neglected to be done early, it will frequently happen that it will not be done at all.

WHY NOT FORGIVE HIM?

Why not forgive your brother,
 If he comes to you in sorrow?
 Why not your anger smother
 Ere the dawning of to-morrow?
 You say he has repented you
 Your desert from him is nothing;
 But do you ever so thoughtless wrong?
 Have you not remembered your wrong?
 Why not forgive him?

He is penitent and humble,
 He is weak and in your power—
 Who is not apt to stumble
 When passion rules the hour?
 He wronged you in his ignorance;
 Now set the Christian's part,
 And pour the oils of kindness—
 On his soul, repentant heart,
 Why not forgive him?

Can you look for sweet contentment,
 Or can you love your bosom friend,
 While you cherish these resentments
 For the one who treats you ill?
 No note of peace, good will,
 Of peace, or power, or joy,
 Unfold—'tis your condition
 Till you forgive 'er yourself.

Why not forgive him?
 With his grief his heart is riven,
 And can you with reason pray
 That your sin may be forgiven
 When from him you turn away?
 Vainest art your pure condition,
 Nor back repentance keep—
 Think of heaven's admonition,
 As you sow so shall you reap.
 Why not forgive him?
 —The Shepherd.

A LOUD CALL.

“REVEREND and beloved Sir: It is with the utmost satisfaction that we welcome you by this installation service to be our pastor. Under your predecessor our pew rents fell off sadly, and we were compelled to offer him a few personal affronts in order to extract a resignation from him. A few months more his preaching would have put our church into the hands of a receiver, and the stockholders in the church felt obliged to protect their interests by getting him to withdraw. He was a man of good ability, and a pleasant speaker, but what ever calls he made, he made among the poor people, who sit in the free seats up in the gallery. He never called on our well-to-do families; they very naturally felt slighted, and while some of them returned their contributions toward the payment of our debt, others with drew wholly, and we lost even the pew rents.”

“In spite of several suggestions made by officers of the society, he insisted on preaching uniformly on religious subjects. The number of conversions during his ministry was considerable, but they were all among young people, who paid almost nothing into the treasury. Clerks, young professional men, and unmarried women count just as much on the list of communicants as do men of wealth and position in society, but they don't add much to the revenues of a church. He had a revival that was quite devoid of conversions, but he didn't neglect anybody who was rich, and his meetings every night and the monotony of his exhortations to repentance disgusted and drove away some families that we could ill lose.”

“But, sir, we are persuaded better things than you are things that minister to the salvation of our ecclesiastical society. We have heard of your brilliant Tuesday evening sermons on the Berlin Congress, on the Potter Investigation, on Bullhisa, on the Challenger Expedition, on the phonograph, and on the trial of Guickar of Baroda. We have heard, sir, of late the fact that the officers of your late church were enabled

to raise the pew rents year after year. We, therefore, congratulate ourselves on having sensed your services.”

“You declined our proposal to give you a certain percentage of the receipts in lieu of a salary, on the ground that there was no way of settling differences of opinion that might arise between you and us to the sum the receipts amount to. We recognize the force of your objection, and in our offer of \$7,000 a year, and accepted our call. We desire, therefore, at this time to give you some information, regarding our financial condition, and offer some suggestions regarding your policy.”

“Our bonded debt amounts to \$75,000, the annual interest on which is \$6,000. Your salary is \$7,000, our choir costs \$8,000, and our miscellaneous expenses are \$2,000, making an aggregate expense of \$18,000 a year. Our church as you see, is very large and elegant, and in the center of a fine part of the city. If all of our pews were rented even at moderate rates, we should have an income of fully \$18,000. If we didn't receive quite as much, it would make no great difference, as we could make up a small deficit out of the collections for missions and the dissemination of the Scriptures.”

“You will readily see that our interest can't be reduced except by reducing the principal. Our miscellaneous expenses are as low as they can be, and it is out of the question to reduce our expenses for music, because our choir would leave us and go to a church only five blocks away, to which they have a standing invitation, if their salaries were reduced, and many of the most liberal members of our society attend here exclusively on account of our superior music, and these persons being leaders of society, their attendance secures us the attendance of others.”

“You observe, therefore, that there is but one item of our expenses that can be reduced. If the pew rentals fall below \$18,000 a year, the loss must fall on that item. You see the importance of keeping the pew rents true to the figure I have named.”

“If a lively competition for the pews in our church could be aroused, we could raise the prices so that the total would reach \$20,000 or even \$25,000. Your success in this direction would be regarded by the trustees as good ground for an increase of your income. If you should succeed in getting some wealthy gentlemen, whose families attend our church, to materially reduce our debt, we should have less interest to pay, and should favorably entertain a proposition to increase your income.”

“You will find it necessary to preach two sermons a week, all equal, in a literary point of view, to the articles in our best magazines and reviews. Our people are highly educated, and they don't want any sermons that are not equal to the best lectures or magazine articles. You will have to visit a good deal among the most worthy and liberal of our people. They won't stay with us unless they get a good deal of attention from the minister. Your morning sermons may contain a good deal of general religion, aspirations after immortality, and the civilizing influence of Christianity, and all that sort of thing, but it won't do here to preach a great deal about repentance, or sin, or other unpleasant things. Some of our people like that kind of preaching, and you must give them some of it, but a good many people won't stay and hear it all

the time, and our pew rental must be kept up to \$18,000 at the least. Your evening sermons should be on characters in history and fiction, the last thing out in science, literary criticisms, politics, ethnology, and reminiscences of travel. These things are interesting to young men, and we all mourn the fact that our churches do not get hold of the young men as they ought to.”

“Such a sir, is our financial condition, and such seem to us the only methods by which our church can be managed successfully, at least until the debt is paid.”—Exchange.

WHAT HINDERETH THE GROUND?

BY T. P. GIBSON.

I AM a farmer, and have followed farming fifty eight years, and always took delight in the business; but the last few years could not follow the plow any more, yet could not be idle. So I would go in the Spring of the year through the wheat fields, and pull up the weeds and other noxious weeds that hinder the growth of the grain. Then, also go through the corn field and pull up the weeds that escaped the plow and the cultivator. You know there are some that stand so close to the corn stalk that the plow cannot reach them and they are generally very thorny, because of the cultivation they get that was designed for the benefit of the corn. Some of these weeds can be pulled up with one hand, but others require both hands, especially if they have stood long. But I show them no mercy, out they must come, why should they be left to draw nutrition from the earth, and receive the dew, rain and sunshine from above, and give no return to the husbandman?

I am, also, a preacher. Not by my own choice; but by the choice of these who had a right to choose. I did not like it much at first, for it hindered me from attending to my home concerns, besides keeping me from reading the news of the day, and participating with the public affairs of the world. I could not serve two masters and work under two yokes at once. For I must of necessity study myself to be approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth. But oh! what a field to work in. Forty years of my time, aside from my temporal toil I labored in that field. It is not for me to tell with what success, eternity alone can reveal, yet I may not transcend the bounds of modesty by saying, I have not labored in vain. If Paul has planted and Apollus has watered, God gave the increase. To him belongs the praise. When my strength failed I left the plow in the hands of others. Also, when I found my strength failing to guide the Gospel plow, I left the guidance of it to able hands and betook myself to reconnoiter or in other words, to do what my hands might find to do, for I cannot stand idle.

In looking over the Gospel field, my heart is ravished, and my spirit is elated to see a mighty host of the redeemed of the seed of that woman, Jobe speaks of in Rev. 12: 17, equipping and making ready to go forth in battle, to fight him that is cast out of heaven, and to set up the banner of Prince Emmanuel. But how it chills my heart to see here and there of those rank weeds, that stand where they ought not, absorbing all the moisture and dew from heaven and hinder those which ought to be fruitful plants from thriving, by throwing their dark shade over them, that the Sun of Right-

ness cannot ripen the fruit. I mean those of whom Paul speaks to Timothy, ii: 5. Well would it be for all of them to read that whole chapter every day till it would renovate their whole being and make Christ to them all in all. But also! why do I talk to them, they will not read this? They all have the papers that tell them of the market, money matters, politics, murders, frauds, swindlers etc. &c. But the BROTHERS AT WORK is too high in price, they cannot afford to waste money to learn what the church is doing and wishes to do. There are even smaller stalks in some part of the field that have absorbed all the nutrition of plants around them, and everything seems withered, the soil is dry and hard, themselves have taken such deep root that it requires strength combined sometimes to pull them up.

In reading over what I have written so far, I found to have made a great blunder, done wrong, in comparing some of my dear brethren to weeds. I should have considered them as true plants, when they come into the Gospel-field, but for want of proper cultivation perhaps those weeds I spoke of got the advantage and the true germ or plant became dwarfed and weeds grew over the genuine plant, so that little corn did appear.

Now my object from the beginning was, not to root up the spear of corn, but to destroy that which hinders its growth. They your pardon, dear brethren, I mean you, that stand aloof from the great work that is to be done yet, ere the great and notable day of the Lord shall come. Don't you see that the devil susses himself with all his host, and hell itself to be annihilated so that there may be no need of a Savior. The great and the wise men of this world exert themselves to the utmost to gain their object. Will not you my brethren, do something to stem the flood? Will you still cling to your gold and your silver until it becomes cankered, and the rust thereof be a witness against you? Nay, my brethren, you will act a nobler part; you know you are not your own; you have been bought with a great price; and all that you are and have belong to the Lord. You are called upon to secure the salvation of your offspring—your children. Bring them together and as many of your neighbor's children as possible every Lord's day, make them acquainted with the Word and will of God, to fortify them against the delusions of the wicked one and the world. Open your purse-string, send out papers and pamphlets where your preachers cannot go, where the number is too small and the field is too large. Spare not your dollars and your means with which God has blessed you to assist in every way possible that the Gospel might be preached in its purity. Fear not that giving will impoverish you. Remember the rich man and Lazarus; remember the unjust steward; and remember the richest Jew. Remember Calvary.

“SNAKES IN THE GRASS.”

To Elder D. B. Gibson, an Evangelist of Jesus Christ.—

My very dear Brother—

(CONTINUED) silence in the physical universe, is dead, and forms an appropriate figure of an extended want of communication in the sphere of friendship and love. We are creatures of sympathy and confidential communication, but both are too highly developed in the physio-mental organization of many of

our created brethren. Many men have lost positions of pre-eminence, religiously, politically and financially by a too free admission of object and aims. Confidence misplaced usually resulted in a sustained loss, but no confidence is worse than many sorrows. We should never expect others to keep that which we cannot keep ourselves. Our secrets lose their name the moment we impart them to others. Our object and efforts in life should tend to high, moral and religious attainments. Our ends to accomplish should be noble acts, righteous deeds, and conversation pure and good. This is the object of our being manifested in the design and revelation of the Elohim of ages past, and the eternity to come. Life consists in more than days and years; its deeds should be pure, elevated and noble. Our daily lesson to learn, should be, the most consistent manner of living, that will enable us to act a part in life, useful to ourselves, advantageous and beneficial to others. This will reflect back the image of God in our being, and the rich, noble, and unselfish devotion to the cause of our holy religion. As the Sun is the Divinity of matter and governs material change, so is the essence of supreme holiness the nucleus of magnificent change of mind. Experience has her lessons to teach, life her great lessons to learn. Experience is a severe school, but her lessons are the most impressive and lasting. Selfishness is the winged arrow of poison to moral growth; jealousy and prejudice the well primed bowitzer of hell to the overthrow of religious progression and holy abnition.

Great results, flow from earnest, unselfish efforts. Selfishness may attain to preponderance for a time, but its final end will be with the chaff in the fire of the cleaner. Men who will make religion subservient to financial gain, are seducers in the temple of God. Ananias and Sapphira in the sanctuary of holiness.

Old orderism in its true sense signifies death to the works of the devil, and combustion of sin. In its modern signification, it is varied and obscure, sometimes having stronger reference to the coating of the sepulchre than the decay of the dead bones within it. Old order is right so far as its linements are Gospel and is sanctioned by the authority of Jesus Christ. The trouble is, we have too little of the old order among us. We must exempt things as we find them, but purify them as they pass through our hands.

Appearance should not deceive us. Self praise is scandalous, but eulogies of our powers and virtues spoken by others are ravishing and precious.

"Let him that thinketh he standeth take heed lest he fall," is of divine origin, and underlines the human idea of safety and steadfastness in the strength of our own arm and intelligence.

Preaching is the holiest calling among men, but carries with it a terrible end for the man who will preach only a part of the Gospel. The holy work of ages past has been to proclaim the Gospel, and its effects are seen in the glorious conversion of atheists, infidels and skeptics. Darkness and superstition have retreated before the powerful march of sanctified truth. Wicrefted, ghosts and hobgoblins are things of the past, and live only on the pages of shadowy records. Christianity, as it has followed in the footsteps of Gospel preachers, has ennobled, educated and elevated the human race. I love good preaching and

good preachers. There is no excuse for poor preaching, when men have such a theme as Christianity. I am thankful for all the good preaching that was ever done; I thank Paul for his noble, unselfish zeal in pushing forward to my days the glad news of the Son of God; I thank him for all the good things he has left written for me. I thank Peter and James and John for their powerful testimony in favor of Christ; and the burning words of love they have recorded for us. I thank Judas Iscariot for his three years of devotion to Christ, but despise his breach of trust. I thank Ananias and Sapphira for accepting Christ, but despise their lying to the Holy Ghost. I love Simon Magus for accepting the truth, but despise him for his offer of gold. I thank Luther, Wesley, Calvin, Melancthon, for the reformation and reviving of orthodoxy, but regret that they did not proclaim and practice what they avowed, they knew the ancient church did. I love old father Mack for reviving Christianity in its purity; I thank the old preachers among us for their noble work in the past. I thank the minister who in the means of my mother's conversion, and oh, how I thank her for all the sermons she ever preached to me, and the sweet prayers she offered. I thank the minister who brought me to Christ, and all the preachers that have stood by the cross where I have labored in the past. I thank the pen of C. H. B., and all of the declaimers of our holy profession.

I am now in the field again, and as the battle rages I pray that many may fall. Three years ago I stood alone in evangelic work, to-day a score or more of strong men are engaged in the contest, and the dead falling thickly around. May the victory be ours now and forever.

I wrote this for the want of something wiser and better to say. Accept it as it is given; I am glad of your increase in winning souls to Christ.

Yours respectfully,

S. H. BASHOR.

INCONSISTENCY AGAINST CONSISTENCY.

BY DANIEL BURDET.

WELL has it been remarked that "The evil of the church to-day is inconsistency." Inconsistency exists where profession of a truth is made with the mouth, but denied in practice. To profess to be a child of "light" and not to reprove darkness in both word and deed, not show forth the virtues of him that has called us from "darkness unto his marvelous light," is inconsistency. To profess to be born of God, having the "love of God shed abroad in our hearts;" and manifest hatred and envy towards our brethren or fellow-beings, is inconsistency. To confess faith in "Almighty God; in that his eyes is all seeing, his ear all-hearing; in that his fatherly care is extended toward every one of his creatures, so much so that not even a "sparrow can fall to the ground without his notice," and much less can anything threaten to happen unto his re-adopted child without seeing it; and to profess to be the re-adopted child of that Omnipotent Being; the object of his tender mercies and his fatherly care, as much so, or in such a degree, as the "apple of our eye" is an object of our greatest care; and after confessing and professing all this, not being willing in our daily walk and conversation to confide and trust in him (after we have done our duty), but trust in man, make flesh our

arm, with the heart depart from the Lord, Jer. 17: 5; this is inconsistency; and it is, and always was the greatest evil in the church, and extremely hurtful to her progress.

To confess the truth is consistent, for truth *must* be first confessed; and not to walk according to the profession made, not to walk in the truth, though it is inconsistency, yet not in the truth, for truth has no inconsistency, but with the confession made, it is inconsistency, and it works upon the influence thrown out by the confession of truth, like as fire operates upon chaff.

It is true when we say, that consistency "is a jewel," but is equally true when we say that inconsistency is a vial of *ogaa regis* (a solution which dissolves gold). For take your bright jewel of gold, consistency, and put a drop of the acid "royal water" on it and it will redden a dark spot, and immerse it in that solution and it will destroy it, will dissolve it. Hence, inconsistency in our daily walk and conversation will destroy all the influence that the confession of the truth and short abidance therein has thrown around us.

Consistency, or confessing the truth and beginning to walk therein, is like unto Pharaoh's seven rank and good ears of corn upon one stalk; or like unto the seven well-favored and fat-fleshed kine feeling in the rich meadows. But inconsistency in our practice, our daily walk and conversation, is like unto the seven ill-favored and lean-fleshed kine, which ate up the seven fat-fleshed kine, or like unto the seven thin cows, blasted with the East wind, which devoured the seven rank and full ears. Gen. 41. Thus it is with the confession of religion. To confess Jesus before men has powerful influence for good, but to deny him, wholly or in part, in our practical life, this inconsistency will destroy all our influence for good, however strong the power thereof may have been. When the preacher professes to be a Christian, and holds forth the Word of Truth with power, he yields a most wonderful influence over men. But when in his private life he does not manifest the principles of the kingdom of heaven,—love, peace, meekness, humility, low-suffering etc., and in his office as a "wicker-together with God," does not, "in all things" approve himself as "the minister of God," but loves those who speak well of him, shaming and despising others who kindly tell him of his faults, such department is inconsistency, and destroys the influence for good he wielded before.

Love is the center, the focus of the vivifying rays of the Sun of Righteousness. It is the atmosphere of the "new earth." It is the "bond of perfectness and the fulfillment of the law. It is the concentration of all the commands of God into one. The possession of love is the convincing evidence in the Christians that they are the disciples of Christ. "By this all men shall know that ye are my disciples, if ye have love one to another." John 13: 35. Every person possesses love. Even politicians and sinners love those who love them, and call everything right that they do. But to love our enemies or those who do not speak well of us and do not honor us as much as we would like them to, requires one born of God. But if we profess to be born of God and yet harbor malice and ill-feeling towards our fellow mortals, in our hearts, we are inconsistent and a stumbling block to seekers of the Truth. "If the light that is

in you be darkness, how great is that darkness?"

Every true disciple of Christ has promised to be a witness of the Truth till the end. O let us all pay unto the Lord this our vow, and we shall be the happy possessors of this precious jewel—consistency—and truth will bear us out on the judgment day.

WHAT STRONG DRINK DOES.

IT costs \$1,000,000,000 annually in money.

It makes 50 per cent of our insane.

It makes 65 per cent of our paupers.

It is the direct cause of 75 per cent of the murders committed.

It makes 80 per cent of our criminals.

It costs half 05 cent of our vicious youth.

It sends one every six minutes to a drunkard's grave, or, 87,600 every year.

In our own happy or unhappy America, in this enlightened 19th century, facts and figures show that 60,000 lives are annually destroyed by means of intoxicating drink, 4,000 committed suicide, and 200,000 orphans are made.

The crimes resulting from intoxicating drink cost the country annually \$40,000,000 and send to prison 100,000 persons.

New York City spends annually \$70,000,000 for strong drink and only \$3,000,000 for public education. In the State of New York there are 21,242 licensed dram-shops, and perhaps one-fourth that number more not licensed and only 7,000 churches.

In the State of Pennsylvania \$85,487,000 is annually spent for strong drink, and only \$6,000,000 for public education.

In the United States over 400,000 more men are engaged in the liquor business than in preaching the Gospel and teaching the youth.—*The Shaker.*

A SHIP IN A CALIFORNIA DESERT.

(Natal Wilcox.)

BY many it has been held as a theory that the Yuma desert was once an ocean bed. At intervals, pools of salt water has stood for a while in the midst of the surrounding waste of sand, disappearing only to rise again in the same or other localities. A short time since one of the saline lakes disappeared, and a party of Indians reported the discovery of a big ship, left by the receding waves. A party of Americans at once proceeded to the spot, and found imbedded in the sands the wreck of a large vessel. Nearly one-third of the forward parts of the ship or bark is plainly visible. The stump of the bowsprit remains, and portions of the timbers of the deck are perfect. The wreck is located forty miles north of San Bernardino and Fort Yuma north and thirty miles west of Los Palamos, a well-known watering place on the desert. The road across the desert has been traveled for more than one hundred years. The history of the ill-fated vessel can, of course, never be known, but the discovery of its decaying timbers in the midst of what has been a desert will furnish important aid in the calculations of sciences.

Peace does not dwell in outside things, but within the soul. We may preserve it in the midst of the bitterest pain, if you will retain firm and self-misive. Even in this life springs from acquiescence even in disagreeable thing not in an exemption from suffering.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, EDITORS.

THE BROTHERS AT WORK will be sold at \$1.00 per annum in advance. Single copies will be sent by mail on receipt of the price. For each of our subscribers we send, above the above, a copy of our *Yearly Report* and *Yearly Budget*, which means that a dollar sent for the money before reaching its destination, will do more good. *Brotherly Letters*, *Brotherly Answers*, *property addresses*, will be of our use. We are glad to hear that our readers are interested in our work. If you are not a subscriber, we will be glad to send you a copy of our paper. If you are a subscriber, we will be glad to send you a copy of our paper. If you are a subscriber, we will be glad to send you a copy of our paper.

MOORE & ESHELMAN,
Lansark, Carroll Co., Ill.

LANSARK, ILL., DECEMBER 12, 1878.

ONE was baptized in the Lansark church the first day of December.

A MAN who has a beam in his own eye is not competent to pick a mote out of his brother's eye.

WE cannot find orders for "Crystal's History of the Modes of Baptism." The work is out of print.

THE address of Elder John Barnhart is now changed from Mahomet, Ill., to Mansfield, Platt county, Ill.

BROTHER S. Z. SHARP, who is now at his old home in Maryville, Tenn., expects soon to return to Ashland, Ohio.

AT the late District Meeting, Bro. Enoch Eby was added to the committee having charge of the Danish Mission.

IT is just as easy to find pleasure in work as play, if people would only think so. Men who love to work, enjoy it, and feel happy over it.

DO not conclude that much reading will make you intelligent. It is not what a man reads, but what he remembers that makes his intellect.

HENRY BROTHER BASHOR'S books will be sold in the following rates: Any one sending six names and \$2.00 will receive a book free.

WHEN sending in money to pay for your past subscription, always say by whom your name was sent. It will save much perplexity to himself.

THE address of Elder John Wise is changed from Waterloo, Iowa, to Mulberry Grove, Bond Co., Ill., where he is now located in his new field of labor.

THE first number of our weekly supplement is added in with the paper this week. It enables us to give our subscribers that much more reading matter.

DO not permit send your children to school too long. It is not what they learn, but what they do at home a few years before sending them to school.

BROTHERS AND sisters should not neglect family worship. If you can do so once a day, or sing a suitable hymn.

IF people would not less before going to meeting, they had the horse better, and would have more energy in the preacher, there would be less sleeping in churches.

THE church at Huntington, Pa., has been greatly indebted. It has a list of offerings held by their kind numbers, four were added to the church by baptism.

IN answer to inquiries we will state, that the price of "The Bible's complete works," as given in our paper, is \$12.00. The work is becoming scarce, and but few are to be had.

THE Brethren at Union, Ill., have appointed a list of officers to commence on Christmas, and such of these names of the ministering brethren to come and help them.

WHEN sending in money for the Danish Mission, always send it to C. F. Lowland, Lansing, Ill., and not to us. It makes less trouble and sends our subscribers' offerings less liable.

A CARD from Bro. Daniel Brown informs that he is holding meetings in Idaho Territory. Thus the truth is spreading, and we hope the

day is not far distant when the Brethren will have churches in every State and Territory in the United States and Canada.

IF you do not receive what you order from us within three weeks after ordering, do not fail to notify us of it. Please do not wait two or three months.

THE twenty-six dollars raised at our D. M. for a poor, crippled sister in the Central Mission field has been forwarded to her. It is good to remember the poor.

SPECIAL attention is called to the "Business Department" on last page this week. Read the instructions carefully, and when sending the money to be sure and say just what it is for.

OUR office was favored with many warm-hearted visitors last week. It was a source of great pleasure to us to receive a visit from so many of our readers, and be cheered by their good words.

BROTHER F. P. LOHR, of Michigan, has been with us over one week, and preached several times for the Brethren. Through quite old, he has not lost his zeal for the cause, and is a friend to missionary work.

THERE are only a few more numbers of the Brethren's *Yearly Budget* for this year. This number No. 20, and the last number to be an end. Hope all will receive at once so that there may be no more to be before the next volume commences.

BROTHER L. HILLER was compelled not to do anything in the colony business at present, but will likely be in his attention entirely to preaching. This explanation is made for the benefit of those having made inquiries in regard to the colony project.

SATAN is an enemy to the spreading of the Gospel, for it being "the power of God in subordination" tends to destroy his influence over the minds of the people, and for that reason he does not want the Gospel preached to every creature.

FROM the *Waynesboro Village Record* we learn that a fight between Bro. S. H. Bashor and M. P. Bergstresser, a Lutheran minister, will likely take place some time during the winter. The discussion is to be held at Waynesboro, Pa.

A well-informed minister was one time asked to return thanks at a wedding dinner, composed of sweet cakes and indigestible food generally, and refused, saying, he saw nothing on the table to thank the Lord for. Those who prepare wedding dinners should give this subject some thought.

A SISTER writes: "We thank the Brethren at Lansark, Ill., for the *Yearly Budget* which we have been acquainted with the faith and practice of the Brethren." The coming volume will be found quite valuable in that respect. We shall give special attention to the distinctive features of the Christian religion.

BROTHER John D. Switzer, of White Rock Kan., wishes us to say, "There is a splendid opening at Jewell City for some brother or some other man who is a good worker and has some energy to devote to the Lord." They who have power there and a splendid work country, and so will never then fifteen miles."

IN answer to the *Prisoner's* Christian contains a large article on the Brethren's work from the pen of Bro. Quinter. The article is well worth perusing, and no doubt its publication is timely. He calls on every lover of the truth to mark those who cause division contrary to the doctrine which we have learned.

THE District Meeting here last Tuesday morning was opened by old Bro. Lohr, who after lining the opening by us said, "Brethren, this is a memorable day to me. Fifty-eight years ago today I played for the American shore, on the wharf at Philadelphia. I came from the land of slavery to the land of liberty."

IT is said that Central and South America are in a threatening condition. "In Panama the most fertile and populous portion of the republic have suffered fearfully from grasshoppers, and all the crops have been completely ruined. A severe earthquake has destroyed a large portion of the city of Medellin, the capital of Antioquia. No lives were lost. Revolution and political and financial troubles are reported in Peru, Brazil and Santa Nuan, and in a state of tremendous activity. The numerous acts of misbehaving villages are terribly alarmed."

ABOUT the last thing done by the late District Meeting held at Lansark, was the placing of all the business connected with the home mission work into the hands of deacons. There is not a minister on the stand. We hope the day is not far distant when our people will be independent of giving more business into the hands of deacons, and let the ministers apply themselves "to the ministry of the word."

LET every brother and sister, who is able to do so, send and get one of Bro. R. B. Miller's books. It will serve as an excellent Christian present if given to some one who may appreciate it, and then Bro. Miller, who is in limited circumstances, needs the money, the publishing of the book being cost him a good deal. Address him at Leola, Ind.

SOME 40 years ago the Presbyterians began their missionary work in Zion, and after 20 years of patient toiling and waiting, they received the first convert, and now the church has about ninety members. This shows how patiently missionaries labor to build up a church, yet there are those—not very familiar with missionary work—who conclude that unless a few hundred are converted each year the mission is a failure.

MR. MOODY is laboring at Baltimore. Chief among the evils in the churches, he said in a sermon, are church choir—ungodly men and women who happen to have good voices, and often drunken organs. Mr. Moody announced the method employed in raising money by church fairs. Lotteries, raffles and raffles were discouraged. The young men now, instead of going to a low gambling den, could go to God's church and gamble. Actually, at one church fair, the sum of 25 cents was charged for the privilege of kissing the handsome young woman in the church—presumably to help the work of God.

THE following from Bro. J. W. Stein will explain itself:
Dear Brethren:

I see you make a mistake in No. 48 of *BROTHERS AT WORK*, about my speech appearing last week. Though Dr. Ray's speech reached us a day late, mine left here in time promptly. Hence I am, in no way responsible for the delay. Affectionately,
J. W. STEIN.

THESE PERILOUS TIMES.

THE time has come for greater activities upon the part of both the ministry and the laity. We are passing a qualification for a minister, for one year or more, in the Central Mission Field, said committee to assist in locating said brother in such a way as to partially, if not wholly support himself and family. Should said committee fail to obtain such a field, the committee of the Northern District of Illinois will refer to the committee for the purpose of visiting and seeing how they do, as often as a month, if in their discretion it may be thought necessary. The committee of five to report to next District Meeting. Also to confer with the Evangelists of the Southern District of Illinois with reference to co-operative effort on Central Mission Field. Also, that the members in Bureau Co. be placed under the care of the Rock River church.

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angles of light. They are skilled in all the accomplishments of deception. Their winning ways are hard to resist, while their cunningly devised plans are difficult to detect. If ever there was a time when people need to be as wise as serpents and harmless as doves, it is now. "Watch and pray, lest ye enter into temptation." A. M. M.

THE DISTRICT MEETING.

AS early as Monday evening, Dec. 2nd, brethren and sisters began to arrive from various parts of Northern Illinois, and by seven o'clock our meeting-house was well filled with members, many of whom were ministers and delegates. Elder David Rittenhouse, the pioneer preacher in this part of the State, preached to us.

THE next morning at an early hour, the house began filling, and by nine o'clock everything was ready for opening the meeting, which was done by singing, prayer and the reading of the Scriptures. Every congregation in Northern Illinois, excepting one, was represented by delegates. After some discussion regarding the legality of the meeting, a rising vote was called for, and resulted unanimously in favor of the meeting proceeding to business.

THE following officers were chosen by ballot: Enoch Eby, Moderator; D. E. Price, Reading Clerk; J. J. Bennett and M. M. Eselman, Wardens; C. Clark, the entire forenoon was spent in reporting and looking into the financial condition of the district. Since last Spring about six hundred dollars have been raised for the various missions, leaving three hundred dollars to be raised till the next District Meeting. All expressed a willingness to make up their quota as stated by the District Meeting last Spring.

A number of speeches were made regarding the work of the various missions in the Northern District of Illinois, and in a few instances considerable work was manifested. It was finally agreed to appoint two committees to draft plans to be presented to the meeting the next day. Meeting adjourned at two o'clock to meet next morning at nine.

AT seven o'clock in the evening the house was well filled to listen to old Bro. F. P. Lohr and M. D. Miller.

MEETING was closed the next morning at nine o'clock, when the two committees presented their plans.

FIRST PLAN.

"WE suggested that a committee of five brethren be appointed by this meeting for the purpose of consulting and selecting a brother, who is a man of mature judgment, a resident minister, for one year or more, in the Central Mission Field, said committee to assist in locating said brother in such a way as to partially, if not wholly support himself and family.

Should said committee fail to obtain such a field, the committee of the Northern District of Illinois will refer to the committee for the purpose of visiting and seeing how they do, as often as a month, if in their discretion it may be thought necessary. The committee of five to report to next District Meeting. Also to confer with the Evangelists of the Southern District of Illinois with reference to co-operative effort on Central Mission Field. Also, that the members in Bureau Co. be placed under the care of the Rock River church.

SECOND PLAN.

"WE suggested that no change be made before next District Meeting, that if any of the four already selected cannot fill his place on the field, he should get one other brother to fill it for him.

Those who go, should not scatter their meetings, but if possible, make thorough work of it, starting as long as possible, their circulating expenses.

We further suggested, that a committee of five deacons be appointed, whose duty it shall be,

To make an effort to get some well-established churches in the Northern District of Illinois. We'll start at least one year, or more, if possible. This minister to be a circumstance that he can devote one-half of his time to the ministry in the Summer season, and all of his time in the Winter.

He shall do what he can toward supporting himself, what he may lack, the Northern District will supply.

But if this committee cannot succeed in locating a minister, then they shall make an effort to get some brother to take charge of the field during the Summer season—doing his traveling by private conveyance, having no salary, but to be paid for his missionary property of the District, and to be used in doing

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This devotion is designed for reading and answering Bible queries, and for the solution of original difficulties. Use. All questions should be stated with care, and, if possible, accompanied by a reference to the particular Scripture. Send queries to the Editor of the *Brother's* at the following address: *Brother's*, 100 North 10th St., Philadelphia, Pa. Answers for this department, must be short and to the point.

Will the BROTHERS AT WORK give an explanation of the letter-clause of the 20th verse of the 22nd chapter of Luke, which reads as follows: "And the man was wroth, but he said his present and his son."

Also, Mark 2:16, which reads as follows: "Who saith ye scribble and Pharisees, hypocrites? for ye say that we should not make our parents, and when he is made ye make him two-fold more the child of his than yourselves." S. A. ULEBY.

Please explain 1 Tim. 1:9; Luke 10:22; Mark 16:7; and Mark 16:17. How is the latter verse to be understood? What is the most esteemed? How is it referred to any particular thing?

GO AND PREACH.

BY DAVID LONGANCKER.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but that which believeth not shall be damned."—Mark 16:15, 16.

To preach the Gospel to every creature is a commission as well as a baptism, feet-washing or communion. The Gospel is the power of God unto salvation to all them that believe. Preach it to every creature at home and abroad, to old and young, poor and rich, moral and immoral, to politicians, barbers, shoemakers, tailors and slaves. Jesus said to his disciples, "He preached and prayed for them. He came to seek and save the lost. We should not do like the self-righteous Pharisees, run away from penitent sinners, who were better qualified for salvation than themselves."

Preach the Gospel to every creature—to all nations, to Jew and Gentile, Dutch and English, Greek and Latin.

It is said that the Campbellites began long after the Brethren and now they number six hundred thousand, which the Brethren number something less than one hundred thousand. It is said the Campbellites have a church in every nation.

We hear of sisters weeping and praying, as Brethren, send us a prayer for the following brethren for the Broad of Life. We have not heard a brother preach for a year, or since we are here." May the Lord move the church to love and pity those calling for help, and send them preachers, not by saying, "go," but by providing the means necessary to carry on the work, and sending them.

WHY IS IT?

BY THURSTON MILLER.

WHY is it that sick patients almost invariably put out their "call for the elders" to officiate in "answoning with oil in the name of the Lord," until they are quite sure that death is very nearly approaching? For a study let us read the following: "The sick man called for the elders to that condition; but says, 'If any be sick let them call,' etc., not as if he were DYING.—Generally, so far as my own knowledge extends, very few of the sick survive beyond a few days at most, and often but a few hours, after this solemn religious service."

Well, why is it that the view so generally prevails, that, in the event of restoration to health again, after having called for, and engaged in the above service, they may never make the second call?

Well, why is it that subject is never discussed publicly, and the people, as well as many of our members more fully enlightened regarding this very important and heaven ordained religious duty? I am frequently reminded of the ignorance of members upon this subject, often by seeing members in "old journeys" through this vale "who scarcely know anything about such a practice among the Brethren, and while many grow up children of parents living in the church, have never heard of there was such a thing as following the illustration of the Lord Jesus while calling at the house of a worthy old German brother and sister, long time members, I was relating the dangerous illness of a very aged brother of our church, when I alluded to the importance of the service called for the elders to officiate for him in this service, but a day or so previous, when a sick son (nephew) lying in an adjoining chamber, heard through the open door the conversation, turned upon his pillow and immediately began interrogating me

in regard to the essentiality of its observance. At this moment a third daughter came into the room, and upon turning to him, she stood exhibiting the most profound astonishment, and asked, "What do you mean by anointing? Why I never heard of such a thing!" I found the old people, however, well informed, and entered quite a copious conversation upon the subject, but had failed to impart them to their children. Verily I think such ignorance should not prevail.

THOUGHTS UPON DIFFERENT SUBJECTS.

BY MARY C. MIZZEL.

WHEN Paul said he magnified his office, he did not say his office magnified him.

If we wish to do what is right we must not be afraid of the world. And if we do what is right, there is no need of being afraid.

Cleanliness is said to come next to godliness, yet it is not what goes into the mouth that defiles the man, but that which comes out of it. All things are open to him with whom we do. If we wish to live in the midst of men, we must be open-hearted, unreserved toward each other. If one should do wrong or speak wrongly, convince him of his error to his face. Speak not reproachfully of him.

I have seen a good many instruments of music in the houses of pious Christians, but to me they were all of no knowledge. I have never yet seen one that was used expressly for sacred music.

If we want to gain our brother, we will talk to him of his faults; if not, we will talk to others of his.

Christ is the head of the church and He is poor, He is holy, He is free from sin. He says, "My Father and I are one." Why are they not one? Because they sit in purple and silk and slaves in works. Now if the church has such a Leader, should she not be so too? Next to Christ are the ministers. They are to be as to be a "watchman on the walls of Zion," if they shrink not from duty, oh how good it is! Then the church members. As it was under the Jewish economy, so it is at present. When he had a king who did right in the sight of the Lord, then Israel was strong, they went forward, God was with them, but when a man rose up against the Lord, then Israel was weak, in his appointed way, Israel was weak, she was God-forsaken, she went in by and forbidden paths.

A Christian lives in body low and confidence. He knows the eye of his Master is upon him. He lives in peace with all men as far as he can, but he has the fear of man within his breast.

To read the Bible and contemplate or meditation its contents is the duty and blessed privilege of every Christian. But the young, and those who are newly converted to the faith, how necessary it is for them to be very diligent in searching the holy Scriptures, that they may fully acquire the use of them, and that they govern them in all their transactions through life. We should all search the Bible continually. It will teach us watchfulness, straightness, diligence, prudence, bravery, meekness, kindness, truthfulness, impartiality. Yes it will teach us all that is good for the soul.

A flame of fire in the wrong place should be put out if possible. So with an evil report about a brother or sister. Don't let the fire spread or you cannot get the control of it. If we would stand up for each other as we should, without an accusing, people could not make so much trouble among us.

It is not the darts of Satan which hurt Christians, but his smiles. When our actions please him, then we are hurt, not when he is angry with us.

The minister of God take the Bible, which is his sword, and let him become acquainted with its holy teachings, let him know to "right-fully divide it," and let him be faithful, then with God's help, with God's blessing he will be able to overthrow the mighty. This battle is not gained by those who are strong in themselves, but by those who are weak. When we are weak, we are strong in the Lord, when we are strong, then we are weak, then we are strong. I say, "When I am weak, then I am Paul."

"Where there is smoke there must be fire." This is often said where evil reports are going about against our neighbor, but we find that the most illustrious persons ever upon earth, were not so spoken of. The only person of whom we have any account of after the fall of Adam, was crucified as a malefactor. Was there any truth in the reports brought against him? It is true they pretended to have found him upon which he was burnt there, but after all,

were they not false? Was his guilt of wrong doing in any way? "The king of terrors lives a shining mark!" Reader, think of these things.

READ YOUR BIBLE.

BY CASPAR EARLY.

As the Brethren have many books, pamphlets and paper, let us to read, which are good in their place, let us not forget our Bibles. It is the fountain head of all our religion. Let us often draw from its healing streams; let reading be our daily practice. When we consider the divine authority, the sacredness, and the infinite importance, we should ever esteem it above all others. What a matter of lamentation it is, that this sacred Book is so much neglected, and how inexpressible must such be for this negligence. There are many families, it is to be feared, which have not so much as a Bible in their houses, nor do they desire one. There are others who have the Bible, but let it lie in an unobtainable book. What amazing ingratitude and stupidity is this. Oh, many will be humbled in the dust for their negligence. This heavenly Book, the Word of God, abideth forever, and shall nourish our souls unto eternalizing life. This ought to be our daily bread, for here we learn all things profitable for our salvation; great ones born humility; rich, children of the oppressed, patient, the afflicted, comfort.

Salon, Oregon.

AN EAST WIND.

THE East wind, coming from the parching desert, is very destructive to man, but fruitful and vegetation in Palestine. A late writer, in the *Christian Weekly*, thus describes, from personal observations, the effects of one of these winds blowing over the East.

"Have you ever thought what is meant in the Bible by an East wind? Had you been here last week, you would have learned all about it by bitter experience. No wonder that Jehoiakim was smitten by an East wind, which was the wind of the sword. 'And it happened the rising of the sun that God prepared a hot east wind, and the sun smote on Jehoiakim's head, and he willied and he asked death for himself, and said, My death is better than my life.' An East wind was here on Wednesday, August 22. A desolating and oppressive heat settled over the land. The next two days it grew more intense: the air was dry and hot as the breath of a furnace. The birds sat motionless in the thick trees, the green leaves of the fig trees were scorched, and the ground, look-over curled up as though they were being held by a coal-gate; doors, bureaus and tables cracked with a loud noise and warped with the heat, even the wooden ceilings cracked as if by the heat, and the water in the gutters began to gurgle for breath and parched for want of water. Our children awoke almost every hour of the night calling for cold water."

"I have rarely enjoyed anything more than I did the sight of a great flock of sparrows driven by the wind to our yard, where there is a long trough of water. They plunged in, drank, and drank again, few found, and fairly exulted with delight at finding in this arid mountain and on such a day a abundance of water. A huge centipede plunged into our wash-bowls, and his legs, and he was obliged to dispatch him for fear of his injuring some of the family. I could not help allowing him to live long enough to enjoy the luxury of a draught of cool water. Writing was almost impossible, and the ink dried on the pen between the inkstand and the pen."

"I had to ride four miles on horseback during the heat. Returning after sunset, I met Mr. Bliss just coming up from Beirut. His first question was, 'I anybody left alive on the mountain?' No, he said. 'Thousands of Syrians' wailed' on Friday, and I doubt not many said in thought, if not in words, 'My death is better than my life, if this East wind continues.'"

Let your sleep be necessary and healthful, not idle and expensive of time beyond the needs and conveniences of nature, and sometimes be cautious to see the preparation which the sun makes when he is coming forth from the chambers in the East.

WHAT a sad record some Christians make for themselves by absence from the Lord's table! An old sister, who had a few years ago, did not attend Communion in forty-five years; and another still living in Western Pennsylvania, who was confirmed in 1837, has not in all these sixty years, missed one Communion. What a comfort to themselves, and what an example to others!

Things of Interest.

—Slovak has fallen in Austria to the depth of more than two feet.

—There are nearly 80,000 English in public and private asylums in England.

—STATISTICS show that the United States form the healthiest region of the globe.

—The Adelphi Theatre at Newark, N. J., is now being used for revival meetings.

—The Episcopal Bishop of Hong Kong has ordained three Chinese clergymen.

—The British Government has ordered the emancipation of all the slaves on the island of Cyprus.

—Two hundred thousand pounds of human hair are annually sold in Paris, and the average price is 12 cents per pound.

—The American Bible Society is now able to print 450 copies of its agent Bible a day, which is about one a minute.

—A DANGEROUS malarial fever has prevailed lately in Louisville, Ky., caused by defective drainage in parts of the city.

—THE American Board of Foreign Missions has expended about \$100,000 in its various missions in the Turkish empire.

—THE Waldenses have a Theological Seminary at Florence, Italy, which seventeen students were in attendance last year.

—One hundred and twenty-five persons were killed, and one hundred and four injured on the railroads of Massachusetts during the year ending Sept. 30, last.

—A DISPATCH to the *London Standard* from Ezerodum declares that the Russian army in the new Asiatic provinces of Russia has never been placed on a war footing.

—THE heat in the lower levels of the Nevada silver mines is intense. At a depth of 1,900 feet, where the temperature was 130 degrees, three men died last Summer from exhaustion.

—CAPTAIN Bundy, a Chicago Methodist, has fitted up a boat to travel as an evangelist. He makes landings at places along the shores of the new Pacific provinces, and is said to be exceedingly successful.

—A REVISED name Samuel Johnson and a white man named Frank Brown, the latter the son of a prominent physician of Elgin, Ill., were arrested at that place on Saturday night, for robbing graves.

—A TERRIBLE railroad disaster occurred near Florence, New Brunswick, on the night of Nov. 14. Several cars ran off the track. A passenger car containing twenty passengers, took fire.

The flames spread rapidly from seat to seat, after the car had run down a heavy embankment.

One boy was burned to death, one man was killed, and fifteen persons severely injured. The cause of the fire on the train on the Portland & Quebecburg road, in Vermont, was thrown from the track by a broken rail. One man was killed, and a woman seriously injured.

—A REVOLT, accompanied with a terrible massacre by the natives, has occurred on the island of New California, in the new Pacific provinces.

Several hundred natives were slain in the most barbarous manner. The revolt was not yet suppressed at the latest intelligence from the island.

—THE revision of the New Testament is almost completed, and will probably be presented to convention in England next year. Already some of the papers were able to order the new edition, £20,000 for the privilege of printing it, of which they pay £2,000 yearly. Bishop Ellicott, the chairman of the revisers, who has presided for six hours daily for four days every three weeks, is said never yet to have laid his temper or failed to carry his colleagues with him. The revision of the Old Testament will require about three years longer.

—THE valley of the Cauca, in New Grenada, has suffered fearfully from grasshoppers. The prices of provisions of all classes are exorbitant; and the poor people who have no way are unable to procure the necessities of life. The government, with a view of furnishing means of relief, is pushing the construction of the Cauca Valley Railroad.

—IN consequence of the failure of the Amerer of Cabul to respond in due time, B. S. Russell's troops, which had been detached between Great Britain and Afghanistan. The British army in India is on the march toward the mountain passes on the northern border of Afghanistan. This war might have been averted if England had been half as anxious to keep peace as she is to maintain her dignity.

CORRESPONDENCE.

A Trip to the West.

LEFT home on August 26th. Stop-ping at several intermediate points from various causes, we did not arrive at Laanuk until the 28th.

Laanuk is a fine business town. It is the headquarters of the Milwaukee lumbering industry which they sell business twice each Sunday. The church seems to be in a very prosperous condition.

On Aug. 31, attended the council meeting at the Milwaukee congregation. Brother J. S. Banger, Mark Myers and F. H. Myers, are each ordained elders. They are assisted by three other ministers. The meeting passed off as usual on such occasions. More joy and discipline would add to the proficiency of these meetings.

September 1. Attended meeting at brother M. Knebel's. The preaching was in German. In the evening went to Dutchtown to meeting. Brother Brinkworth preached. Meeting was then postponed for Tuesday evening. I tried to preach for them; had good order and attention.

Sunday 8th. Went to brother Henry Livengoods to perform a marriage ceremony, and then to Sunday-school at Dutchtown, supervising by brother Jack Lovingsood. After Sunday-school I tried again to preach at the house. This was my last meeting for that place. The large and commodious house was almost filled. In the evening came to Laanuk to hear brother H. B. Haicher preach.

Sunday 9th. Left brethren, sisters and friends of Laanuk at 2 o'clock. We truly felt thankful to all for their kindness and love bestowed upon us while with them. We have sang and prayed together. How sad it was to take the parting hand, knowing that we would never see them again.

We arrived at Waterloo on the day after leaving Laanuk. Waterloo is the capital of Blackhawk Co., and contains about seven thousand people. Visited brethren, relatives and friends until Sunday, when we tried to preach in the Orange Grove church. In the evening preached in the Hall at Waterloo. Had good attendance and attention. Here the brethren greatly met with a church building.

Sunday 20th. Met with brethren in council at Waterloo. The church has had serious difficulties, but a better day is near at hand.

By ye steadfast, unmovable, always abiding in the works of the Lord.

Sunday 21st. Had our last meeting.

September 22nd. Left Waterloo for Augusta, Ill., where we arrived at 8 P. M.

September 29th. Had meeting in the United Brethren church. Good attendance and attention.

September 31st. At 8:30 A. M. took the train with Mr. Pleasant, Pa., where we arrived the 2nd of Oct. Had preaching at the school-house. In the evening safe home Monday evening, found all well.

Thanks be to Almighty God for his providential care over us. We thank all the Brethren and sisters whom we met for the unforgotten and kind kindness bestowed upon us while with them. May the love of God and the comforting of his spirit rest and abide with all his people. D. D. ROXBORN.

James Mills, Pa.

Death of Elder Wogoman.

ELDER E. W. Wogoman died Nov. 16th, from a severe attack of the erysipelas. On Sunday our regular meeting, and while we were waiting and wondering of the cause of his absence, a messenger came with the sad and sad news that he was afflicted with the pale nations of the dead. This caused sorrow throughout the Wolf Creek church, and to-day, (Nov. 18th.), as an expression of that sorrow, and in sympathy with the old sister and children, the church, neighbors and friends assembled to pay the respects to the dead who departed. The meeting-house was filled to its utmost capacity, and a deep sadness and solemnity prevailed the entire assembly, as they listened to the words of the man of God. We were afflicted again, and the death of the end of all earthly pleasures, which belong to this race to whom it was said, "Dust thou art and unto dust thou shalt return," and that here we have no continuing city, but shall seek one to come. It was a sad and impressive occasion, well impressed by the brethren.

Several trials in the Christian character of our beloved elder, deserve more than a passing notice.

1. His punctuality of attending worship;

the inflexibility of the weather, the impossibility of the roads, and the infirmities of old age, did not deter him from meeting in the sanctuary of God. To know the import of that apostolic injunction, "Not forsaking the assembling of ourselves together"; and he experienced the blessing that follow a compliance to it. "For they that wait upon the Lord shall renew their strength; they shall not mount up with wings as eagles; they shall not run as do men; they shall walk and not faint." Isaiah 40:31.

2. His habit was always to be at the place of worship in good time. This was his invariable habit,—so much so that it came to be a proverbial saying that "he always came on good time"; and this should be the habit of all who have named the name of Jesus.

3. He had a great delight in the law of the Lord. He spent much of his time reading the Holy Scriptures, and he loved to talk on heavenly themes. His conversation was in heaven. Hence when someone made him detour, we are informed that he, thinking perhaps he was in mourning, sat up in bed and spoke a short sermon from the following language of Paul: "Ye men of Israel, hear me, and believe, without which, no man shall be saved. How sweet it is to love and do a Christian; and how transportingly sweet the bliss above, 'Joy unspeakable and full of glory!'"

Brother Wogoman's age was 75 years, 5 months and 21 days. He lived in the home of his wife's nativity 52 years, and raised a large family of children, some of whom are walking in the footsteps of their lamented father. God help them all to do so. May God bless them, and their good mother, and the Wolf Creek church in their grief. His movement and we will in return glorify God. More anon.

JOHN CALVIN BURGAR.

New Lebanon, Ohio.

Report of Series of Meetings.

ON the 2nd of October, I left home to attend a Love-feast with our Father's children in Lower Twin Valley arm of the church, Preble Co., Ohio. Arrived at Cunden in due time; spent the night with brother Henry Brubaker and family, who conveyed us to place where the meeting was to be held. There the brethren, sisters and friends, with whom we were glad to meet. Brethren D. N. Workman and John Mohler from a distance, and brethren from adjoining districts met us here.

This congregation is under the care of Bro. Abraham Younce, assisted by a corps of ministers and deacons. This congregation is alive to its duty, and is increasing quite rapidly.

Brother Younce has been seriously afflicted for about eighteen months, which impairs his usefulness very greatly. He has the sympathy of all his entire congregation.

The Love-feast was a very pleasant season to the Lord's children. The crowd being very large, the order was not all that could be desired. On the morning of Oct. 4th, brother and sister from a distance, and I remained until Oct. 9th, when we returned home to go to another field of labor.

The result of the meetings was, six conversions, encouragement of God's children and discharging of their duty. The Father's house. On Nov. 3rd, I returned to this congregation again, and presided once and sometimes twice each day until Nov. 18th. The congregations were so large, that at different times they could not all gain admittance. The order they could not attend to. In the series of meetings that were twenty-two added to the church, making twenty-eight for the two meetings. A number of others promised to come soon, and we hope they will do so.—The meetings of the present, as well as one of the most interesting meetings we ever attended. We tender our gratitude to the brethren, sisters and friends, who cared so well for us, while among them.

As we took leave for returning home we found the old friends and brethren who had been answered, for all of which may the Lord be praised.

W. R. DETLER.

From Lancaster Co., Pa.

THE members of the Ephrata church, have just closed a very interesting series of meetings, conducted by brother John M. Mohler, of Lewisdown, Milford Co., Pa. Our Brethren united some time ago to have a convention meeting, and set the 7th and 8th of Oct. for the same purpose. We had a series of meetings conducted with it. Hence brother Mohler came to us on the 2nd inst., and presided the word with wonderful power

and effect; so that by the 7th, the day of our Love-feast, eleven souls were made willing to confess the name of the Lord, and by the 13th, eight more volunteered into the ranks of Jesus, and by the 15th, one more. On the 14th, and yesterday, (17th), one more, making thirty in all during the meeting, and one shortly before; and we have reason to believe that several more are almost prepared to give their conviction and to enter the heart again for the admittance of the unclean spirit.

Brother Mohler was with us from the 2nd to the 15th, when he bade farewell to meet another call. Brother Adam Weaver, from Union Co., Pa., had come to the meeting, met with the church here, also, was with us, and took special part in the meetings, especially after brother Mohler left us. We also had a good refreshing Love-feast, plenty of ministerial aid, and a goodly number of lay members from adjoining congregations. We thank the Lord for his mercies; and rejoice in his might to bring the wandering lost sheep home to the fold again. I think we as a body, have received a heavenly shower, and new vitality and zeal for the work of God. I hope we may never forget this meeting; and that we shall all have a mind to serve the Lord with more diligence and fear than heretofore; and that we may all try again, to shape our lives in accordance with the Word of God. If any of our new converts should read this, I would say to you all, let us give glory be strong; be faithful; stand firm in the Lord; try to keep your baptismal vow undisturbed; take the yoke of Jesus, broad and deep upon your shoulders, and his word in your heart; and let the cross-bearing devils depart. Christ before the world. Let us be earnest, trials and temptations by the way, then cast your cares on Jesus, and don't forget to pray; for you may rest assured that the Lord is faithful to all who are faithful to him, and in death he will receive all his, into everlasting glory and bliss.

L. V. ANGELO.

Linsola, Pa.

From Jewell Co., Kan.

WHILE meditating this beautiful November morning upon the past with the many events that we have experienced, I began to think of the past. I have had a long experience and of some of the sore trials that it has been my lot to pass through. I have thought of the joy of the days when I first found Christian comfort, and peace in the brethren's church, and of the joys of a subsequent trial and temptation, which was the cross-bearing devils depart. I figured that our little congregation was about to be broken up and then worst of all when I was laid aside in a measure and was dismissed by the church I loved so much and the dreary days of the winter of the year of my life. I thought to have the light to have a dawn again, and I was brighter and brighter until I was re-organized again, and then brightest of all, when brother Lemuel Brilly came and preached for us the word of truth with such manifest power and love.

The best days that the White Rock congregation ever saw was, while brother Lemuel was here preaching, and perhaps the sweetest trial we have had, was to part with him. But then we were glad to see the bright days in Winter and the dark days of the winter of my life. I figure that our little congregation was about to be broken up and then worst of all when I was laid aside in a measure and was dismissed by the church I loved so much and the dreary days of the winter of the year of my life. I thought to have the light to have a dawn again, and I was brighter and brighter until I was re-organized again, and then brightest of all, when brother Lemuel Brilly came and preached for us the word of truth with such manifest power and love.

Brother Lemuel's work with us, was a good one, though too short to do what was to be done. We were glad to see the bright days in Winter and the dark days of the winter of my life. I figure that our little congregation was about to be broken up and then worst of all when I was laid aside in a measure and was dismissed by the church I loved so much and the dreary days of the winter of the year of my life. I thought to have the light to have a dawn again, and I was brighter and brighter until I was re-organized again, and then brightest of all, when brother Lemuel Brilly came and preached for us the word of truth with such manifest power and love.

Our little congregation all knew that if we would stay, our number would be increased and have our better disappointment, and is a closing expression. I am constrained to say why, why cannot our brethren in the East send us more such laborers or allow us the labor of our own brethren longer? We are in need of such a preacher, and for such there is a rich harvest in our country here and God grant that our ability to give our temporal resources may be increased. Remember our brethren and sisters among our home mission work, so that we may be more blessed with good active ministers and I am sure that God will be pleased to send us such a blessing.

Dear Brother Wilkey went to Burr Oak from here and we still hope to have him return to preach for us, and while we hope for such a blessing,

God's blessing rest upon us all as a fraternity.

Yours in Christian fellowship,

CATHERINE M. COCHRAN.

November 18th, 1878.

From Samuel Murray.

Dear Brethren,— ON the 9th of October I met with the members of the Huntington church, Huntington Co., Ind., where a goodly number of members met to celebrate the sufferings and death of our dear Savior. There were not very many ministering brethren present, but enough to make a good meeting. We had a fast long to be remembered. From here we went to the first at Kansas, Wabash Co; plenty of ministerial aid was present. At a very good meeting. This was the second Love-feast I ever attended where they did not eat; but the Lord's Supper. We have come to the conclusion, that this is the way, we see the order is much better. When services are over, people go home quietly, and try not to mix with the world. At this place meeting, many were made converts and a number of converts were made. A. N. and Jess Meyers are the elders in this arm of the church. B. N. and D. Swihart are the 10th of Nov. 18th, 1878, met with the brethren and sisters in the Southwestern arm of the church, Miami Co., Ind. Not a very large congregation. Plenty of ministers. We have learned long since, that it is not the least number of ministers that makes the best meeting. Had quite a good meeting.

ON the 18th, we attended the Communion in the Upper Creek church, Cass Co., Ind.—Not so many ministers; yet we had quite a good meeting, some confusion outside. Had preaching from the book of Acts. Good attendance. We were the second Love-feast I ever attended to my home, to rest a while. On the 11th of November, attended the Communion in the Most圣洁 church, White Co., Ind. Not very many ministers, but we had a very good meeting. From here we went to the 17th of November, attended the Communion in the Washington, then to Huntington, then to the country. Did some visiting in the Solomony congregation.

ON the 5th of November brother Chalk took us to the 10th of November, where I took a coach for Lafayette, then to the 10th of November, where I met with the members of the Lodge church. Bro. R. H. Miller is housekeeper. Not very many ministers present, and not very many members; yet we had a very good meeting. From here we went to the 10th of November, attended the Communion. Had good preaching.

At this time of writing I am at Bro. Samuel Mohler's, Clinton Co. I came here yesterday, from Logansport. Last evening we preached our introductory discourse, from the book of Isaiah, that we may be made perfect. We expect to continue eight or ten days at this place. We tender our thanks to our dear brethren and sisters, wherever we have met with them, for their kindness shown towards us. O, may the Lord bless them and us to be so faithful in our calling, so we may be happy as to meet in heaven, where parting will be no more, is my prayer.

Barnett's Creek, White Co., Ind.

From Marshall Co., Ill.

DEAR Brethren,— BROTHERS ENOCH EBY came to us on the 8th. The weather was not very favorable some of the time, the nights being dark and raising much fog; but we had a good turn-out and quite an interest was shown among the people. The order and attendance was good during the meeting. On the 14th, brother James E. Gibb came to brother Eby's assistance. On the 16th, one precious soul united with us by being baptized into the Christian baptism. Yes, we may say that we were all united in the love of our precious soul, for it was our own dear brother. Oh! may she be a bright and shining light in the church of Christ, that others of her young associates may see the good works and the love of her example. One that had wandered away, returned to her, and is again in love and union with the church.

ON the evening of the 10th, we held our first Communion, at the house of brother John M. Ellis. A goodly number of the brethren and sisters were present, and we had a fast of love to our souls; and while commencing the death and suffering of our blessed Saviour, our minds were carried back to the scene on Calvary's height. With an eye of faith we could see the cross, the precious blood, and saying, that we pour forth our hearts might not perish, but have everlasting life. After the

evening services were over, we organized a church here, including the members of Bureau and Putnam counties, making in all a church of about forty members.

for you to stop with us. This congregation is on the line of St. Louis, Kansas City and Northern R. M. Stop at Norbore. Write to us, or D. H. Bowman. N. B. SHREVE, Nor. 30, 1878.

From the Stony Creek Church, Ind.

Dear Brethren—

ACCORDING to previous arrangements, our A. C. Conference meeting came off Nov. 8th. Had a good meeting, though not so many members in attendance as generally met with us.

The ministerial aid was ample, there being ten from other churches. Every thing passed off pleasantly. On Saturday morning we again as one family for worship, and after partaking of a bountiful breakfast, again assembled to listen to the farewell address of our dear brethren, who were about to leave us. It always seems to us, that meetings of this kind are the best and most enjoyable meetings we have.

Meeting continued over Sunday, conducted by elder Stadelker and E. S. Caylor; one address by layman.

SARAH SAUNDERS, Glena's Valley, Marion Co., Ind., Dec. 1st.

From Tennessee.

IT is about eight months since I have tried to do a little in the ministry. Up to this point I have had very little success, and but one family of faith lives near the place.

For anything that seriously conflicts with the general drift of modern religion, there is not much demand here, and as a viable result of our weak efforts we find not much to encourage us. There is, however, a decided strength of the Word, we find courage and work on.

In the future we expect to have regular appointments, and spend the fourth Sunday in winter as usual.

On the 9th of Nature Brother Sharp came over to hold meetings Saturday night, Sunday and Sunday night. "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven."

- 1. Intellectual lights.
2. Moral lights.
3. Religious lights.

As a further attempt of describing the service, we have thought it well to notice the Presbyterian Communion of Sunday morning. Bro. Sharp's appointment for Sunday having conflicted with theirs, we thought best to postpone our meeting till afternoon; so we attended the communion at 12 o'clock, and then held our night in the principal exercise. First Cor. 11:26, was well treated by Prof. Bartlett, of Marysville, and probably the best part of our service was a little historical account of how the early Christians kept the feast.

During the night services she called her children around her, told them she was going to heaven, and exhorted them to meet her in that glorious home. She was loved by all, and when asked during her sickness how she was resting, replied, "very well, and I shall be able to believe by and by." She quietly sank to rest. Thus passed away one who was true to the church militant, to join the Church triumphant. She was agonized before she died.

the love of God, with the sentiment inscribed on their hearts in living letters. "The blood of Jesus, which cleanseth from all unrighteousness." We'll follow where he goes."

I imagine I can see them assembled under the shelter of a log house, at one end a stone hearth, and a glimmering lamp at the other, with slab benches before it. Each with the Bible open, and the words of the ancient Christian devotion, and prayers that entered into the ears of the Lord of Sabbath in the early days of Christianity. Yes, in these rude structures, and with more intellectual attainments, Christian men would meet every evening and study the Word of the day. I reckon the preaching was not arranged under beads and sub-lets, and dwelt out in exaltation of speech, but I imagine it consisted chiefly in reciting Scriptures, interspersed with comforting counsel and admonitions, which as they fell from the lips of the faithful pastors and teachers, did not return into their ears.

The Psalmist David said, "I was glad when they said unto me, let us go into the house of the Lord." It was my glad and joyful privilege to entertain as many Brethren and sisters at the Annual meetings in the future so may come, as I am not abandoned.

Sometimes when I think of the prospect of seeing my brethren and sisters together, of clasping the hands of many, whose names have become familiar, and whose faces we never saw, of joining with thousands of saints of the precious faith, in singing that glorious hymn, "I love thy Kingdom Lord," a thrill of joyous emotion comes over me, and then I think, I can't stand it; but something within says, I could; hang it out there. There are many things in this life, that we can only enjoy in part, and some things only by anticipation. "But when that which is perfect is come, that which is in part shall be done away." Thus we will all go, (all the faithful.) Such meetings as the last one seems to have been, can not be for naught, even though we can not all go. Just to read of it, though absent from the body, to learn that there is so much joy, so feeling, love in the church, to be prompted so many brethren and sisters to congregate together, inspires us with a zeal, that we would not get reading the proceedings of a few men, selected and sent to do the business of the church. C. F. DETMERS.

DIED.

Obituaries should be brief, written on both side of the paper, and separate from all other business.

HECKMAN - In the Versailles congregation, Livingston Co., Va., was a really printed illustrated juvenile paper, which is now published weekly, and should be in every family where there are children under sixteen. Single Copy, 50 Cents per year in Advance.

GRISNO - The Donalds' Church, Ohio, Oct. 30th, 1878, died Brother Donald, aged 69 years, 4 months and 29 days.

Sister Grisso leaves a husband and nine children. These children have been bereft of a kind and affectionate mother. She was a great sufferer, but here all with Christian fortitude. During her illness she called her children around her, told them she was going to heaven, and exhorted them to meet her in that glorious home. She was loved by all, and when asked during her sickness how she was resting, replied, "very well, and I shall be able to believe by and by." She quietly sank to rest. Thus passed away one who was true to the church militant, to join the Church triumphant. She was agonized before she died.

GEYER - In the Turkey Creek church, Elkhart Co., Ind., sister Catherine Geyer, wife of brother John Geyer, aged 59 years, 10 months and 7 days.

She leaves a husband and nine children to mourn the loss. Her husband is a member of the church. Her husband has been a member of the church for many years. She was the oldest member in her membership in our district. She had a great concern for her children. It appeared her whole soul's desire was to have her children in the church of the living God, and she loved to see them all come in but two, which we hope will come soon. Funeral services by the brethren, held on Dec. 14-13. DANIEL WYROSS.

Business Department.

FOUR FOLIO.

Before we announce the work we have recently published on the subject of the Brethren's work in the world, we wish to say that we have published a number of other works, which we think will be of great value to our Brethren. These are: The History of Palestine, which we think will be of great value to our Brethren. These are: The History of Palestine, which we think will be of great value to our Brethren.

Table with 2 columns: Title and Price. Includes items like 'The History of Palestine', 'The Bible in English', etc.

OUTSIDERS.

These are the names of the Brethren who are not members of the church, but who are interested in the work. They are: [List of names]

Table with 2 columns: Title and Price. Includes items like 'The History of Palestine', 'The Bible in English', etc.

Forward to the nearest office where you will appreciate the paper and its help to the Brethren's work. Each copy 50 Cents.

SINGLE COPY.

Table with 2 columns: Title and Price. Includes items like 'The History of Palestine', 'The Bible in English', etc.

CHILDREN AT WORK.

ITEMS TO WORKERS.

Any one sending us three names and \$1.50, will receive the beautiful picture, entitled, 'The Last Supper.'

For the names and \$2.50, the worker will receive a copy of the Children at Work one year free.

For ten names and \$5.00, it will send a copy of 'The History of Palestine,' a work that will be of great value to our Brethren.

Those sending fifteen names and \$7.50, will receive a copy of Bible Stories for Boys and Girls, a work of rare interest, containing thirty-four beautiful illustrations. This book is worthy a place in every household.

To those who send Twenty-five names and \$12.50, we will send a copy of the 'Prince of the House of David,' a work which is especially adapted to youthful readers. When you read it back through, you will want to read it again.

Those who send fifty names and \$25.00, we will send a copy of the 'Life of Christ,' a work which is especially adapted to youthful readers. When you read it back through, you will want to read it again.

Those who send one hundred names and \$50.00, we will send a copy of the 'Life of Christ,' a work which is especially adapted to youthful readers. When you read it back through, you will want to read it again.

Those who send two hundred names and \$100.00, we will send a copy of the 'Life of Christ,' a work which is especially adapted to youthful readers. When you read it back through, you will want to read it again.

Those who send three hundred names and \$150.00, we will send a copy of the 'Life of Christ,' a work which is especially adapted to youthful readers. When you read it back through, you will want to read it again.

Those who send four hundred names and \$200.00, we will send a copy of the 'Life of Christ,' a work which is especially adapted to youthful readers. When you read it back through, you will want to read it again.

Those who send five hundred names and \$250.00, we will send a copy of the 'Life of Christ,' a work which is especially adapted to youthful readers. When you read it back through, you will want to read it again.

Those who send six hundred names and \$300.00, we will send a copy of the 'Life of Christ,' a work which is especially adapted to youthful readers. When you read it back through, you will want to read it again.

Those who send seven hundred names and \$350.00, we will send a copy of the 'Life of Christ,' a work which is especially adapted to youthful readers. When you read it back through, you will want to read it again.

Those who send eight hundred names and \$400.00, we will send a copy of the 'Life of Christ,' a work which is especially adapted to youthful readers. When you read it back through, you will want to read it again.

The evening of the 17th brings our meeting to a close, with good impressions, we think, on the minds of the press of the Lord's love, while with us here, and may we all be guided by the Divine Spirit.

LANCEN, Ill. HANBERT BUCK.

From Monticello, White Co., Ind.

Dear Brethren—

NOTICE in your valuable paper, that a great number of the Brethren from different parts of the country, are sending you a report of the progress of the work in the land of the brethren, which we will say, that all diligent readers of the church papers, will find a great comfort to them, to know that the Brethren are prospering so well in the different parts of the country. It is with pleasure that we read the different messages regarding the prosperous condition of the brethren. We are made to rejoice and to praise our heavenly Father, for the many blessings he has been bestowing upon us, and to be of sinners who have been brought to the knowledge of the saving grace of glory, reserved for all the diligent followers of our blessed Redeemer. I will say that in this part of God's moral vineyard, we are still endeavoring to do all the good we can, in the name of our dear Saviour. The more we are able to obtain, the more we can give. Sinners are still coming to Jesus, and trying to obtain an inheritance in that better world.

Our Communion meeting is among the things that we prize as well. That at the close of the year, the congregation was large, and interest good, for many went away sanctified upon the good things they heard, and are now changing the cost of living a sinner here, and how it will be in the world to come. The order we had, all meeting a day, and seeing what the brethren had to say, who came from a distance, and labored so diligently with us—May the Lord crown their labors. Although there was only one that came out on the Lord's day, there were deep impressions made, and they will give a number who have sinners as lately, that they are thinking more of their present condition, and we think the time is not far distant, when they will accept Jesus as their Master.

There were quite a number of Brethren from a distance with us. Our meeting commenced Friday, Nov. 1st, at 4 o'clock P. M., when we commemorated the death and suffering of our kind Redeemer, by partaking of his precious body and shed blood. The meeting broke up on Saturday, but we still had a meeting Saturday night, Sunday, Sunday night, Monday night and Tuesday night, when we closed. Both saint and sinner felt greatly benefited by the good counsel they received.

Our Sunday-school has been changed to a Bible class. The meeting was so good, that our neighbors were not willing to dispense with Sunday-school, without organizing a Bible class, which we did, and is progressing finely, with an attendance of forty members—Our average attendance at the Sabbath-school for the Summer was sixty-five, all feeling greatly benefited by the Summer's work, and are now taking an active part in our Bible class.

W. A. WEAVER.

From Ray Co., Mo.

WE commenced a series of meetings on the evening of the 29th. On the 30th Bro. D. B. Gibson arrived, and labored with us until the evening of the 27th. During the meeting his gifts could be seen, his good counsel, and were heard in the light of the truth, and rose, we hope to live in nervous life. This little congregation has not been in a very prosperous condition, and is young—has been organized about 8 years. Brethren pray for us, that we may be able to take care of these younger brethren, that have been brought to the fold. Wherever you approach a throne of grace, remember us; and we would say, when Brethren are traveling, we would be glad

BRETHREN AT WORK SUPPLEMENT.

STEIN AND RAY DEBATE.

Prop. 1st.—The Brethren (or Tanker) Churches possess Bible Characteristics entitling them to be regarded as Churches of Jesus Christ.

J. W. STEIN affirms.

D. B. RAY denies.

J. W. STEIN'S FIFTH AFFIRMATIVE.

My friend fails to show that the apostles were Tankers. The Brethren do not teach that any who "wish to be baptized," but cannot, "go to hell for want of baptism." I stated our position in the outset: viz: "Baptism, like repentance and faith, is designed only for those who can receive it."—God requires no impossibilities. Not to do what he does not require is not to disobey him. To answer my friend's criticism, I ask: Can one repent without being begotten by the word? Is a sick man properly a child of the devil? Does not repentance precede pardon? Are men not chosen of God before they are pardoned? Are not all the pardoned, members of Christ's general body?—Did Paul allude to any but the baptized in Rom. 6: 3-7? Was not the Spirit of God upon Beniam, Saul and his sons, imparting the gift of prophecy? Were they pardoned? Num. 24: 2, 5-8, 17-19, 1 Sam. 10, 20-24; 2s. 6, 15, 16, 18; 2 Pet. 2: 15; Jude 11, Rev. 2: 14. Teaching the preparata for baptism, Bru. Neal says: "Regretting most exceedingly baptism, or the change will not be according to the plan of salvation. . . . Our Heavenly Father begets all his children by his word. . . . A change of heart must precede the act of regeneration (new birth), which is equivalent to being born of water and the Spirit." Neal's Teaching, 247, "For a person that has not been begotten of God, to be baptized, is not born of God, he is still dead." Ibid. 280.

Such are teachings of the Brethren as far back as we have any account. But my friend has admitted that our qualifications for baptism will do,

and are exactly right? Persons thus qualified are born of God, in baptism, John 3: 5.

4th Characteristic, and my second reason under it, continued.—My friend a-rgs, "Was Christ buried three times," &c. When he shows that the Word of God requires agreement in number between figures and the things they allude to, I will answer these questions. I ask my friend to give us the original of 1 John 5: 7, and tell us plainly, if he holds baptism to be one in the sense that the Father, Son and Holy Spirit are one? Does he profess to baptize into the name, 'Elohim' or 'God,' or 'Jehovah-Jur' into the single name, 'Jesus' (in *sp*); the name, (Acts 2: 38) indicates the ground and source of baptism. 'In (en) the name of the Lord,' (Acts 10: 48) denotes the authority—'into (eis) Christ' Rom. 6: 3 Gal. 3: 27; or 'into (eis) the name of the Lord,' etc. (Acts 8: 16, 19: 5) refers to subjection to Christ's authority, entrance into his government, the benefits of his death, etc. An oath of allegiance, truly administered in the name of the government, must be according to the constitutional form. So the allusion to the administration of baptism in the Acts and epistles are to be understood in harmony with the constitutional law and form of baptism in Matt. 28: 19.

My friend denies the commission to be elliptical and yet admits that he finds 'no serious objection' to my 'grammatical retroverses,' which prove them to be elliptical. Thus he refers to himself. My quotation from Latham does not deny the office of conjunctions in connecting words, etc. I applied it to elements involving juxtaposition. When my friend tells a candidate, 'I baptize you into the name of the Father,' he uses a complete grammatical sentence, containing a complete proposition, and if he does what he says, he puts the candidate under water, to which 'and' brings similar additions. 'Baptizing' is modified by the compound element, viz: 'in the name of the Father, and of the Son, and of the Holy Spirit.' This is made up of three simple elements, viz: 1. 'into

the name of the Father' 2. 'of the Son' 3. 'of the Holy Spirit.' These elements are connected by 'and,' hence they are similar, which proves the ellipsis 'into the name' because 'of the Son,' and before 'of the Holy Spirit.' My friend's builder's effort to get 'into the name' out of the first of these adjective elements, in order to deny the ellipsis of it in the second and third, is an unwarrantable perversion of the rules of grammar. Neither Kerl, Brown, Clark, Harvey nor any other author justifies him in his attempt to make 'name' the joint possession of Father, Son and Holy Spirit. In order to that the formula would have to read thus, 'Baptizing them into the name of Father, Son and Holy Spirit,' which, according to what grammarians call 'Apposition' or 'Inversion,' is equivalent to 'Baptizing them into the Father, Son and Holy Spirit's name.' This is what my friend wants the commission to teach, but it contains no such formula. He tries to make three propositions, i. e. three different and separate conjunctions, carry the relation of the one name 'Jesus,' and quotes Kerl, viz: 'A proposition shows the relation of an object to some other word,' etc. To support my friend, Kerl should have said, 'several propositions show the relation of an object to some other word,' etc. Green says, 'Possession is denoted by of which shows the relation of the possessor to the object possessed; as the estate of my father,'—'my father's estate.' Analysis, 95. Accordingly, 'name of the Father' is equivalent to 'the Father's name,' and 'of the Son' is equal to 'the Son's,' and 'of the Holy Spirit' is equal to 'the Holy Spirit's.' Hence the formula when transposed reads, 'Baptizing them into the Father's name, and the Son's, and the Holy Spirit's.' Here Son's and Holy Spirit's have the sign (') annexed to each, corresponding to 'of,' and are governed by name understood. Cover says, 'Nouns, denoting a possessive relation to the name object, have the sign (') annexed to the last only; as Mamm and Dixon's line; nouns denoting a possessive rela-

tion to different objects, have the sign (') annexed to each, as Adam's and Jackson's administration, i. e., Adam's administration and Jackson's administration." (Digest of Eng. Gram., see also Green's Analysis, 78; Bonnet's Art of Prose Composition, 265.) This proves three names.

My friend's appeal from the language of the commission to the Divine unity, don't help him, because it is as true that the Father, Son and Holy Spirit are three, as that they are one. If special pleading is admissible in one case, it is also in the other. The real issue is, How does the commission present them?—as one? or as three?

5 The Scriptures never allude to baptism as commanded or performed in, or into any name which represents the unity of the God-head, but always in one or more of the different names which represent the distinct and non-interchangeable offices and relations of the three Divine Powers, in all of which Christians are said to be. Rom. 8: 9; 1 Thess. 1: 1.

I will here examine my friend's examples.—"Many shall come from the East and West and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Matt. 8: 11.

This proves partly too much and partly too little for him. "Many shall come from the" is understood before 'West.' Those who will come from the East and West are different parties. 2 'Sit down' is intransitive and has no object. 'Baptizing' is transitive and has an object. Let us try a transitive verb. Suppose they "shake hands with Abraham and Isaac and Jacob." That's little more like the commission. How many actions would that take? But my friend proposes a construction so analogous, viz., "Burying them in the name of the legislative, and of the judicial, and of the executive, &c. This lacks the important analogy of relation. 'In' here refers only to the joint authority of the names, therefore the sentence is incoherent. It should have read, "of the legislative, judicial and executive," omitting 'of the' before 'judicial' and 'executive.' Christ commands baptism "into (et) the name," &c. Matt. 28: 19. Suppose the President commissions foreign diplomats to present their own petitions, "putting them into the department of the judicial, and of the legislative, and of the executive," &c. This

is analogous to the baptismal formula in its parts of speech, construction and relations. It presents my friend's own illustration of the Trinity in Unity, and a man who never saw a grammar run out that it requires three efforts. If my friend will adduce one example like the baptismal formula, having the same construction, with the same parts of speech, connected in the same manner and expressing like relations, that don't require three actions, I will give it up. Is that fair?

6. The baptismal formula was understood by the primitive Greeks to require trine immersion.

As the testimony of the Greek fathers has been generally depended on, in defending the genuineness of the Christian Scriptures from the attacks of skeptics and infidels (see Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures, 1 pp. 41-43, 280, 281, 286, 289, 347), it cannot be unimportant in understanding them. Dr. Clark refers to its importance, touching the Biblical use of the Greek article thus: "As they lived nearer to the primitive times of Christianity than we do, we must allow that they were at least as competent as ourselves to pass judgment in any subject of theological discussion; but in the case now before us, their authority must be vastly greater. In addition to the circumstances of the Greek being their native tongue, some of them were men of very extensive learning, and of distinguished skill in philological researches; they must therefore have had a more accurate perception than the most learned among us can pretend to, of the precise application of every rule in syntax, the exact meaning of the minutest particle, and the determinate effect of the slightest inflection in the language." Commentary, 8, p. 457.

(a) "Theodorst" says Bingham, "charges Eunomius as making an innovation upon the original institution of baptism declared by Christ and the apostles, in that he made a contrary law that men should not be baptized by three immersions, nor with an invocation of the trinity." Antiq's of the Chr. Ch., 1, p. 340. (b) Pelagius condemns the single immersion of Eunomius as "contrary to the gospel given by Christ who appointed every one to be baptized . . . with three immersions, saying to his disciples, 'Go, baptize all nations in the name of the Father, &c.' Ibid. (c) Gregory Nyssa says: "Eu-

nomius perverted the law of Christ . . . and taught that baptism was not to be given in the name of the Father, and of the Son, and of the Holy Spirit, as Christ commanded." Ibid. 1, p. 487. (d) Chrysostom says: "Christ delivered to his disciples 'one baptism' in three immersions of the body, when he said to them, 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.'" Ibidem. 1, page 540. (e) Jerome commenting on Eph. 4: 5, says: "We are thrice dipped in water that the mystery of the Trinity may appear to be but one, and therefore though we be thrice put under water to represent the mystery of the Trinity, yet it is reputed but 'one baptism.'" Chrysal's History of the Modes of Baptism, 72, 73. Jerome understood Paul's 'one baptism' to be trine. (f) Monnusius about A. D. 256, says: "The doctrine of our holy mother, the Catholic Church has always, my brethren, been with us, and doth still abide with us, and especially the article of baptism, and the trine immersion where-with it is celebrated, our Lord having said, 'Go ye, and baptize the Gentiles in the name of the Father, and of the Son, and of the Holy Spirit.'" Work of Cyprian, 1, p. 210.

These distinguished Greeks of the third, fourth, and fifth centuries, read the Greek commission in their native tongue as it first stood in the sacred canon. They tell us it requires baptism into each name of the Trinity. If my friend will adduce just one ancient Greek, who says it don't teach trine immersion, I will give up these six witnesses for his one.

THE DEBATE

This week is not put up in a very convenient form. This is caused by not having suitable paper for the purpose, but next week and after that, it will be put up in a form convenient for preserving.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

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The Brethren at Work

EDITED AND PUBLISHED WEEKLY

—BY—

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MORNING THOUGHTS.

When the rays of morning light
 Drive away the shades of night,
 'Tis an emblem of the soul
 When it glides to Christ's control.

All along the heavenly road,
 While we're traveling home to God,
 More and more the light will shine,
 With its rays of love Divine.

Near our earthly journey's end,
 With our sorrow still our friend,
 Ere the vale of life we leave,
 Be lighted up when life we see.

When the waves of Jordan's tide
 Lash his red sea staff divide,
 And he bids us forward go,
 Leaving all things here below.

Trusting in him at before,
 Soon we reach the farther shore,
 Soon that glory city see,
 Where our Lord the light will be.

See the nations that are saved
 Who were once in an enslaved,
 Clothed in spotless robes of white,
 Walking in His glorious light;

See the angels round the throne,
 And the host before the throne,
 Once as King in mortal skin,
 Now as King in glory reign;

See the rapturous shouts and songs,
 Heard from immortal tongues;
 And to praise God's wondrous grace,
 See our Savior face to face.

—Mel.

BURY THE DEAD.

BY C. B. MALBRIDGE.

THE dead are for interment, not for exhibition; for oblation; not for celebration. To take the voice within as our ultimate monitor, is not Christian.

Conscience is indeed the voice of God, but sin has rendered it morbid and unreliable. With out an objective revelation it is the best we have, but under influences which lead to the most direful issues, the conscience of pagans is rationally in as wide a degree from ours, but wrong conceptions of the supreme power, of sin and holiness, engender all the aberrations of idolatry. Nothing is so easily warped and defiled as conscience when under the lash of condemnation. The placenta of the flesh of Power is the supreme concern and in order to do this there is often but little consultation with reason. In this respect it is astonishing how little we have been profited by the Divine Incarnation. Few are aware how much self-abandonment lies at the root of the sin-revelation which people make when in the crucible of remorse. Confession of sin, as such, is not the necessary outgrowth of the genius of Christianity. Some sinners must needs be confessed, not because of sin, but because of the peculiarities of their commission. Matt. 3: 6, expresses not the radical idea of the new economy but the logic of concession, the power of the law and the laxness of reason under sin. The apprehension of the Atonement of Eusebius under the unshaken infidelity of the Holy Ghost would so completely satisfy the demands of conscience, that all feeling of necessity or desire to divulge secret sins would vanish. It is wrong in principle, however least in purpose, for the church to takestraversion of a poor sinner's self-knowledge,

sin-burdened conscience and deal with him on the side of condemnation, instead of sympathy and encouragement. The feeling of satisfaction attending the publication of crime, or wrong doing is often thus otherwise a distraction from the satisfaction of the sacrifice of the Cross. A higher and clearer sanctifying of the Divine Character as manifested in the flesh will lift the conscience into a purer, more luminous element, and give repentance and reconciliation a thoroughness which renews our personality in the loftiest type of nobility. A life restored in the image of the All-beautiful, needs no ripping up of the flesh, golden, past, now as the necessity is pressed by wrong education both of sin and society.

There is never any gain to the individual, the church or the world by publishing scandals, when they are of a nature which have outraged the Divinely established public social order. The idea of confessing sin to our fellows simply because it is sin should be forever abandoned. It breeds discontent, ignorance and unbelief beyond its aim. Here is a remarkable truth for the prayerful study and elaboration of the ministry and wise education even from the cradle. The more entirely the soul confines itself to the Cross in its treatment of its own sin, and deliverance from it the deeper will it enter into the Christ-life and the less liable to forget its fraternal and "draw backward to perdition."

THE QUALIFICATIONS OF A BISHOP.

BY W. J. B. BAUMAN.

IT is often asked, what are the special qualifications for a bishop? We answer there are no special qualifications for the office, required in the Gospel, but an excellent in the qualification essential to all Christians. The idea that the qualifications for a bishop are special, has an injurious tendency. It is calculated to rock to sleep those in the church who are not advised to that important office. It often forms an excuse for our short-comings or lack of high Christian attainment when we fail to find ourselves fully equipped with the whole armor of God, we are apt to think and even say, "O well it don't matter, I am no elder or bishop, and these things are not essential for me." A bishop is not to have more than one wife, neither should any one else. He should have faithful children; so should every Christian. He is not to be accused (not guilty) of riot. No Christian should be to be blameless as the servant of God. Every Christian should set his mark that high. Not self-willed. Where Christ's Spirit dwells, self-will can't. Not scornful. Anger rests in the bosom of flesh, not in the Christian. Not given to wine (German, *sein sauffer, drunkard*). It is impossible for any one to be a Christian and a drunkard.

A bishop must be a lover of hospitality which is one of the most conspicuous marks of a true Christian character. Lover of good men is another. Generally, men may be known by the society they keep. He is to be sober, holy, just, temperate,—all essential qualities of true Christian character. To be given to filthy beer is to be covetous, which is idolatry. More might be added, but we think the above is sufficient to prove that a bishop should excel in qualities essential to true Christianity; and no one should be entrusted with that sacred function unless he does thus excel. And it also proves that every professed Christian should raise his standard high enough to attain to all the qualifications essential for a bishop. All should regard themselves equally responsible with the bishop. By so doing there would be saved to the church and by light would be more searching and effective. Union in the church and exercising power over the unconverted, would be the result.

ECHOES FROM THE EAST

Thanks-giving day—An Evangelical Sermon—Our Lord's joy Meetings—Another Sister Gone Home.

(From Our Special Correspondent.)

NUMBER XV.

THURSDAY, Nov. 28th.—Who of all our readers has not learned that the last Thursday in November of each year is set apart as a special

DAY OF THANKS-GIVING for all this nation? It is becoming a time-honored custom and peculiar to our American people. It helps indeed a God-fearing and God-honoring nation. The occasion of "Thanks-giving day" is not observed universally as is intended and probably much dishonored and desecrated, yet we all have abundant cause for gratitude that all is so well as it is throughout the land, and that the rulers of the nation have so much honor for God and our Savior, in their administration. We are commended to pray for kings, for rulers, and all that have authority over us. This day may be most opportune for such service, as it should be expected that such subjects of prayer would most likely think of God on a day publicly declared as "a day of fasting and prayer." Dear brethren and sisters, let us do our duty—praying for the rulers of our land. We cannot go to war and defend them when they call "To arms," neither can we, in the light of the New Testament of our Lord, vote at the political polls to put them into office; but we can *pray for them*, and this is every believer's duty.

We have not known the Antietan congregation to hold meetings steadily on "Thanks-giving Day," but think it would be in place to do so consistently, however, with our principle of faith in separation from the world. But whether public or private, let every day be a "thanks-giving to God, and may the sweet incense of gratitude never die on the altar of our hearts.

AS HAVING METTING.

At evening, pursuant to appointment, a session of worship was held in our town meeting-house. It was introduced by singing that good old thankful hymn, the 491st:

"Rejoice, the Lord is King,
 Your God and King is Lord;
 Mirthful, give thanks and sing,
 And triumph ever more;
 Lift up your heart, lift up your voice;
 Rejoice, again I say, Rejoice!"

Brother H. R. Holmgren, formerly of the *Companions*, happening to be in town, was invited to fill the appointment. Brother H. opened the meeting with 8th hymn, stating that he always uses the hymn as introductory when he has not had time to make a selection. After prayers, brother H. read Rom. 3: 2-5, dwelling particularly upon the third verse.

We deduced the following points:
 I. The weakness of the law.
 II. The strength of the Gospel.
 III. The condemnation of sin, and power of God in Christ.

It was stated that the law referred to might be the moral or Mosaic law, but in his judgment, had reference more directly to the civil law of the land—that it can punish, but fails to reform transgressions. God's Gospel law, laid in the teachings of Christ, and made efficacious by "the precious blood of Christ," has ample power to reach the heart and conscience, and change the life. Sin must be brought to submission through repentance and abstinence.

Brother Daniel F. Stouffer, of the Beaver Creek (Mo.) church, following with an application of the subject, announced the 28th hymn

LOVE'S DIVINE SERVICE.

Sunday, Dec. 1st.—At the Weekly Meeting-house this morning, brother Older spoke upon Heb. 2: 1. The subject: "Taking heed" was drawn from the text, and applied to all believers.

How important that we should be stedfast in the faith, and careful lest at any time we should let "slip" what the Master intended for our celestial abode when we come up to Heaven's gate at last. Let us take heed unto the faith we have embraced, for there is indeed such a thing as having a "form of Godliness" and denying the power. If we seek and possess the power of Godliness it will bring us into all the doctrine and order of the Church of God. As many as have attained to this, let them take heed that nothing be left slip, for the righteous only shall enter into life and they are "secretly saved."

Brother George preached at the Snowberger meeting-house to-day from the words: "Seek ye first the Kingdom." Man is of a seeking disposition. In the state of nature as it is man seeks the world, and worldly objects. But, He who died for the redemption of all men would have all seek and find the Kingdom of God which is "not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." He would have all do this first, and make it paramount. But it is a sad thought, and a true saying that many, after having sought the kingdom of God, they go seeking after the world again. O let us learn wisdom, and practice that self-denial which the Blessed Master has required of all His disciples.

At our town meeting-to-night brother Snider discoursed upon Paul's commendation to Timothy: "From a child thou hast known the Holy Scriptures." This very church shows that Timothy was reared in "the nurture and admonition of the Lord." Paul speaks of Timothy's mother and grandmother. What a lesson to all mothers and grandmothers! How many of you can say of your children: "From childhood you have known the Holy Scriptures. Think of the duty you owe to your children to instruct them in the teachings of the Holy Bible. Give them a Christian education at home, and they will not wander afar, but early return to the Shepherd and Bishop of souls.

Sister Susan Stouffer, consort of the late Abraham Stouffer, of Washington Co., Md. died last night at the house of her daughter, sister Sarah, wife of brother George Boerner of this place. Our departed sister has been suffering several years from a severe attack of Paralysis. But her sufferings are ended, and she has gone to rest with "them that sleep in Jesus."

Years in hope of a crown of Life.
 D. B. MENTZER.

Waynesboro, Pa. Dec. 10, 1878.

SEVEN WONDERS OF THE WORLD.

The seven wonders of the world were, 1. The Egyptian pyramids. The largest of these is 800 feet square and 400 feet high, and its base covers 111 acres of ground. 2. The Mausoleum, erected by Memnon, a king of Caria, by his widow, Artemisia. It was 63 feet high and 35 feet high. 3. The temple of Dzonan Ephesus. This was 425 feet in length and 291 feet in breadth. 4. The walls and hanging garden of Babylon. These walls are stated by Herodotus to have been 75 feet thick, 350 feet high, and 60 miles in length, and the statement was deemed credible by modern antiquarians. 5. The Colossus of Rhodes. This was a bronze statue of Apollo, 150 feet in height, standing at the mouth of the harbor of Rhodes. 6. The statue of Jupiter Olympian, at Athens, which was made of ivory and gold, and was wonderful in its beauty rather than for its size. 7. The Circus of Ptolemy Philadelphus. This was a high, some 300 feet high, on the island of Pharos at Alexandria, in Egypt. A great deal of wood was kept burning on its summit during the night to guide ships to the harbor.—Mel

Michael's name by the pond, and go away by the ocean.

INVITATION TO YOUTH.

COME youth and people one and all,
And hear the Lord in friendship call,
I have your souls extremely dear,
Therefore incite your ears and hear.

His heart is of our gentleness,
His house the blessed house of peace,
His servants shining angels are,
Who shall attend you everywhere.

He'll clothe you with his pure wreath of gold,
And all his wonders you'll behold,
You shall appear bright as the moon,
Fair as the moon, clear as the sun.

Now if your souls to him attach,
Come quickly close the happy mat,
While looking on his lovely charms,
Give up your souls into his arms.

Thus far I've stooped to say to you,
My love, my hearty and my worth;
It now remains for you to say,
Come answer me without delay.

And if you truly willing be,
To follow Jesus come with me
And march along the Gospel road,
It is the only way to God.

Why then if I to this agree,
What will my brave companions say?
This world will soon upon me frown,
I will now my feet to honors draw.

Besides all this I see no need,
Why I to Christ should thus make speed,
For I am both well and young,
And do expect my life is long.

Have me censure a few years more,
Till I take ease in earthly store,
And then I will with this comply,
And fly to Jesus by and by.

O lovely youth don't be deny,
Nor put me off for by and by;
Your soul and body both may lie,
In ruin before you by and by.

The Redeemer's call is to-day,
Come answer me without delay,
It fills my heart with grief and woe,
To see kind Jesus slighted so.

And if you thus put off the Lord,
He'll wear his flaming glittering sword,
He'll cut you down and by you low,
In shame and misery and woe.

And if you thus his grace refuse,
And still some earthly pleasure choose,
You surely will be left behind,
And such a Savior never find.

Selected by J. FLOYD.

FEET-WASHING

BY S. T. ROSSERMAN.

"He that hath his commandments, and keepeth them, he it is that loveth me." John 14:21. THERE is perhaps no Christian body in the known world but lay full claim to the truthfulness of the Bible, and assert that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Paul in using this quotation did not mean that a part, but all of the Scripture was profitable. Hence the faithful observance of all the commands of Jesus Christ, is essential to obedience. Though the means which are provided are simple to the minds of men, it is a command of God—a boundary set, and he who goes beyond shall not go free, and shall be held individually responsible before God. The way of salvation is so clear, the highway of holiness so prominent that all can see, and a "wayfarer man though a fool shall not err therein."

The Babel-like confusion in which the Christian world is thrown at the present-time, is deplorable. Agitation everywhere on points of doctrine. Some discarding this, while others another portion of the Word of God, that the seeker after truth who is looking on, becomes confused, and concludes with the masses that there is nothing obligatory in the observance of the commands of God and drifts into atheism and infidelity.

Paul says, "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ, our Lord;" and he further enjoins upon us, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, in the same judgment." 1 Cor. 1:10.

The beloved apostle made this appeal to the church many years ago, and there were divisions which are now prevalent. He did not make this charge in his own name, for neither man nor the church was responsible to him, nor could he be rewarded for obedience or punished for neglect. But the charge was made in the name of the Lord Jesus Christ, because it is him with whom we have to do, to him we are made responsible. He will handle us as his justice and judgment may dictate, his words judge us at the great day. Hence the importance of reason and unite together out of the Scriptures and unite upon the basis of the Gospel. With God all things are possible, doubt is in the mind of man. God does his part to perfection, and while he employs means in the great plan of salvation, it rests upon man to regard those means as faith put into practice, and then when our blessed Master commands us to wash one another's feet, we can see the propriety to obey.

Our first argument to establish the command of Feet-washing to be observed as an ordinance in the church, is because Jesus Christ has said so, and his command is superior and supreme. "All power is given unto me in heaven and in earth." Matt. 28:18. And acting under this authority, he manifested his law by precept and example. And in this ordinance in which he has engaged himself, in order to show our love to God and humility to one another, he gives us the example by a practical illustration of the work and gives the precept in imperative terms: "If I then your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

Next it denotes a cleansing, not of the filth of the flesh, but a spiritual cleansing, which fact is firmly established in this, "He that is washed, needeth not to wash his feet, but is clean every whit; and ye are clean, but not all." John 13:10. The Savior's words, "he that is washed" evidently refers to our baptism, which denotes a washing, a cleansing from sin, as the following will show, Acts 22:16: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." "But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus," 1 Cor. 6:11. "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:22; Peter 3:21. Inasmuch as we have been washed, Christ now says, "he that is washed needeth not save to wash his feet," to further cleanse us and to show our love and humbleness to our fellow-Christian. By this act the humble follower of Jesus is reminded of his impurities, his imperfections and unworthiness, and by this act of obedience can be made pure again and qualified to have a part with the better angels, become better qualified for a higher and nobler life, and free from sin, stand ready for the call of the Master.

Again, for the violation of this law there is a penalty attached, and hence is made obligatory. Feet-washing is of great antiquity. Aaron and his sons,

before entering into the tabernacle of the congregation, had to undergo a cleansing, a washing to qualify them for the holy work assigned them. And the penalty attached for the violation of this law was death. "So they shall wash their heads and their feet, that they die not." Ex. 30:21. This is the first witness, and in the mouth of two or three witnesses every word shall be established. Now for the second: In that dark and doleful night in which Jesus was betrayed, when he sat down to eat that sacred meal, "He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that, he poureth water into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded." His example, as he was practically exhibiting, was to wash his disciples feet. Approaching Peter, he met with opposition to this divine law. Now the penalty is about to be attached and applied, "If I wash thee not, thou hast no part with me." Ah the penalty! No part with my Master here upon earth, his company pleasant and his souls sweetest. No part with Jesus; no part with God.—Ah this cannot be. "Lord, not my feet only, but also my hands and my head."

Now the third witness. The law governing the church, in the receiving of widows into their number, was upon certain qualifications being complied with, and one was, "if she have washed the saint's feet." 1 Tim. 5:9, 10. Thus we have three witnesses producing the law for their government is the church. One under the old dispensation in which they were to wash their own feet. One laid down by Christ himself while in the flesh in which they were commanded to wash one another's feet. And the last in the apostolic church. In each the command was divine, and the penalty for the violation of the same was separation from God and the fellowship of saints. The objections against this act of humility are various, a few of which we might notice.

1. That it was a sandy country and Christ and his apostles were sandals, therefore it was only necessary to remove the filth from the feet. In the first place the objector forgets that during the betrayal, trial and crucifixion of Jesus Christ, the institution of the last Supper, etc.—that it was cold. Mark says, that while Peter was warning himself, a certain maid questioned him in regard to his discipleship. Luke says, "And when they had kindled a fire in the midst of the hall, and was sat down together. Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, 'This man was also with him.'" If this mark was for the literal cleansing of the feet, then our blessed Master himself to perform a perfect work, as he declares after washing his disciples feet, "Ye are clean, but not all, for he knew ye should betray him; therefore said he, Ye are not all clean."

2. That this command is not binding upon the followers of Christ. The term "ought," is binding and obligatory. Ought, 1st. To be under obligation to pay, *Heb. 9:17*. Hence "ye also ought to wash one another's feet" is obligatory upon the Christian church and will be null the end of time.

3. That this command ceased with the apostles and was not practiced because they say nothing about it on that memorable day of Pentecost, (Acts 2), when they were filled with the Holy Ghost. Was the church then first or-

ganized? If so, what does the Savior mean in Matt. 18:17: "If he shall neglect to hear them, tell it unto the church." Admitting, then, that the church was organized on the day of Pentecost, did the apostles say nothing about Feet-washing? Let us see, "For Moses truly said with the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." Acts 3:22, 23. This Prophet was Jesus Christ, and among the *all things* which he said and commanded was Feet-washing, and hence is obligatory upon us.

4. That it is not perpetuated in the church. Jesus Christ in commissioning his disciples said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Matt. 28:19, 28. Among the *all things*, Feet-washing was commanded and perpetuated in the church, and by the observance of all those commands we have the promise, "I am with you always, even unto the end of the world."

Again the language of Paul in regard to the qualifications of the widow, shows perpetuity. It was in practice in the church then, also why would it have been required of her? Hence we conclude that Feet-washing was commanded, that it is binding and obligatory upon the Christian for observance, and that it is perpetuated and that God will require it of his people until the end of time. One more thought, and then we are done. Paul exhorts us to "run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith." Heb. 12:1, 2. Jesus is acknowledged, by the Christian world, as being the *Author* of their faith, but how many do not accept him as the *Finisher* of their faith. Jesus commands Feet washing and other ordinances to be practiced in the public assembly of the saints. We have faith, we believe this. But men says they are not essential to salvation. Hence we discard them and hold Jesus as the Author of our faith, but make not the finisher of our faith. This condemnation rests upon us.

In conclusion, let me appeal to you, kind reader, to take Jesus as his word. Whatever he says, will you not hearken and obey? May you be enabled to trust him at all times; obey him in all his commands. May you ever show your faith by your works, remembering that works is but "faith put into practice." Then when our blessed Master comes to collect his jewels home, you may be found among the faithful of God.

POWER OF GOD.

BY GEORGE WORTH.

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, also to the Greek." Rom. 1:16

THIS is the language of Paul, written from Corinth and sent by Phoebe, a servant of the church at Cenchrea; for the benefit of the believers at Rome, one of the churches established by Paul; no doubt wishing to strengthen them in the faith; says "I am ready to preach to you the Gospel that are at Rome; for I am not ashamed of the Gospel of

Christ; for it is the power of God unto salvation." We are sometimes charged with having the form of godliness, but denying the power thereof. Such charges we deny. Noise does not always signify power. The power of God is what we wish to look at more particularly in this article. The power of God is demonstrated to us in many ways, to teach us the greatness of God, and by comparison showing the smallness of ourselves.

Man is full of self-esteem and thinks he can do wonders, and in fact by his ingenuity can accomplish things that look remarkable in our eyes; but when we try to compare it with the power of God, we soon get lost and bewildered in amazement, must come to the conclusion that we are as nothing compared to God with all our combined power and wisdom.

The Savior said, in Matt. 28:18, "All power is given unto me in heaven and in earth; go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you, and I am with you unto the end of time." Having such promises from such a source, we need not fear to enlist under the banner of King Jesus; go forth with the little power we have; by the aid of the power of Jesus, we can do the necessary work to be accomplished; so Jesus will be satisfied, God be honored and glorified, and we saved.

Again, we can see a demonstration of the power of God, through Jesus Christ when his body was weakened by fasting, when the devil said, "Command that this stone be made bread." How wisely the answer was, "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." The devil got succeeding in this attempt, tries another, tempting him up on the mountain, shows him all the kingdoms of the world and their glory, "now if thou wilt fall down and worship me, all this shall be thine." But thanks be to God, the answer was, "It is written, thou shalt worship the Lord thy God and him only shalt thou serve." God also is worthy of all praise and adoration from the intelligences of heaven and earth; for if his Son Jesus Christ had been overcome on the mountain of temptation, our salvation would have been sealed. Now by the power of God through Jesus Christ, the devil was overcome and silenced, by that means the door of our salvation stands open, and an invitation with it for us to enter and work for the Lord, and the promise of everlasting life; for we can do nothing outside; the harvest is great and the laborers scarce. None are wanted, and such as will earnestly contend for the faith once delivered to the saints, and stand ready to give battle to all isms and schisms within or without. With the power of God's Word and the aid of his Spirit, we can come out more than conquerors through him that loved us; we need not doubt the sacred Word of Truth which was given by inspiration of God, in which there are so many demonstrations of his power, such as healing the sick. How many cases as were brought to him, and he never failed in a single instance; so that the people were amazed and said, "we have never saw it on this fashion," cleansing the lepers, the most stubborn cases had to yield; casting out devils, they had to

obey, and an instance is given where even the evil spirit exclaimed, "I know thee who thou art, the holy one of God," and raising the dead when he touched the hair of the young man arose, and at the grave of Lazarus, he was heard to say, "Father I know that thou always hearest me, but because of the people I said this, that they may believe that thou hast sent me." John 11: 42. Then in the 43rd verse, he cried with a loud voice, "Lazarus, come forth," and he was obeyed,—the dead coming forth bound hand and foot with grave clothes. This was all done to demonstrate the power of God to the people. After hearing and seeing this exhibition of power, the wicked priests and Pharisees, called a council to kill him. Is it not remarkable? We need not wonder so much at the wickedness of our day; but let me assure you, friendly reader, you will not go unpunished for your wicked deeds. Judgment is deferred unto a future day when no wrong will go unpunished; for the Lord said by the apostle, "So then every one of us shall give account of himself to God." Rom. 14: 12. "For every man shall bear his own burden." Gal. 6: 5.

Now taking these evidences with the many more that might be adduced to show us the great power of God and the wickedness of men, that if Jesus had exercised his power upon those wicked Jews, they would have been as chaff before the wind, and because he did not exercise his power, is no evidence that he did not possess it. Through the light of the Gospel we can see a fearful truth for the wicked, for those who live in open rebellion to God, and also those that neglect their salvation. Paul says, "as I live saith the Lord, every knee shall bow to me, and every tongue confess to God." Rom. 14: 11. We need not expect to hide ourselves behind our sins; for God has eyes like a flame of fire, at one glance can behold the whole universe,—the heavens and the earth and all therein and there-on. So the best advice we know to give, is to present our bodies, "a living sacrifice, holy and acceptable, which is our reasonable service, and not be so much conformed to this world, but be transformed by the renewing of your mind, and prove that acceptable and perfect will of God." Then when we come to judgment, we can come with some degree of boldness, knowing that the power of God will not be exercised over us in the shape of punishment; but will bear him say to us, "Come up ye blessed, inherit the kingdom prepared for you from the foundation of the world."

"Ob the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out; for who hath known the mind of the Lord or who hath been his counselor?" Rom. 11: 33, 34.

WHAT IS THE DIFFERENCE?

BY E. H. POWLER.

WHAT is the difference whether mother arranges the dishes on the table and places eatables in proper order, or whether little Mary does it, provided Mary does not have things quite so nicely arranged as mother does? What is the difference if little Mary did set the jelly at one corner of the table? Is it any the less jelly? Does it lose any of its delicious flavor because mother did not place it on the table? Does the bread, the meat, the potatoes lose their life-sustaining properties, simply because

little Mary placed them before you, and not mother, although the child has taxed her physical and mental powers to their utmost capacity to do it as near as mother can? But because there has not been a more experienced hand engaged in the arrangement of matters, we will not go to the table to partake, although we are starving. "Ah," says one, "this is foolishness." Well may be it is; we choose the foolish things of the world to confound the wise. What is the difference, viewed from another stand-point? What is the difference whether Paul preaches or some one else who has experienced, so he tell the truth? "Ah, there is a great deal of difference; when I go to meeting I want to be told something that I do not know myself, if I cannot learn something that I do not know, I would rather stay at home and read my Bible." Yes, and truth, very true, our Bible gets read the day we stay at home because our favorite preacher is not going to preach. Likely we spend a part of the day looking over the news of the week, and then we are tired and we must have a little rest; and we lie down and take a sleep; and thus we spend the day and the Lord is cheated out of the day's labor that we owe to him; and our souls are cheated out of the rich blessings that God wanted to give; and Satan has gained the victory over us, and night finds us farther away from God than we were in the morning; all because little Mary set the table.

Does the Gospel lose its life-giving power simply because our bishops or some other very talented brother does not hand it out to us? Does truth become less true because some young or old brother tells it to us in a simple way? Perhaps he has taxed all of his mental and physical powers to make his discourse as edifying as he could, and teaches some good lessons, if we would be taught, but because little Mary set the table, we will not eat. Is not this true? I speak to you shame.

I sometimes hear brethren and sisters say, "well if there is no one going to be at meeting to preach to-day but brother B, I am not going." How wrong this is: First, Our minds are not spiritual. Second, We set a bad example to our family and neighbors. Third, Our influence over the young members is not good. Fourth, It is discouraging to the minister; it dampens his zeal, he becomes disheartened and in a measure destroys his usefulness in the church; and last, but not least, we by so doing, become a hindrance to the progress of the cause of Christ. O God give us all more charity, more zeal, more faith,—in short, more spiritual life.

TO PARENTS,

BY J. E. NEELE.

"Bring up your children in the nurture and admonition of the Lord." Eph. 6: 4.

NOW, as the Mosaic dispensation was a type of the Christian dispensation, and is similar in many instances, therefore we will notice the instruction given by God through Moses, with regard to how the children of Israel shall teach and instruct their children.

After they were in bondage, and oppressed a long time, God sent them a deliverer, who after showing many, many signs and wonders, brought them out and liberated them from their oppression. Now in consequence of their deliverance there were commands and ordinances given them to observe throughout their generation, and they were to teach them diligently to their

children, as you will see by reading Deut. 6: 20. "And when thy son asketh thee in time to come, saying what mean the testimonies and the statutes, and the judgment which the Lord our God hath commanded you, then thou shalt say unto thy son, we were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand. And the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh and upon all his house, before our eyes; and he brought us out from thence that he might bring us in, to give us the land which he swore unto our father. And the Lord commanded us to do all those statutes, to fear the Lord our God for our good always, that he might preserve me alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God as he hath commanded us." The 7th verse reads, "And thou shalt teach them diligently to thy children, and shalt talk to them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

If it was necessary for the children of Israel, so strictly to teach their offspring, with regard to their deliverance, which was only of a temporal nature, which was only a salvation of their physical bodies. How much more shall we who have been delivered from spiritual bondage, who have salvation by grace, instruct our children. All were in bondage to sin, in consequence of Adam's transgression, but God sent his Son to redeem us. "He tasted death for every man." "We were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ."

Parents, do you diligently teach your children, concerning our great deliverance? When you sit with them in your house, is your conversation about our redemption? Do you entertain them upon the subject of the "great salvation," when you are traveling with them by the way; is the evening is it the last thought impressed when lying down to rest? Is the first subject introduced, on rising in the morning, of Jesus and his dying love? If so, you may feel assured that you are bringing up your children in the nurture and admonition of the Lord.

THE DOUBT OF A LADY.

"BROTHER Pomeroy, do you think it is hurtful for me to read the Ledger and such kind of papers?"

"My friend, that depends much on your moral condition. They say crows can eat carrion and thrive on it, while it would kill some birds. Some ministers are not hurt by going to horse-racing, theatres, various shows, and becoming Freemasons, etc.; while others say their conscience, the Word and Spirit of God, require them to abandon all such association. It is the pure spirits who get hurt with ballast. And if I am to judge of your moral state by the folly lingering on to you, I doubt if a dozen Ledgers would hurt you. It is probable that you are unbarsture by such things."—Bible Banner.

There is a sanctity in suffering when meekly borne. Our duty, though set about by thorns, may still be made a staff, supporting even while it torments. Cast it away, and like the tortoise's wand, it changes to a snake.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, EDITORS.

The Brethren of W. M. will be sent at \$1.00 per an-
nus in advance. Any one who will send us right away
his subscription in an enclosed copy free of charge;
and for each additional year (over and above the same
amount) the agent will be glad to give you a check
for \$1.00. Money sent by Postal Order, Registered Letters
or drafts, properly addressed, will be at our risk. When
collecting, do not say that it is not a check. If it is
a check it costs us 25 cents to receive, while a draft costs
nothing. Postage stamps may be sent for amounts
under \$1.00, always in the amount you can give. If
Bible-tracts, and communications intended for the pub-
lic, so well as all letters necessary connected with the
office should be addressed.

MOORE & ESHELMAN,
Lansar, Carroll Co., Md.

LANSAR, MD., DECEMBER 19, 1878.

It is said that there are fifteen counties in
Missouri that do not contain a saloon.

The address of brother S. Z. Sharp is now
changed from Marryville, Tenn., to Ashland, O.

BROTHER M. T. BARR, of Mich., has moved to
KANSAS. His address is Mapleton, Bourbon Co.,
Kan.

If people were as keen for the truth as they
are for riches, the world would be a good deal
better off.

A CAMBRIDGE elder has lately been baptised
and received into the Brethren church in
California.

W. K. ROBERTS, lately deceased, the chief
preacher in Maine, had read the Bible
through 109 times.

REMEMBER, that all who send us eight names
for the BROTHERS AT WORK and \$12.00, will
receive an additional copy free.

SEVERAL members of the Maple Grove colony
have been to Norton Co., Kan., and taken up
their claims for early settlement.

The word "last" should have been "best"
in the first line, in the first item, in the third
column, on page five of last issue.

Bro. Lerch held a series of meetings at Char-
ter Grove last week. Large congregations and
good attendance. Two were baptised.

Bro. J. M. Snyder, of Grundy Centre, Iowa,
gave us a call on the 8th, and preached one ses-
sion in the Brethren's house in town.

Bro. Daniel Vanman started on a preaching
tour, Nov. 25th, intending to visit the churches
in Adams and Pike counties, Illinois.

TRAY DELORME church, which has lately pur-
chased 150 spittions, would be a better light to
the world if it were composed of converted
members.

Bro. A. J. HISSON, of Highland, Ohio, is to
have a public discussion with Mr. H. H. Whit-
tall on the same and subjects we have not yet
been informed.

MAN who magnify mouse hills into mountains,
are also in the habit of treating ministers to
mouse hills. They can turn the spy-glass to suit
the occasion.

SOME of the Campbellite churches in England
are getting rather fat. In order to economise
time, they give thanks for the bread and the cup
at the same time.

THE *Health Refresher*, published at Battle
Creek, Mich., is to have its name changed to
Good Health. It is one of the best monthlies
coming to this office.

SOME of our agents are highly pleased with
our cash system, saying they can get just as
many subscribers as before, and then it saves a
great deal of trouble for them and us.

PROBABLE who refuse to lay up treasures in
heaven, and yet want to go to heaven, must ex-
pect to enter that place as paupers. They have
not nothing about to be placed to their account.

THE paper sent out *last* week that they can have
the paper for \$1.00, and a mistake in regard to
our terms. When those not members subscribe,
they must pay the same as anybody else. The
paper is sent to outsiders for \$1.00 a year only
when paid for out of the fund donated for that
purpose. See instructions under the head of
"Business Department" on last page.

At Newtonia, Mo., where the debate was
held last Spring, five have been lately added to
the church. Two of them were from the Camp-
bellites, and one from the Baptists. Truth will
stand the test.

The ground is now covered with snow, and
the weather quite cold. Winters here are not so
disagreeable as some might suppose, as the
cold weather is generally steady and one soon
gets used to it.

This first book printed, after the invention of
printing, was the Bible. If printing were an
invention of the devil, does it look reason-
able that he would have printed the Bible the
very first thing?

"No great has been the power of moral teach-
ing in Wales, that in some sections the jails
were so filled with convicts as in others. This
is the country in whose language not an
infidel book has ever been printed."

PREACHERS are those who labor for peace,
and work to avoid difficulties. Men and wo-
men who try to stir up strife, are not peace-
makers—they are strife makers, and therefore have
no promise of the kingdom of heaven.

We are in receipt of a long, but interesting
letter from Bro. D. C. McCaskey, giving an ac-
count of his trip by rail, to New York city, and
what he saw and heard there. The article will
be commenced in No. 1 of next volume.

As the world and the fleshliness thereof is
the Lord's, it is evident that he has plenty of money
for the spreading of the Truth. But so long as
this means remains in the hands of those who
will not use any of it in spreading the Gospel,
the cause will have to suffer.

OUR readers express themselves as highly
pleased with the weekly supplement, as it gives
them more reading matter. We are gratified
in knowing that they appreciate our efforts in
trying to give them a good paper, and in turn
they will do their utmost to enlarge our
list.

THE man who makes the "last principle"
his reliance in conducting his business, is
simply asking God to set aside the conditions which
he himself has ordained for the development of
character. Nobody doubts that God can do
what he will; but it is not reasonable to suppose that he
will.

The publishers of the *National Sunday Times*
have favored us with a copy of the *Sabbath's*
Quarterly, a neatly printed pamphlet of 40 pages,
and published quarterly in the interest of Bible
study. It contains much valuable instruction
to teachers and others.

We would suggest that every minister put
in a few weeks this Winter, holding a series of
meetings. You do not have to wait for foreign
help, but let the home ministers go to work
themselves; let them seek a good opening, and ask the
Lord to bless the work.

BROTHER BAKER closed his meetings at Ma-
ple Grove, Ohio, with five additions by con-
fession. He held a meeting with a Love-Fest,
at which 140 were committed, remaining
three percent of the grand feast in the coming
kingdom. Bro. B. is now holding meetings in
the Mexican church, Wayne county.

We are now out of book numbers of the
extras, though we printed a large amount of extra
copies. Should the demand be sufficient we
may yet reprint the book numbers so as to sup-
ply all who may want them from the beginning.
We still have out of hand a few numbers, but the
last speeches which will be furnished to new
subscribers as long as they last.

MR. Tolmie's delivering a series of sermons,
concerning us the underground wickedness of
New York, and some of the practices that city
are howling most wonderfully over it. They
do not want their sins so widely advertised.
Another preacher goes on the other side of the
question, and preaches up the bright side of
New York, to the great joy and satisfaction of
those preachers who do more good if they would
concentrate themselves to the Bible a little more.

BROTHER ISAAC H. BARBER pointedly and
truthfully says: "We often hear it spoken of
that the world is getting better, but seldom hear
anything mentioned about the money question.
I suppose, which might be given to poor mem-
bers, who are willing, yet not able to come in
the order. 'He that hath only upon the poor,
lengthen out the Lord; and that which he hath
given will be pay him again.' Prov. 17: 17."

One of our agents says: "I have succeeded in
obtaining ninety-two subscribers for the BROTHERS
AT WORK, commencing with the lot of Jan.
1878, and expiring with Jan. 1st, 1880. Enclosed
please find \$37.00 for which send the paper
as ordered. I send five names, which makes up
for five others who have withdrawn, saying,
money is too scarce with them. But when the
money is spent for tobacco there is not a word
said about its scarcity. But worst of all is, that
the Brethren are so inconsistent, even
officers of the church."

We are thankful to our agents for the neat
and business-like manner in which they send in
the names of subscribers. It enables us to do
our work better in the business department, and
avoid many mistakes from which misunder-
standing generally arise. By following in-
structions, you assist us greatly in the work of
getting the names properly spelled and assigned.
It is encouraging to get a neat prospectus filled
with names all plainly written.

THERE are two classes of persons who will
have to suffer pretty severely in the world to
come. One is the fish preacher, who is aban-
doned able to spend five or ten minutes
preaching the Gospel, but will not do it, preferring
to lay up treasures on earth. The other is the
rich man, who cannot preach, yet has plenty
to help some poor minister to save souls,
and refuses to work a helping hand to advance
the Lord's work.

THE Scriptures should not be read in our
public assemblies for new form, but to edify
and instruct. The Bible should be read in a plain,
simple manner, so as not to yield any part of
the meaning, but to give life and expression to
all that they teach. To read in a professional
style, an inflated style, or in a trifling man-
ner, can do no one any good; but to read, feeling
that it is the voice of God to men, that the
words have in them life and power, is to send
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will.

We have examined, and find the word in *italics*,
which we learn are used to designate the words
supplied by the translators. This work being
only *human*, may we not fear that some were
supplied than should have been? Or, may we
not think that the right one was not always
put? Our understanding of it is, that it was
not the washing that each one needed, so much
as the doing of it. True, Peter needed Jesus
to wash him, but it was the example that he saw
that they all had, more than the water, and that
Jesus gave to each one of us, that they should
be as he had done. Feet-washing was here done
not because feet needed washing, but because
the Apostles needed an example to show them
that Christians should wash *one another's feet*.

THE ANSWER.
The word "his" in John 13: 10, is *untrans-
lated* in the original. The Greek is, "his
feet," &c., "the feet." J. W. WALES.

WHAT IT IS NOT.

THE revealed religion of the true God is *not*
law. It is neither made nor made, but for
all men and all times, and for all ages, and
it is not made, but for all men, and for all
times, and for all ages. It is not made, but
for the heart. It is not body, but for the body.
It is not soul, but for the soul. It is not to
put on, but to *put in*. It is not faith and
works, but the system of faith in God, the
worship of God. It is not something to be
done, but something that *is*.

IT IS NOT AGE.

God's religion is not old or young. Age im-
plies *time*, and the revealed religion of the great
Father is not time. Time is one thing, religion
is another. It is not old or young, and religion
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Father is not time. Time is one thing, religion
is another. It is not old or young, and religion
is not old, but for all men, and for all
times, and for all ages. It is not made, but
for the heart. It is not body, but for the body.
It is not soul, but for the soul. It is not to
put on, but to *put in*. It is not faith and
works, but the system of faith in God, the
worship of God. It is not something to be
done, but something that *is*.

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works, but the system of faith in God, the
worship of God. It is not something to be
done, but something that *is*.

TWO GOOD PREACHERS.

SAID a neighbor to an old brother one time:
"Your people have two good preachers in
their church. One is Mr. — He is no talker,
but preaches by his actions. He is good to
all the poor, will not let any of his neighbors
suffer if he can avoid it. And then when he
lends money to a poor man he refuses to take
interest. His character is not a blemish."

"Who is the other?" asked the old brother.

"Mr. — He is rich, and last year raised a
big crop of corn, but up North of him the corn crop
failed, so he lent money to those who had
none. But he would not sell to any man who
had the money to pay for it. He sold to those
only who had no money."

There are some good hearts about humanity
after all, and the above are two instances
that need no explanation, while the recording
angel has many more preserved.

FEET-WASHING QUERY.

THE following query was sent us by brother
I. London West, and referred to brother J.
W. Stein whose answer will be found below.
There is a valuable point in the query and an-
swer.

THE QUERY.

"We had some of the brethren, or any who
felt to do so, examine John 13: 7, and tell
whether it is Savior's or not to supply the word
"his" in our Savior's answer to Peter. To leave
it out, corresponds better with the command
given in verse 14; but to leave it in, would
make each to wash his own feet. In all copies

WHEN writing business letters please observe
the following:

1. On the first line write your address, giving
post office, county, and State.
2. On the second line give the date of your
letter.
3. Make no apostrophes, but state distinctly
just what you want.
4. Sign your full name very carefully.

Were these rules strictly observed, my errors
would be avoided.

CLOSE OF VOLUME III.

ANOTHER year is past, and we are still numbered among the living. One more volume of the **BRETHREN AT WORK** is now published. Fifty-one years has it risen and gladdened the hearts of thousands. Hundreds of articles have been sent broadcast over the land, and the good news from the churches has been heralded in nearly every State and Territory in the United States and Canada.

We take a hasty glance at our part of the work. It is now finished; and we have done the best we knew. True, we made some mistakes, but they were not so fatal, and gladdest of all we were to correct a few improvements which we made, but taking the work as a whole, we are satisfied with it, and now with increased experience as editors and publishers, shall do our utmost to make the coming volume much better than the one just completed.

Our contributors have performed a noble part during the last year. They have kept us supplied with articles, many of which remain unpublished. To some, this has been a little annoying, but we are sure that they will be glad to see their articles in the next issue. There is still time to look over and correct some of them, as well as the want of room in the paper has caused this delay in the publishing of many articles. During the coming year, we shall be better prepared to see after this department.

Our contributors have had a great help to us in another way. They have done nothing to engender strife and contention in the Brotherhood. There has been no controversy between members, going on in any of the papers published in the Brotherhood. This feature has had a good effect among the readers. It has been the only voluntary effort at the Annual Meeting. The last Annual Meeting is thought to have been the most harmonious meeting of the kind ever held among our people; never was the church more firmly united than at that meeting. And why wasn't? We substitute, in answer, because controversies and contentions, between members in the Brethren's papers, have been stopped. Thus the foundation of the great secret. There has been but a little controversy, between members in our papers for over three years, and just see what a good effect it has had! Thousands have been converted, considerable missionary work done, and a good, harmonious Annual Meeting, with prospects of greater good in the future. Brethren, "In union there is strength."

Papers are good things if rightly conducted. They can accomplish much good, but if given up to controversies and contentions, between members of the same body, we may as well say, good-bye to peace and harmony. There is no use in praying for, and preaching peace in a church where the papers publish controversies and contentions between Brethren. We thank our contributors for the peaceable and commendable articles which have so far characterized their spirits. May God bless them for their peace, and assist them in the future.

Our agents have also done a good work, all that could be expected of them. They are essential to the success of the paper; without them it could not prosper. They have helped it to a good list of subscribers, and not content with the past, many are working hard to increase the list. May God reward them for their labors.

We feel especially attached to all our readers, never will we ever forget you, and perhaps most of them we have met "beyond the river." Thousands of you have read the **BRETHREN AT WORK** the last year, and we trust it has been comforting to you. May the lessons you have learned from it be of lasting benefit. Many of our readers are, and almost ready for their departure. Others are in the prime and vigor of man and womanhood. May God help them to be earnest workers in his vineyard. There are many and many in years for whom we feel a great concern, for the future government of the church must one day be left in their hands. We do not ask God to take them out of the world, but we do pray God to keep them from the evil of the world.

There are many who are not members of the church; some belong to other churches, and not a few are from Christ. May God help them to see the truth, and speedily embrace it.

May we all be prepared to enter the New Year with new vigor, new resolutions, and a

full determination to love God more, and serve him better. May God help us to be faithful.

EXPLAINED MORE FULLY.

SOME of our readers seem to misunderstand the import of a few expressions in the article entitled "Committee Work," published last week. They take exception to the following:

Elders and ministers have a share to take in it all here. They do not notice who are the ones that bear the time of their own expense.

As elders and ministers have to lose the time employed in preaching and doing committee work, of their own expense, it would be wisdom to divide the burden, and turn the greater part of the cost over to those who are not so fully relieving the ministers of a great burden.

There is nothing in the above implying that ministers do not have their traveling expenses paid, when doing committee work. I referred to the fact they "must lose the time at their own expense." Nothing said about traveling expenses. The idea intended is that their ministers have to lose so much time of their own expense, would it not be best to divide the burden, and let others do a part of their work? I do not mean that you shall pay committees for their time, but let others help share the burden.

I repeat again, that some of our ministers have a pretty hard time of it. Just a few days ago we received a letter from an able minister who has to sell his farm and other property, and says it will cost about \$1000 to pay his debts. He speaks so much of his time being so busy that his business had to be neglected that reasoning the loss. There are other ministers in the same condition, and it is time their wants were being looked after. I do not refer to ministers in good circumstances, who have to preach but three or four times a month, but to those who are poor, have families to support, and counselled to lose much time. It is not right that they should have to lose so much time of their own expense, would it not be best to divide the burden so free. I pity the poor, hard-working minister and his family. While others are sleeping, he must be studying. Sunday brings no rest to him, and he must often neglect his work to attend funerals and other meetings. This he will often find a hard time of it—no home, alone, with his little children she spends many lonely, and often gloomy hours. May God bless the poor preacher and his wife and family. I have traveled that way, and know the ailments of poverty from youth up—and think it a blessing to the cause that I have "passed through the mill," for I can now appreciate the wants of others, and assure our readers that the **BRETHREN AT WORK** will ever remain a friend to poor, hard-working ministers, as well as all others who are willing to work in the Master's vineyard.

WHERE TO FIND WISDOM.

WISDOM is that prudence and discretion which enables one to see what is the best way to live, and to abide therein. That inspired man, James, teaches the children of God, that if any of them lack wisdom, all the place to find it is with God. Men who rarely ever go to God in prayer, in obedience, in holiness, are not suited for wisdom in divine things. We can never rejoice when another is abused, or rebuked, or slighted, or cast down. We can never abuse, never set at naught, never scorn opportunities of reproof. We can never quarrel, never plot and devise how to annoy their fellow-man, how to make others feel bad, do wickedly, or overthrow. All such work is devilish, comes from beneath, where the wisdom of God is not.

"I wisdom dwell with prudence." Prov. 8: 12. Now, go to the house of prudence and you will find wisdom there. Go to the house of the up-right and you will find wisdom there. Go to the man who always does his Gospel courtesy and you will find wisdom there. Go to the family that is brought up in the nurture and admonition of the Lord and you will find wisdom there. Go to the church that obeys all the commands of the Gospel, and you will find wisdom there. Go to the congregation that is awake to the necessity of inviting outsiders to the good seat in the house of wisdom, and you will find wisdom there. Go to the meeting where there is good singing,—where the people "sing with the spirit and with the understanding," and you will find wisdom there. Go to the assembly that is not afraid to pray, God afraid to live all the requirements of God,

and you will find wisdom there. God puts wisdom wherever people conform to his will. Stiffness, coldness, distance,—marks of selfishness—are so many evidences against wisdom.

Some men who only go on cruelties, others on anger, pride, and on the work of the Lord. Others have much grace that they can walk along without any extra help, while others think they are so strong that they can run at full speed. They may for a little while, but they soon get out of breath, and then they must stop to rest. This is dangerous, for just so soon as a man stops, Satan has him sure. Now wisdom says, "carry the load on the back; go not ahead of them. Let those who seek to outrun the others, be content with the ordinary pace, and then the army will be compact: Satan cannot break the ranks." "The simple believeth every word; but the prudent man lootheth well to his going." Prov. 14: 15. The prudent man loves company, is not company, but good company. Truly "the prudent are crowned with knowledge."

Very true, we are slow to give it up, even for a much better one. A certain people looked back to the flesh pots of Egypt, though filled with bitter herbs, and wanted them, while angels' food was set before them. It is difficult to move us out of an old rat, when we have long stood in it. Our selfishness loves its own the best. That which we make always seems superior to what God makes. But it is not. O what a load of false gods, and of false nations! We are never looking back, but not far enough. The vision that reaches not to Palestine through eighteen centuries, is certain to be anemic. The man who looks not through Gospel glasses, will see but little wisdom. He will always be fearful and unbending, for there is no well of living water near him to draw out and drink. The thirst that is not quenched by the water of God's Spirit, will soon become dry and parched. The hunger that is not appeased by the Bread of Life will hunger on. Therefore get wisdom from God, from the supreme Standard, the Holy Law. Get it by prayer; get it from the great Fountain which is free from the notions and opinions of men. "A man of understanding shall dwell in wisdom." M. N. E.

CHRISTMAS

CHRISTMAS is by many, supposed to be the anniversary of the Savior's birth, and as such is celebrated in most parts of the civilized world, though there is a lack of evidence to prove it. It is far more likely that he was born sometime in October, while the shepherds were yet watching their flocks by night in the field. Luke 2: 8. The custom of celebrating Christ's nativity on Christmas, originated in the latter part of the fourth century, and has been kept up ever since, though in many instances much abused.

By the time this article reaches our readers, most of them will be preparing for Christmas. As in the custom, many are preparing to give presents, and for this purpose much money will be wasted. There is nothing wrong about giving presents, provided they are useful, and will be of some benefit to those receiving them; but to give just for the sake of giving, regardless of doing any good by the act, is a waste of money. Let those who give gifts be sure that they are giving something that is profitable.

But the most foolish habit is, teaching children that Santa Claus will come down the chimney, or through the key-hole, and leave gifts for them. Thousands of children believe the story just because their parents have taught them so, and hence hang up their stockings in full faith that the "little old man" will come down the chimney, and leave gifts to their children such as huckleberries, and I want to say to the little folks who read this article, that there is no such thing as "Santa Claus." The whole story is false. Most Sunday-school papers have pictures of Santa Claus and his adventures, thus more firmly fixing the falsehood in the minds of the children. Publishers should be more careful.

Christmas is usually celebrated with feasting and revelry. It is also a time of such extravagance. If the money that is generally wasted on these occasions, were applied to missionary work, the Gospel might be carried to every part of the globe. Thousands of dollars will be wasted, and hundreds of churches deserted by pe-

Formances the evening before Christmas. Loud laughter and merriment will bring within the sacred walls where God alone should be worshipped and adored. The houses of the Lord should be the house of mercy. Instead of preparing for the coming of the Lord of hosts, the Christians there will be the objects of attraction. The seasons of those who assemble there, will be more like the world, than the humble life of Christ.

In high place, those people profess to celebrate the birth of him who neither engaged in levity or attended the halls of mirth. What would be their feelings were Christ to come while they were thus engaged? Would he walking by their side not say to them, "Why do you not say to them, 'My house should be a house of prayer, but ye have made it a house of mirth?' When will the churches learn to respect him whose birth they claim to celebrate?"

While this mirth is going on within these sacred walls, sufferings will be realized without. The rich and gay can meet in the house of the Lord and have a general good time, but without sin thousands are suffering in the streets for the want of food and raiment. What a sight for angels to behold! The house of God becoming the house of merriment, and the Lord's people (?) spending their money foolishly, to gratify carnality instead of helping the poor and needy. May heaven speed the day when the daughters of Zion will arise and free themselves from the filth of sin. A. M. N.

THE DANISH MISSION.

To the Brethren and Sisters, Greetings—
At the Missionary meeting of Northern Ill., Dec. 20 and 21, 1878, the undersigned were requested to issue an address to the general Assembly in behalf of the Danish Mission, stating its condition, progress and needs. The brethren and sisters in Denmark are laboring in "the same mind and in the same judgment," being at peace with each other, and firm in "the faith which they have received." The members there are also steadily increasing, and their prospects for further increase are good. As to their needs, we find that Bro. Hops will require the amount stated at last A. M. V. \$2800.00 to successfully carry on the work; because we kindly request the overseers of each congregation to present this claim to the charity of the brethren and sisters, so that there may be no suffering by Bro. Hops and family. This request is an urgency with the decision of A. M. of 1878, on Danish Mission. See Am. to query 17. This duty devolving upon this District, it was deemed expedient to thus notify all. We hope, therefore, that this "notice" may enable you to make up "your bounty that the same may be ready" in due season. Send all money to C. P. Rowland, Esq., Newark, Ill. "Now be that ministers send to the poorer both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in every thing to all benefactions, which cometh through us thanksgiving to God." 2 Cor. 8: 10, 11.

ENOS EAY, Moderator.

D. E. PAICK,
JERRY J. KEMBERT,
M. N. EMMERT, Clerks.

THE BRETHERN AT WORK, and the Children at Work will be sent for \$2.00.

Next issue we will publish a letter from Germany. We hope to receive some interesting letters from that part of Europe.

BROTHER HOPS'S name in this issue shows that he has very lively times with some of the Danish people, when he gets to exposing their doctrines.

Do not fail to read the interesting letter from a "Baptist," written from New Jersey, and published on seventh page of this paper, and see what good pamphlets and papers will do.

A MINISTER speaking of his two years' experience with a certain congregation says: "We heard not one—not one—single angry word or sentence from any member in the council in the entire two years. If the members differed in opinion, as they sometimes did, they always did great and noble things to do so without quarreling." It would be a blessing to the cause if that could be truthfully said of all congregations. Harsh and unbecoming words never come from a loving heart.

Our Bible Class.

"The Word of Truth as Talking and Teaching."

This department is designed for raising and answering Bible questions, and for the solution of scriptural difficulties. Contributions should be stated with dates and answers with as much detail as possible, in order to permit the brethren to refer to the department, more or less, and to the point.

Will the BROTHERS AT WORK give an explanation of the latter clause of each verse of the following chapter of Luke, which reads as follows: "And he that hath an ear to hear let him hear his garment and key case."

Mark 11:17, which reads as follows: "Who saith ye ascribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made one, ye twofold more than yourselves." S. A. UREY.

Please explain I Tim. 1:9; Luke 10:15; Mark 10:19; Mark 9:17, 28. To what law has the Scripture alluded in what extent should it be used? What is the most extended? How do it infringe to any particular thing?

THE STONE KINGDOM.

Please explain Daniel 2:44, 45. In the days of what kings? What does the word kingdoms refer to, and what the stone? W. T. HARDING.

THE above questions seem to be an answer. Nebuchadnezzar, the great king of Babylon, was permitted to behold the rise of three great empires, viz., the Medo-Persian, Macedonian, and Roman. During the existence of the latter, the God of heaven would establish the kingdom of His Son, — the stone kingdom, which shall endure forever.

At the time of the birth of the child, that was to be the Ruler of the stone kingdom, the world was nominally at peace. The Empire of Rome held undisputed sway over all the then inhabited portions of Europe, Western Asia, and Northern Africa. The Roman Empire was divided into four equal parts — Eastern and Western; these ten kingdoms were the ones alluded to by Daniel when he said, "And in the days of these kings shall the end of heaven be set. End the 44th verse carefully.

Nebuchadnezzar, who reigned about six hundred years before Christ, by his great riches, splendor and honors ascribed to him, represented the head of this gigantic, the stone kingdom of the East. The Roman Empire, represented by silver. Next came the Macedonian, Italy, the Roman, representing the legs and toes of the image.

"Furnaces as those sawest a stone cut out without hands," etc. This is allusion to the establishing of the Messianic Kingdom on Mt. Zion at Jerusalem, from whence it was to grow in greatness and increase in power, notwithstanding the opposition from human governments. Isaiah alludes to the same kingdom only in different language in 2:5. The stone which the king of the East is alluded to in our Lord's reply to Peter: "On this rock will I build my church." This same stone kingdom is also alluded to in Luke 20: 17. O. L. BARN.

Milford, Ind.

ANSWER TO QUERY.

"If the church is the bride, who are the guests?" SOME time ago we wrote an article entitled, "The Bride of Christ," since that date we received a query like the above, desiring us to answer it by private letter, but we will here take occasion to say, we cannot answer queries privately; we cannot possibly spare the time; our many duties are so pressing, that we can answer through the BROTHERS AT WORK, desiring us to answer through that medium, we will try to do so.

When we wrote the article above alluded to, we had simply imbibed the popular notion that the bride is the church; and we had never taken a critical view of the matter. Of late, however, we have examined the subject more closely, and the result of our investigation is our conviction that the bride, and the guests are terms expressive of two different dates and periods in the church. The former term, we think, refers to the triumphant or glorified state of Christ's church, the latter, to her militant state. Now for the proof.

By referring to Matt. 22:1-14, we find recorded the parable of the marriage feast. In verse 10 we read that the servants, the ministers of the gospel, were directed to gather together all, as many as they found, both bad and good, that the wedding might be furnished with guests, but that when the door was shut, and the guests, he saw there a man which had not on a wedding garment. "The marriage feast, represents the economy of the Gospel, during which,

men are invited to partake of the blessings purchased by, and consequent on, the incarnation, and death of our blessed Lord; Clark. By the parable of the wedding, we are gathered into the visible or militant church, these guests must be further inspected and sifted; they must pass the straining gale of His commandments, which are the secret ideas and thoughts of the heart.

A guest is one who is received and entertained for a short time. This definition is very applicable to the present condition of the church, which is a temporary one, and which is to pass what and what, consequently the great Impurist finds some here not having the wedding garment on; such are never admitted to the marriage supper of the Lamb.

The parable of the ten virgins also represents the present condition of the church, where the wise and foolish mingled together, but only the wise, the truly converted are permitted to enter the marriage chamber. The apostle tells the Corinthian church that he was "Jealous over you with a godly jealousy." Why? "For I present you as a chaste virgin to Christ." 2 Cor. 11:2. The apostle here evidently alludes to an officer among the Jews, called a parsonage, and held the care of virgins, and whose business was to marry the girls, and whose duty was to have and properly prepared for married life.

This was a most important and responsible office, since the proper training of the virgin, her purity, and her accomplishments determined the efficacy of her parsonage. If his efforts were successful in the most perfect purity, and most splendid culture of his charge with what perfect confidence could he present his ward to her espoused husband. This friend of the bridegroom could not do his duty, unless he was filled with the entire satisfaction and joy of his master, knowing that his faithfulness was appreciated and approved. John, the Baptist represents himself as the parsonage of the Corinthian church, and his jealousy over them, and his anxiety to have them preserve their purity, to see them properly cultivated that he might have the satisfaction of presenting them to their heavenly husband in the highest state of perfection. Paul also could not do his duty, unless he was filled with the joy of his master, and his anxiety to have them preserve their purity, to see them properly cultivated that he might have the satisfaction of presenting them to their heavenly husband in the highest state of perfection. Paul also could not do his duty, unless he was filled with the joy of his master, and his anxiety to have them preserve their purity, to see them properly cultivated that he might have the satisfaction of presenting them to their heavenly husband in the highest state of perfection.

On the other hand, how great will be his joy, if at the appearing of your Lord each minister can deliver up his charge as a chaste virgin. The serf of Babylon was permitted to see the church in her death: for he was the ruler of the great spiritual host. To John it was announced that the Lamb's wife had made herself ready, and he was directed to write, "Blessed are they which are called unto the marriage supper of the Lamb." Dear reader, are you getting ready for the marriage supper of the Lamb? Are you clothing yourself with the wedding garment? Do you desire to be called to the marriage supper? Soon, it may be very soon, the midnight cry will be heard resounding through the streets of our dear Father's city, go ye out to meet him. MATTHEW A. LEAN.

CALL NO MAN FATHER.

2. Also Matt. 23: 9: "And call no man your father, for one is your father which is in heaven."

THIS language is spiritual. God is the Father of all that are born of the Spirit. Spiritually speaking, we should not be called rabbi for Christ is our Master, and we should not call any man our father, for one is our Father, that is, we are not to say, I am of Paul or of Apollo, for that would be glorifying in men's power in God. This Scripture prohibits the Lord's honor from assuming, giving or receiving commandments that are above His commandments. To give such honor to men is to rob God. The above Scripture does not prohibit the child from calling its parent, father, as some

might suppose; for it is then used in a temporal sense, and does not detract from honor due to God. But to call another, brother or minister, that instructs us in the way of life, and baptizes and receives us into the church, Father, is detaching honor from God, and giving to men the praise due Him only.

Great Bend, Kan. MICHAEL MOSKOWER.

HOMES.

BY HARRY C. MILLER.

IN this our beautiful land, there are many homes, but how many containing both sheep and goats, and how many men. Man judges by appearance. God judges a righteous judgment. But which is the home that man would call happy? All men seek alike, wealth and happiness; so the wealthy home is considered the happy one. What does God say? "He that will live life and see good days, let him refrain his tongue from evil and his lips that they speak no guile. Let him eschew evil and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous and his ears are open unto their prayers. How many more after language, but mistake the means by which it is attained. "To love God and keep his commandments is the whole duty of man." If we can find a home like the home of Joseph, then no doubt we have found a home that is truly a happy one. We say God that every home in this beautiful land this afternoon was such a home. How it would please our Creator to look upon and bless us with all aerial blessings.

DOING GOOD.

BY A. W. VANMAN.

AT the beginning of this century the Congregationalists contributed an average of eight cents for missionary purposes, now the average is \$7.52 per annum, the largest sum contributed by the members of any congregation — Golden Cross.

Does the Brethren's work compare with that? Estimating our members about hundred thousand at that rate it would amount to \$750,000 annually, and would support 1,504 missionaries, allowing each \$500.00, or furnish over 300,000 persons with the BROTHERS AT WORK. But let us suppose each member only gives ten cents, it would then amount to \$100,000, and support twenty missionaries, or furnish 6,666 persons with one of our papers. Although ten cents is only a dime, and seems but a trifle, yet it will do much good, and that might be accomplished by the above means: as the brethren make dollars, and may be the power of bringing many souls to Christ, and what is our own work? Just stop and think! tremble at the consequences of your own contribution. The Master's cause. But, says one, what shall I do with my dime? Your way is open; here is the Danish Mission, and our editors propose to furnish their paper for one year for one dollar of money paid out of the Poor Fund. So tedious the years would send a copy of the paper to some poor friend, and might be the means of bringing him upon the straight and narrow way.

Suppose a brother pays five dollars for tobacco in one year, which is a very low estimate, that would send the paper to twenty families, and save a dollar a spend for treats to distribute, and help the Danish Mission a little. Our brethren, as a body, seem to be very slow to take hold of such matters. Don't be afraid, it won't hurt you to send a dime for the Poor Fund, and you will be doing good. It is a good investment, for "He that giveth to the poor, lendeth to the Lord," and there is no danger but that He will pay up in due time. Let us who have the true Truth, not keep it to ourselves, but send it to our brethren, will do them good in time, and in eternity.

Verden, Ill.

THERE are many persons who think they are Christians because they have been baptized, and they do not feel that it is their Christian duty to use their tongue according to the laws of kindness. Nor do they think, in the confession of their sins, to confess that day in and day out, they are making somebody unhappy by the manner in which they use that member.

It is the good we do much more than that which is done for us that promotes our highest enjoyments.

More pains are taken to spread good, or make vice pass for its opposite, thus are required to be really virtuous.

Items of Interest.

—THERE was an earthquake shock at Little Rock, Arkansas, Nov. 18.

—THERE are 177 Roman Catholic missionaries among the Indian tribes in this country.

—AN Armenian of imposing manner and appearance has visited Beirut, claiming to be the Christ.

—In consequence of a strike, 9,000 workmen of the glass factories of Pittsburgh are out of employment.

—OVER 60,000 Bibles have been sent from Philadelphia to Australia and the antipodes since January.

—THERE is a report, apparently well founded, that General Grant has been proposed for the Bulgarian throne.

—PHOENIX Mills says that there is not a preacher in the State of North Carolina that was born in town. All country boys.

—THERE are now over 2,286,000 acres of farm land under cultivation in this country than there were four years ago.

—ON one Sunday 7,063 children, of 14-15 years of age, entered the public houses of Edinburgh, Scotland, for intoxicating liquors.

—THE number of churches and convents in Japan doubled in the past year. The opening there, has few parallels in missionary history.

—MOODY says that, before God, he would sooner preach in a barn than a church house paid for by faith, letters, grab-bags and concerts.

—It is said that sixteen vessels still remain "high and dry" upon the meadows in the vicinities of Fort Norris, U. S., where they were driven by the tide during the late storm.

—Mr. Spurgeon is only 45 years old, and yet it is generally to be feared that his work is almost finished. He has worked too constantly and too intently, and has grown prematurely old.

—90,000 Israelites have been converted in London to the Christian faith under the labors of the London Society for promoting Christianity among the Jews. The society was organized in 1809.

—The *Latet Ocean* thinks that no danger of starvation in the West, as Chicago is her warehouse 50,000 barrels of flour, 6,000,000 barrels of grain, 64,000 barrels of pork, 37,000 tons of coal, and 61,300,000 pounds of wool.

—At the beginning of this century the Congregationalists contributed an average of eight cents each for missionary purposes; now the average is \$7.52 per annum—the largest sum, *per capita*, contributed by the members of any denomination.

—ABOUT midnight, Nov. 25, the Hamburg-American line steamship Pomernian, from New York to New Orleans, U. S., where they were wrecked, struck the rock No. 10, in the British Channel. The Pomernian sank in three church minutes. Between 40 and 50 lives were lost.

—The opening of the Suez canal has proved the ruin of the overland trade by caravan to Bagdad and the Persian Gulf, which formerly supported ancient empires. Many of the cities and towns are now empty, and the streets filled with beggars, where they were formerly a mart.

—It is reported from Los Angeles, Nov. 19, that an immense tidal wave, six feet beyond the ordinary tide movement, has swept the whole coast of Southern California, badly damaging the battle wreck, and sweeping away and destroying much property exposed for shipment. So far but one life is reported lost. A great earthquake has probably occurred in South America, or in the South Pacific ocean.

—JEWISH religious papers have been publishing reports of cruelties perpetrated by Bulgarian and Russian troops, and the Jews are everywhere for relief. One story is, that the president of the synagogue in Kasmallyk having been killed, his blood was caught in a bowl and mixed with the blood of a number of dogs. This liquor the Jews of the town, who were driven together with threats and blows, were forced to drink; and it is said that only the arrival of a body of Russian troops saved them from death.

—ENGLAND has been at war with France 226 years out of 670. The declaration of war passes sentence of death on thousands of our innocent fellow-creatures. If the 191-1920s who provoke the battle were not so numerous, and if we had more peace. The battle life is a theatre of increase cost for the commission of crime on a grand scale. A concentration of all human energies. It turns man into a beast.

CORRESPONDENCE.

From D. N. Workman.

ON Saturday, Nov. 2nd, at 7 o'clock P. M., not with a very large congregation in West Charleston, a small, but enterprising town in Miami Co. It is known as the Grove District. I attended there, and preached on this town until Monday, the 4th. Baptized six; among the number was one brother, who had been mixed a Catholic; hence had not enjoyed the privilege of seeing a Bible until seventeen years ago, at which age he commenced to look after his duty for himself. He was then led to and joined the Campbellites. After he joined them, he kept on working earnestly after his duty, toward God. After carefully looking the matter over, he saw that it was necessary to come to the Brethren, in order to comply with all the commandments of the Gospel. His wife, also, having previously joined the Newlights, became convinced she should also change religions; hence came with her husband to the Brethren.

In fact our visit was short, but sweet; and what added to its sweetness, was that so many of the brethren and sisters from that thriving little church, known as the Gingham, or Middle District, where we had previously enjoyed the privilege of our ministrations, were present at the thriving village. This District and Middle District of church, lay side by side. The Miami river is the line between them. May the Lord bless both of these churches; in my prayer.
A. H. GAIN.

From Webster, Kansas.

WE have had meeting three miles south of Saletka, Kansas. We moved here last March, and no members lived here except two families about three miles off. The people here soon tried to find out to what church we belonged, and we told them, which we tried to explain to them as well as we could. They seemed to have heard of such people, who practiced such a doctrine, but never saw them or heard them preach; so they requested us to have some one come and preach for us. We saw the need of this, and we agreed to give us a meeting every four weeks during the winter. The people seemed to be very much interested, and during this Fall it was requested for the Brethren preach on doctrinal points, which was agreed to. Elder Jonathan Eddy and Righteous Colburn were the first to preach, commencing on the 11th of November, and continued one week. They preached on doctrine three nights, with very good attention, the house being full every night, and could not hold all. They were preached in its purity and with such power, that three persons whose were made to believe, and came to Christ by baptism. One was an elderly man about fifty years of age. He was a Campbellite preacher. His son, also, was made to believe that God was true, and he will go with to Christ. This seems to have caused a great deal of excitement in the C— church, as they have no preacher nor to preach for them; and our doctrine was made so plain, that it seems to have caused some among them in their hearts. I hope they will consider it well and let the word of God to decide with. This seems to have been the first time immersion was ever practiced here, and every one that knew it and could get there, seems to have been there. They are now holding a meeting on the 17th, with about two hundred and fifty spectators present; a deep impression seemed to be made upon a great many of the people. There are now thirteen members of us, here, and they are all moved to Saletka, which will be in a few days. We are now a full preacher and one deacon and eleven members. The prospects are now that a good many more will come before long. I hope they will consider well and come before it is too late.

Next time I would say a few words to the Brethren and friends that wish to come West. We have a very fine country here, with plenty of timber and living streams running through it. There is yet plenty of raw prairie to be had from six to eight dollars per acre, and the very finest and best timber in the West. Also very fine improved farms can be bought very cheap. This is I think as fine and good a country to live for farming and stock raising, than any we can find any where in the West. We have some of the best fruit to be had through here and stop off at Saletka, Kansas and examine this part of the country, before going farther West, or purchasing elsewhere. I think most any one could see themselves here it is worth the while to thickly settle, good schools and a very kind and sociable people living

through here, about one-half Pennsylvanians. Think of it, when you are causing West— Brethren and sisters pray for us, that we may prove faithful until death, in the prayer of your unworthy brother, E. J. BENNETT.
Saletka, Kansas.

From C. F. Detwiler.

I DEAR BRETHREN, I have not yet fully learned the leaving out part, but have no complaint to lay against you on that point. It seems as though a person could take care of his own writings better than another could take care of a number of correspondence. I have told my neighbors, you have such of you only one person to take care of, while I have often upwards of sixty, and so you might to take good care of yourselves, and I suppose the rule holds good with editors and correspondents. In all of my previous articles there were some mistakes made at your office, which made me say what I had not said. I think one of the errors was absent at the time. It is in the article on "On Inappropriateness of worship," which I had written; "It does not follow that the word 'congregation,'" it read complete instead of incomplete, making me say the contrary of what I wanted it to say. It was an oversight very easily made, and yet somewhat injurious to the article. I might mention a few others, some of my own, but it is not necessary. The result is to some extent weaker, but the future is gone. I will try to do better in the future.
Boyer Ridge, Knox Co., Tennessee.

From D. C. Hope.

REBELL BROTHER:— (ADDRESSING TO YOU AND ALL OUR SPIRITUAL FATHERS IN THE WEST. I HAVE BEEN here for some time in this town nearly one week, and hold meetings every night. The preacher has been very many from the beginning, and the priest and the Baptists had done all before hand to scare the people; of course slander, misrepresentations and lies are all they could do, but he is not to be discouraged, they use it every-where and all times so long, they are faithful. It did seem we should get only one meeting, as we tried in vain to get any place to hold ours, and when the time came had eight or nine persons present to preach the gospel. We have learned now to preach ourselves, as well for one as for one hundred. When meeting was closed I told them if they wanted more meetings they had to say so and furnish a place. A lively discussion then commenced; in fact we had meeting but none were willing to give us their services, until I told the man who urged the others the most, that he was the one who ought to show a good example, and open his house. He then agreed to do so, providing I would invite people, and among others he said, "I have known some little, and had then a good gathering of from ten to forty that night, (the priest was not home and could not come). Since then we have had meeting in this neighborhood every evening, with crowded houses, and an attentive, warm and cheerful congregation. We have known little opposition, except from some people who were afraid. One night as I spoke about Christ, that had blotted out the handwriting, a zealous old woman, belonging to a few Lutheran church, who had been interrupted me, I told her to keep still till I was done, and then I would give her liberty to speak as long as she wanted, but that she would not do; she wanted to speak to me; I told her I would visit her the next day, and then she was calm. I went to see her; she had then given up, and I went with whom we got along well, while she and I still more mad and ran off crying, "heretic, heretic."

Last night when I was about to close, I remarked, perhaps some of you recited the Hallelujahs, and I was an old gray-headed, and stand with one foot on the other, with much to you need to take earnest heed lest you slip in your sins. Just when I had finished this sentence, an old man who had come here a visit, tremblingly exclaimed, "That you speak as if you were a man, I would not know it, but God does, and you surely do know it. After meeting we came in here and speak the matter over, and all, even the old man said, "Nothing but the truth was told you here," but he did not say so, but possibly to him. One man sitting by me said, "Well I fear one as far more gray-headed than you, how can you think that he meant you more than me?" I told him I was glad he took it home to himself, for that was what I

wanted every one to do. I certainly had meant him as well as every other old man and woman in the congregation. We parted, and he said he and he promised to come to meeting to-night. The country here is good, rolling land, much like Carroll county, though soil not near so rich, but like all Denmark, most people have fat cows ten to one hundred or a hundred and forty acres, and they are excepted in the crop. The crop this year of all kinds is very good, but times for the working class are as bad yet as last year.

Some make inquiry where Taylor is? To some of the Brethren, he is the son-in-law of part of Waverly, some twenty miles from Florence. We have two members here, whose brother Christensen, now in Laarak was an instrument in the Lord's hands, to make them feel some about the Brethren. Now I am a few miles from our dear brethren, and sisters come to look on the Danish mission as old; hence led to ask for more earnest faithful prayers for the progress, as well as for sufficient grace for myself and for our little church, to do what we can for the world, and what you can, and if you can more than say, let your church here, need bodily your aid, give them the aid to preach them forward. Remember always the Danish church is a child of yours. Please take care of her as such evermore. And now I close with our love and affection.
Thisted, Theland, Denmark, Nov. 18th, 1878.

From Pine Creek Church, Ind.

THE Lord is with his people when their entire dependence is in Him, in whom they live, move and have their being. We are still gathering souls and adding to the Lord's people, trusting to the Lord's blessing. Our people is but three score and ten, if long but fast in day and night. Let God's people work while it is day.

Today we preached the second funeral, assisted by Amos Prober, to a large, attentive and sympathetic congregation. They mingled their sorrows and prayers with the bereaved family of George Himes, who parted with two of his family in one week. Disease diphtheria, Elva Jane first, aged 12 weeks and days, and her mother, aged 2 years, 2 months and 7 days. Gone to rest. JAMES HANNAH.

From Nebraska.

WE are highly pleased with the BRETHREN AT WORK, and think it brings us many useful instructions if we are only reading to get the truth. The Brethren church, Nebraska, is progressing rapidly, one more was added to its number by letters last Sunday. May God give us grace to live near the foot of the cross, and may we all receive a crown of glory, that fadeth not away. S. S. HARRISON.
Desperet, Nebraska.

Letter from a Baptist.

Mrs. Moore & Eslerton.— THROUGHOUT the medium of the Toledo Blade, I first came into possession of a copy of the Brethren at Work, and the Primitive Christian, by Mr. C. A. Mason. I have since received another copy from your office. Let me say right here, that I am a very plain uneducated person. I was reared in the nurture and admonition of the Lord. My father deprecates all sects, and has no public profession of religion, but was a very charitable, good moral man, and attended the Baptist church, of which I am your brother, and now, all of our family are members, but my eldest brother, I believe, has never been baptized. I was born in the winter of 1847. I had never attended any other church but a very few times. They seemed to me to be pursuing, as near the right course, according to my understanding of the New Testament as could be, except recognizing that naughty party of the Jews, and that I never know any thing about, and that is one thing I have always despised, and it is contrary to divine teachings. Pride has worked a gigantic evil in the churches under my own observation. I have seen many of the members, and I know of a great many of the members, and of the poorer people here, that stay away from meeting, for no other cause, only because they think they cannot go there in style. Go there if you can, if they had come among Christian Brethren, to witness the same, they would have felt their own consciences, by having searched the Scriptures again and again. I am not a classical scholar, competent to express any meaning as a matter in literature, but feel

misled and well-disposed people will readily concede what I infer. I have spoken of style. They do not wish to go there for style, far from it. They know that style is a matter of no respect of person. They are preaching, but another pretence. They may go and return many times, and not one of the members (proud Christians), will even extend to them the welcome following, which such inquires into the welfare of the church, may receive, because he or she is a poor person, and earns their bread by the sweat of their brow; and they say if that is Christianity, it's a misconception of mine. I will stay at home and read and study the Gospel. They do not wish to go for wisdom, knowledge and understanding of his word, concerning me, that I may inherit his precious promises. I am persuaded, their chances are better than the hypocrites; whilst others say they would go where they are looked upon with scorn and contempt, but will linger there, till Sabbath in drunken revelry, and say it's no more than such and such professed Christians do.

I would to God that all people would try to be like us in all things. Pride is a curse, and it is a great hindrance to the advancement of the Gospel, in its true light among mankind. Emancipated plant one dollar and fifty cents, for the Brethren at Work. I like its advocacy, and believe in it. I have written on "Trinity" and "Institution"; that I know nothing of, but it is the only valid baptism, I want to know it, by proof from the Scriptures. I know there are commandments omitted in our church, for instance, false-swearing, swearing the sick with us. I want to know the Scriptures, but a pretentious one; for I shall pass this way and once yours respectfully,
JOHN P. SCARCEK.
Hobdel, New Jersey, Dec. 2nd, 1878.

From D. B. Gibson.

WHEN I arrived home from Ill., I learned that the feast at home (Smith's Fork church) was a very enjoyable one. One from another locally baptized. The visiting ministers were, Elder George Wither, of Hamilton, and Elder W. H. County, Bro. Shamberger, of Newbury, Samuel Shirley of Ray, and others.

Brother Harper continued the meetings for a week, and I am glad to say, that those were the best of the Lord, when we looked to see engaged in the meetings, and by the way, I although in his seventh year, is in the full enjoyment of his mental vigor and full of zeal for the cause of the Master. May the Lord give him many years to labor in his vineyard. I remained at home for one or two weeks to rest with my family, and to call on the Pine Creek congregation, Brown Co., Kansas, where I arrived on the 9th ult. Held meetings till the 15th. The Lord blessed our labor here; several made the good confession, and were baptized.

On the 19th I boarded the train for St. Joseph, Mo., where I arrived late for the train. So I took another road for Cameron; then home. I arrived home at 3 A. M. of the 20th, and on the 21st, I was called to the bedside. I arrived at the meeting house, and by the way, I arrived. The congregation is large, and increasing every night. The entire interest is excellent. Several have already been added to the church, and we believe there will be more. The call for more is well sustained, and a much improved spirit seems to prevail.

This is the congregation presided over by our old veteran brother, Addison Harper, who is assisted in the ministry, by Brother David Rhoads, Samuel Shirley and William Mason. I am now enjoying the hospitality of brother David Moore, father of brother J. H. Moore.
By C. M., Nov. 23rd, 1878.

From Lewistown, Winona Co., Minn.

DEAR BRETHREN:— I wish to say to your numerous readers through the Brethren at Work, that our Love-feast held on the 2nd of November, was one of interest to all the members present, and one long to be remembered and should infinitely fit in our mind, the dying love of our dear Lord, which is a thing long released us from sin, that was the thing by the great Love-feast above. O that that may be the happy lot of all! Amen. The call for ministerial services was responded to, by only one brother, who was worthy and beloved brother W. J. H. Bannan, of Nora Springs, Iowa, through whose instru-

mentally, the blessed Lord worked to the edification and building up of the little branch here, also pointing sinners to the lamb of God, that taketh away the sin of the world. There were present on this Sabbath, five of all ages to the catch-catch arms of mercy, and were brought into the fold by baptism.

Yours in the case faith,
C. F. Wirtz.

Nov. 26, 1878.
Timely Notice.

By your permission, I pen a few lines for the columns of the *Brothers at Work*, for the satisfaction of the many members that are moving and looking West for homes. One of the many places that the brethren are seeking to settle in, is the Western church, Oage Co., Neb. For the satisfaction of those members that are moving West, and intend making this their home, and that only feel at home, where the church edifies and carries out the work of God. When we are not understood by the church, that is to give shape to dress, need not fear to make this their home, for only such feel at home here. We have long since learned, that this is the only successful plan to keep pride out of the church in its growth. When we are not understood, we do not only mean in the point of dress; but in keeping a strong guard around the members of the church, in attempting all places of worldly amusement, in which all Christians should think to be found, with company, from the fact, that this is the desire of the carnal mind; and to be carnal minded, is death. I feel, as you, dear Brother, watchmen with us on the walls of Zion, send forth as peals of thunder, the alarming voice, to keep out the elements of sin, and to keep the church as healthy and sickly among you, because the spiritual laws are violated. So we need not wonder at such a laxation, and such an indifference in many places of the brotherhood; because they are admitting wife and giving no account to that element that leads to death. There is a good reason why many ministers do not raise their voices against these growing evils. The apostle says, "Ye that are spiritual, restore such that are oversteering in faith." How can they do this, if they are guilty themselves, and sickly among you, because the spiritual laws are violated. So we need not wonder at such a laxation, and such an indifference in many places of the brotherhood; because they are admitting wife and giving no account to that element that leads to death.

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For the benefit of those that are moving West, or at least to this point, that are indifferent to the above named rules of the church, and do not conform to them; (I mean no all-gone, and no wear of the beard, and no hair referred to in this article.) I will give you a timely warning, that the church here will not patronize such customs, and if you think you can not come to the order of the church in these matters, and determine not to comply with the measures we make, then please to continue to carry out your own selfish notions and carnal desires, in love I would say to you, you had better select some other point for a home in the church, for you would not be at home here. (I mean an spiritual man.) I truly hope that the brethren will feel no constraint through love to my dear brethren and sisters, so they will not be ignorant in these matters, because the Brethren always love to be at home here. They might as well be ignorant of the kind would render great satisfaction, from the fact, many here a delacy to write for information on these points, and many have those things in view, not only for their own sake, but for the welfare of our children. May the Lord strengthen our faith, to hold in love and avoid more of that influence, to instill more of that divine converting influence over his church. Not my, but they will do so.

Yours in the love of the truth,
HENRY BURBANK.
Breiter, Gage Co., Neb.

To the Brethren of Western District of Maryland.

HAVING been appointed Treasurer of the Missionary Association of this District, and having inquiries concerning the work, I will say that our next meeting will be appointed by the Executive Committee in the next number. In our church, the work of converting has been carried forward as well as could be expected. As yet no money has been received, but we hope that ere long a substantial amount may be donated to send out brethren to those who have not yet learned to

obey the whole Gospel? What say our beloved brethren and sisters? Shall the good work go on?
DANNIS WOLZ.

Fair Play, Md.
From Bellota, California.

Dear Brethren—
A church news are interesting to all, I will try to give an account of a series of meetings, held at the Sherrill school-house. Bro. W. Myers commenced meeting on the evening of the 22nd of November, preceded again on the evening of the 29th; then elder George Wolf came and assisted him. Preaching Sunday at 11 A. M. also in the evening.

On Monday we visited sister Lauer. She is seventy years old, and it has been twenty-six years since she has had the privilege to commune. She says that she has always prayed that she might meet with brethren and sisters again. Her faith has grown stronger and stronger. She expects soon to hold sweet communion. Next morning word to brother and sister Wilson. On the evening of the 15th, we commenced meeting. At first the attendance was not so large, but after a few meetings, we had a full house, with good order. We continued the meetings for thirteen days, and baptized eight. Brother Rice did not stop all the time, as his health failed. The prospects are good for many more additions. We will return again as soon as convenient. May the blessings be with them, in our prayer.

Our meeting closed Tuesday night. Since then we learn there are three others that will go along, and we think there are many others, if they would only obey what they know to be the teaching of the word of God. O that they might give up their own will, and be like the men of Hinn, who died to redeem all those that walk in His ways, and observe all things whatsoever he has commanded them! Then the promise is sure, and we will never be doubting; always pressing onward and upward to the high calling of our Father and our baptizer.

We had a very good meeting, and one long to be remembered. The brethren preached the word with power, warning sinners to return, and exhorting all to live a quiet and peaceable life, in the fear of the Lord.
JACOB SHANK.

Nov. 30th, 1878.
Sunday-School Conference.

NOTICE is hereby given, that the Northern District of Ind. will hold their Annual Sunday-school Conference at the Solomon's school-house, near Ellettsville, Ind., on the 18th, 19th, 20th, and 21st inst., commencing at 10 A. M. Those coming from the South, will stop off at the Baltimore crossing, and those from the North, at New Paris, on the R. R. running from Gosport to Warsaw, and from the same station to the Sunday-school workers of this district, and it is hoped the brethren and sisters interested in the advancement of the cause, will make special arrangements to attend this meeting, and assist to make it pleasant and highly beneficial to the general cause of Sunday-schools. May all be in mind there is an important work to perform; and of such a character, that a good representation is necessary to accomplish the object of the meeting.

When the 1st Annual Conference adjourned at the Union church, Co. Ind., Dec. 31st, 1877, the meeting agreed to meet again at such a time and place, as a committee appointed to attend to the business, should designate.

The Chairman of said committee notified me to give notice as above, with programme accordingly. I have the pleasure to present you in due time. It is supposed all will know the time, and promptly discharge the same, by attending the same Conference; and make it one of the greatest efforts in the cause of the Sunday-school of the Northern Ind. We would desire our thoughts with love divine, to work in the cause of our Master, in the vineyard of Sunday-schools. W. G. Cook, Secretary.
Plymouth, Ind., Dec. 16th, 1878.

Primitiv Christian, please copy.

Notes of Travel.

BROTHER Jacob Hill and myself left on Dec. 18th, 1878, sister Catherine, and brother Jacob Flory, aged 35 years, 9 months and 25 days. She leaves a husband and four children—Financial distress from 2 Kings 29; 1 by elder George Brower and others. The company were followed to the station, accompanied, by many relatives and friends, who are mourning their loss, which we hope is her great gain. All thought she will be greatly missed in the family circle, as she is a dear sister, her seat will be vacant in the nursery, where our late Communion she was deeply interested. P. A. BROWER.

Jackson Co., a distance of 160 miles. Arrived at Crothersville 9:15 P. M. Stayed with brother and sister Schomover. Visited near the depot. Next morning word to brother and sister Wilson. On the evening of the 15th, we commenced meeting. At first the attendance was not so large, but after a few meetings, we had a full house, with good order. We continued the meetings for thirteen days, and baptized eight. Brother Rice did not stop all the time, as his health failed. The prospects are good for many more additions. We will return again as soon as convenient. May the blessings be with them, in our prayer.
JOHN W. METZGER.

DIED.
Obituary notice brief, written on the last page of the paper, and separate from all other notices.

BURGET—At the residence of her parents, Will, Ill., August 8, 1878, Mary Berget, daughter of Bro. Michael and sister Eliza Meyer. Funeried by brother George Meyer in the English and the writer is the German language of Peter, and the German subject of the consumption, and the 3rd in three weeks' time in our neighborhood, of which she was the oldest.
JOHN HONZELER.

WELLS—In Middle district, Miami Co., October 5th, Howard Wells, son of friend and sister Wells, aged 2 years, 6 months and 27 days.

BAKER—In the Saginaw church, Meek, Jesse Baker, son of brother David and sister Baker, aged 4 years, 1 month and 23 days.

MASTER—Sister Elizabeth Mast was born August 27th, 1844, and died September 8th, 1878, aged 34 years and 9 days.

She was confined to her bed for 3 years, and died in the arms of her faithful sister in the Master Creek church. Exhortation, funeral and prayer, was held bright, and Joseph Sanger services by D. Longenecker and John Sherry.

HILDBRAND—At my residence, in Hammond, Ind. Co., Aug. 24th, 1878, Jacob Hilbrand, of La. Place, Pa., Ill., aged 55 years.

BOYER—At Pigeon Hive, Clinton Co., Pa., Anna Maria Boyer, wife of John R. Boyer, Sept. 26, 1878, aged 70 years and 12 days.

The subject of this notice was born in Bucks Co., Pa. She came with her parents to Hillsborough, Snyder Co., Pa., when quite young. She died in 1841 the mother of a family with her father to Clanton Co., Pa. She was the mother of thirteen children, of which five preceded her to the grave. She left a feeble husband, now in his 82nd year, eight children and a large number of grand and great-grandchildren, who will always appreciate the services by her pastor, George W. Cupp, of the Evangelical Association, in the Lutheran church, at Salem.
ALEX. BROTHER.

EBY—Near South English, Keokuk Co., Ia., Nov. 29th, 1878, Sister Catherine, wife of brother Philip Eby, aged about 48 years.

SNITMAN—In the same congregation, Oct. 25th, 1878, of German descent. Her father, brother Joseph and sister Susanna, aged 9 months and 24 days. Funeried by brother B. F. Flory.
SAMUEL FLORY.

SHOWALTER—In Rotenot Co. Va., Oct. 17th, 1878, sister Mary Showalter, wife of Benjamin Showalter, aged 65 years and one month and 10 days.

The subject of this notice has been an eminent member for many years. She made the Bible her study, which enabled her to live a life of true piety. Her distress was rheumatism, which lasted about one year. She suffered much, but always patiently, and perfectly resigned to the will of God, ever looking for a glorious reward. Funeried presided by D. H. Plaine, to a large concourse of relatives and friends.
JONAS GRAYBILL.

VINSHER—In the Mexico church, Ind., Nov. 16th, 1878, sister Catherine, wife of brother Jacob Flory, aged 35 years, 9 months and 25 days.

She leaves a husband and four children—Financial distress from 2 Kings 29; 1 by elder George Brower and others. The company were followed to the station, accompanied, by many relatives and friends, who are mourning their loss, which we hope is her great gain. All thought she will be greatly missed in the family circle, as she is a dear sister, her seat will be vacant in the nursery, where our late Communion she was deeply interested. P. A. BROWER.

Business Department.

POOL FUND.
The following is a list of names who have contributed to the Pool Fund, for the purpose of purchasing a new building for the use of the brethren of this district. The names are given in the order in which they were received. The names are given in the order in which they were received. The names are given in the order in which they were received.

Bro. W. M. Metzger	\$ 10
Bro. J. W. Myers	10
Bro. G. W. Wolf	10
Bro. H. B. Brown	10
Bro. J. H. Smith	10
Bro. J. R. Jones	10
Bro. J. K. King	10
Bro. J. L. Lee	10
Bro. J. M. Martin	10
Bro. J. N. Nelson	10
Bro. J. O. Olson	10
Bro. J. P. Peterson	10
Bro. J. Q. Quinn	10
Bro. J. R. Reed	10
Bro. J. S. Smith	10
Bro. J. T. Taylor	10
Bro. J. U. Underhill	10
Bro. J. V. Vance	10
Bro. J. W. Walker	10
Bro. J. X. Xenophon	10
Bro. J. Y. Young	10
Bro. J. Z. Zimmerman	10
Total amount	\$ 100

OUTSIDERS FUND.
The following is a list of names who have contributed to the Outsiders Fund, for the purpose of purchasing a new building for the use of the brethren of this district. The names are given in the order in which they were received. The names are given in the order in which they were received.

Bro. J. A. Adams	\$ 10
Bro. J. B. Baker	10
Bro. J. C. Carter	10
Bro. J. D. Davis	10
Bro. J. E. Evans	10
Bro. J. F. Fisher	10
Bro. J. G. Gibson	10
Bro. J. H. Hall	10
Bro. J. I. Ingram	10
Bro. J. J. Jackson	10
Bro. J. K. King	10
Bro. J. L. Lee	10
Bro. J. M. Martin	10
Bro. J. N. Nelson	10
Bro. J. O. Olson	10
Bro. J. P. Peterson	10
Bro. J. Q. Quinn	10
Bro. J. R. Reed	10
Bro. J. S. Smith	10
Bro. J. T. Taylor	10
Bro. J. U. Underhill	10
Bro. J. V. Vance	10
Bro. J. W. Walker	10
Bro. J. X. Xenophon	10
Bro. J. Y. Young	10
Bro. J. Z. Zimmerman	10
Total amount	\$ 100

ROCKE LIST.
The following is a list of names who have contributed to the Rocke List, for the purpose of purchasing a new building for the use of the brethren of this district. The names are given in the order in which they were received. The names are given in the order in which they were received.

Bro. J. A. Adams	\$ 10
Bro. J. B. Baker	10
Bro. J. C. Carter	10
Bro. J. D. Davis	10
Bro. J. E. Evans	10
Bro. J. F. Fisher	10
Bro. J. G. Gibson	10
Bro. J. H. Hall	10
Bro. J. I. Ingram	10
Bro. J. J. Jackson	10
Bro. J. K. King	10
Bro. J. L. Lee	10
Bro. J. M. Martin	10
Bro. J. N. Nelson	10
Bro. J. O. Olson	10
Bro. J. P. Peterson	10
Bro. J. Q. Quinn	10
Bro. J. R. Reed	10
Bro. J. S. Smith	10
Bro. J. T. Taylor	10
Bro. J. U. Underhill	10
Bro. J. V. Vance	10
Bro. J. W. Walker	10
Bro. J. X. Xenophon	10
Bro. J. Y. Young	10
Bro. J. Z. Zimmerman	10
Total amount	\$ 100

CHILDREN AT WORK.

TERMS OF WORKERS.
We kindly request all who can, to not set aside for children, but to send them to the juvenile paper, which is now published regularly, and should be in every family where there are children of the Lord. Single Copy, 50 Cents per year in Advance.

The more readers we can obtain, the more good can be done. We are, therefore, making arrangements to those who wish to work to enlarge our list of readers.

For five numbers and \$2.00, the reader will receive a copy of the *Children at Work* one year free.

For ten numbers and \$3.00, we will send a copy of *The History of Palestine*, a work that should be read by every Christian.

These sending *Bible Notes* and \$7.50, will receive a copy of *Bible Stories for Boys and Girls*, a work of great interest, containing thirty-four good Bible Lessons. The book is worth a place in every household.

For twenty-five numbers and \$12.50, we will send a copy of the *Prince of the House of David*, which is especially adapted for children, and will give them a full knowledge of the life of our Lord Jesus Christ.

MOORE & ESSELMAN,
LANSARK, CARROLL COUNTY, ILLINOIS.
W. U. R. K. Time Table.

By passenger train going west leaves Lansark at 12:00 P. M. and arrives in Keosauqua at 12:30 P. M. By passenger train going west leaves Lansark at 2:05 P. M. and arrives in Keosauqua at 2:35 P. M. By passenger train going west leaves Lansark at 4:00 P. M. and arrives in Keosauqua at 4:30 P. M. By passenger train going west leaves Lansark at 6:00 P. M. and arrives in Keosauqua at 6:30 P. M. By passenger train going west leaves Lansark at 8:00 P. M. and arrives in Keosauqua at 8:30 P. M. By passenger train going west leaves Lansark at 10:00 P. M. and arrives in Keosauqua at 10:30 P. M.







